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CONTENTS

	Nos.	pp.
CONTENTS		V-XVIII
ABBREVIATIONS		XIX-XXIX
NOTE ON TRANSCRIPTIONS		XXX
BOIOTIA		
	451-480	1-8
Akraiphia	453-455	2
Hyettos	456-459	2-3
Lebadeia	460	3
Leuktra	461	3
Orchomenos	462-464	3-4
Oropos	465-469	4-5
Plataiai	470	5
Tanagra	471-472	5-6
Thespiiai	473-480	6-8
DELPHI	481-490	9-13
PHOKIS	491-495	13-15
	491	13-14
Drymaia	492	14
Elateia	493	14
Hyampolis	494-495	14-15
Steiris	496	15
EASTERN LOKRIS	496	15
	497-498	15
Opous	497-498	15
AITOLIA	499	15
	499	15
Thermos	499	15
AKARNANIA	500	15-16
	501	16
Alyzeia	502	16
Echinos	503-506	16-18
Empesos	506 bis	18
	507-567 quater	19-38
ITHAKE	510-514	19-21
KORKYRA	515-517	21-22
LEUKAS	518-519	22
THESSALY	520	22-23
	521-526	23-24
Aiginion	527	24
Atrax	528	25
Azoros		
Chyretiai		
Demetrias		
Doliche		
Erythrai		

	Gonnoi	528 bis-531	25-26
	Halos	532-533	26
	Homolion	533 bis	26
	Hypata	535	26
	Kastri Tyrnovou	536	26
	Kierion	537-538	27
	Krannon	539	27-28
	Lamia	540-541	28
	Larisa	542-556	29-34
	Melitaia	557	34
	Mopseion	558-560	34-35
	Olosson	561	35
	Olympias	561 bis	35
	Phaytos	562	36
	Pherai	563	36
	Phthiotic Thebes	564-565	36-37
	Pythion	566	37
	Skotousa	567	37
	Unknown provenance	567 bis-quater	37-38
EPEIROΣ		568-573	38-39
	Ambrakia	568-569	38
	Dodona	570-572	38-39
	Nikopolis	573	39
ILLYRIA		573 bis-579	39-40
	Bouthrotos	574-575	39-40
	Epidamnus	576-578	40
	Phoinike	579	40
DALMATIA		580	40
	Acruvium	580	40
MACEDONIA		571-640	41-58
	Aiane	586	43
	Aigai	587-588	43
	Amphipolis	589-591	43
	Archangelos	592	44
	Berge	593	44
	Dion	594-602	44-45
	Drama	603	45-46
	Gazoros	604	46
	Herakleia Lynkestis	605	46
	Kalindoia	606-607	46-47
	Kallithea	608	47
	Kato Kleines Florinas	609	47
	Kyrrhos	610	47

	Leukopetra	611-612	47-48
	Mieza	613-614	48-51
	Olynthos	615	51-52
	Pella	616-623	52-53
	Philippi	624-625	53-54
	Serres	626	54-55
	Thessalonike	627-633 bis	55-57
	Varvara	634-636	57
	Vergina	637	57
	Unknown provenance	638-640	57-58
THRACE		641-706	58-78
	Anchialos	643	59
	Apollonia Pontica	644-645 bis	59-60
	Augusta Traiana	646-648 bis	60-61
	Constantinople	649-652	61-62
	Hebdomon	653	62-63
	Kabyle	653 bis	63
	Kralevo	654	63
	Laskarevo	655-657	63-64
	Maroneia	658-660	64-68
	Melnitsa	661	68
	Mesambria	661 bis-662 bis	69
	Neine	663-664	69-70
	Perinthos	665	70
	Philippopolis	666-669	70-71
	Pistiros	670	71
	Sandanski	671-672	71-72
	Sboryanovo	672 bis	72
	Selymbria	673-674	72
	Stryme	675-703	73-77
	Traianopolis	704	77
	Vetren	705	77
	Unknown provenance	706	77-78
MOESIA		707-734	78-85
	Albești	710	78
	Axiopolis	711	79
	Capidava	712	79
	Halmyris	713-714	79-80
	Histria	715-718 bis	80-81
	Kallatis	719-721	82
	Lomeč	722-723	82-83
	Nikopolis ad Istrum	724-726	83-84
	Novae	727	84

	Odessos	728	84
	Oescus	729	84
	Ratiaria	730	84
	Tomis	731-732	84-85
	Unknown provenance	733-734	85
		735-753	86-93
DACIA	Aiton	738	89
	Apulum	739-743	89-90
	Barboşi-Galaţi	744	90
	Bechet	745	91
	Buciumi	746	91
	Dierna	747	91
	Porolissum	748	91
	Potaissa	749	91-92
	Romula	750	92
	Unknown provenance	751-753	92-93
NORTH SHORE OF THE BLACK SEA		754	93
	Apatouron	758	94
	Belozerskoe	759-760	94-95
	Berezan	760 bis	95
	Bosporan Kingdom	761	95
	Chersonesos in Tauris	762-772	95-98
	Hermonassa	773	98
	Labrys	774	98-99
	Mangup	774 bis	99
	Neapolis	775	99
	Nikonion	776-777	99-100
	Nymphaion	778-782	100-102
	Olbia	783-791	102-106
	Panskoye	792-795	106-107
	Pantikapaion	795 bis-800 bis	107-109
	Phanagoreia	801	109
	Porthmeion	802	109
	Sosnovka	802 bis	110
	Sougdaia (Sudak)	803	110-111
	Taman	804-807	111
	Tanais	807 bis	111
	Tyras	808	111-112
	Tyritake	808 bis	112
	Unknown provenance	808 ter	112
		809-813 bis	112-116
DELOS	Delos	809-813	112-115
	Rhenaia	813 bis	115-116

RHODES		814-826	116-124
	Ialysos	818-819	121-122
	Lindos	820-821 bis	122-123
	Rhodes	822-826	123-124
		827-831	124-125
LESBOS		828	124
	Eresos		
	Mytilene	829-831	125
		831 bis	125
TENEDOS		832-833	125
NESOS		834	126
MEGISTE		834 bis	126
ASTYPALAIA		835-839	127
THERA		840	127
MELOS		841-870	127-148
KOS		844	129
	Antimacheia		
	Kos	845-870	129-148
		871-872	148-149
		874	151
PAROS		874 bis	151
SYROS		874 bis-876	151-152
ANDROS		877-887	152-162
CHIOS		888-905 bis	162-172
SAMOS		889-905 bis	164-172
IKARIA		906	172-173
	Oinoe	906 bis-907	173-174
KORASSIA		906 bis-906 ter	173
AMORGOS		907	173-174
	Aigiale	908-910	174-175
	Nikouria	908-909	174-175
LEMNOS		910	175
	Hephaisteia	911	175
	Lemnos	912-917	175-177
IKOS		918-919	177
SAMOTHRAKE		920-931	177-180
THASOS		920-929 ter	177-180
EUBOIA		930	180
	Eretria	931	180
	Histiaia	932-980	181-194
	Oreoi	935	182
CRETE		936	182
	Aptera	937	182
	Axos	938-946	182-186
	Dreros	947-948	186-187
	Gortyn		
	Hierapytna		

	Itanos	949-950	187-188
	Kisamos	951	188
	Knossos	952	188
	Kommos	953-961	188-191
	Kydonia	962	191
	Lato	963-976	191-193
	Lisos	977	193-194
	Mochlos	978	194
	Phaistos	979	194
	Psychro	980	194
		981-985	195-197
	Akragas	986-989	197-198
	Comiso	990	198-199
	Enna	991	199
	Entella	992-993	199-200
	Gela	994-996	200-202
	Halaesa	997	202-203
	Herbessos	998-1000	203
	Himera	1001-1002	203-204
	Iaitas	1003-1005	204-206
	Kamarina	1006	206
	Katane	1007	206
	Leontinoi	1008-1009	206-207
	Lipara	1010-1022	207-214
	Liparian islands	1023	214
	Megara Hyblaia	1024	214
	Messana	1025	214-215
	Modica	1025 bis	215
	Naxos	1026	215-216
	Panormos	1027	216
	Paternò	1028	216-217
	Segesta	1029	217-218
	Selinous	1030-1033	218-220
	Syracuse	1033 bis-1033 ter	220
	Tauromenion	1034	221
	Terravecchia di Grammichele		1035 221
	Unknown provenance	1036-1039	221-224
		1040	224-225
	S. Nicolò Gerrei	1041	225
	Sulci	1042	226
	Villasimius	1043-1044	226
		1045-1048	226-227
	Adria	1049	227-22
SICILY			
SARDINIA			
ITALY			

	Altinum	1050-1051	228-229
	Ancona	1052-1059	229-231
	Antium	1060-1065	231-233
	Apulia	1066-1067	233
	Aquileia	1068-1069	233
	Caere	1070-1070 bis	233-234
	Clusium	1071	234
	Concordia	1072	235
	Cumae	1073-1075	235-238
	Herakleia	1076	238
	Kroton	1077	239
	Marino	1078	239
	Metapontum	1079	239
	Neapolis	1080-1081	240
	Ostia	1082-1083	240-241
	Pithekoussai	1084	241
	Pompeii	1085-1086	241-242
	Poseidonia	1087-1089	242-243
	Puteoli	1090	243-244
	Rhegion	1090 bis-1093	244-246
	Rome	1094-1110	246-254
	Tarentum	1111-1112	254-255
	Velia	1113-1135	255-259
	Venusia	1136-1138	259-260
	Verona	1139	260-261
	Unknown provenance	1140	261
GAUL	Beaume-de-Venise	1141	261
	Grand	1142	261
	Lattara	1143	261-262
	Le Castellar	1144	262
	Nemausus	1145	262
	Provence	1146-1148	262-263
	Sigeon	1149	263
	Vaison-la-Romaine	1150-1151	263-264
	Vix	1152	264
SPAIN	Emporion	1153	264-266
	Tarraco	1154	266
		1155	267
LUSITANIA	Eburacum	1156	267
BRITANNIA	Augusta Rauricorum	1157-1161	267-269
GERMANIA		1162	269-270
PANNONIA	Romula	1163	270

AFRICA	1164	270-271
PROCONSULARIS	1165-1180	271-277
TRIPOLITANIA	Leptis Magna	
	1181-1268	278-303
CARIA	Alabanda	1184 279
	Alakışla	1185-1187 279-280
	Amos	1188-1190 280-281
	Amyzon	1191 281
	Aphrodisias	1192-1195 281-282
	Bargyia	1196 282
	Halikarnassos	1197-1197 bis 283
	Herakleia under Latmos	1198 283-284
	Iasos	1199-1201 284-285
	Keramos	1201-1222 285-289
	Knidos	1223-1227 289-291
	Labraunda	1228 291
	Lagina	1229-1234 292-296
	Loryma	1236-1258 296-300
	Mylasa	1259 301
	Nysa	1260 301
	Panamara	1261-1263 301-302
	Rhodian Peraia	1264 302
	Stratonikeia	1265-1267 302-303
	Theangela	1268 303
IONIA		1269-1339 303-341
	Didyma	1269-1270 bis 303-305
	Ephesos	1271-1294 305-313
	Erythrai	1295-1296 313
	Klaros	1297-1303 313-319
	Klazomenai	1304 319
	Kolophon	1305-1306 319-320
	Magnesia on the Maeander	1307-1311 320-322
	Metropolis	1312 322-331
	Miletos	1313-1323 331-334
	Nalbantlar	1324 334
	Priene	1325-1326 334-335
	Smyrna	1327-1336 335-340
	Teos	1336 bis-1337 341
	Thebai	1338-1339 341
		1339-1362 341-353
LYDIA	Lydia (north) or Phrygia	1340 bis 342
	Northeast-Lydia	1341 342-343

	Apollonia on the Maeander	1342 343
	Ayvatlar	1343 343-344
	Mağazadamları	1344 344-345
	Maionia	1345-1347 345
	Philadelphia	1348 345-346
	Saittai	1349 346
	Sardis	1350-1356 347-351
	Silandos	1357-1348 351-352
	Tabai	1359 352
	Tabala	1360 353
	Temenothyrai	1361 353
	Thyateira	1362 353
AIOLIS		1363-1367 354-355
	Aigai	1363-1364 354
	Kyme	1365-1366 354-355
	Phokaia	1367 355
TROAS		1368-1373 355-358
	Alexandreia	1368 355
	Assos	1369-1371 355-356
	Ilion	1372-1373 356-358
MYSIA		1374-1407 358-366
	Hadrianoutherai	1374-1375 358-359
	Kyzikos	1376-1377 359
	Miletoupolis	1378 359
	Pergamon	1379-1387 359-362
	Prokonnesos	1388-1407 362-366
BITHYNIA		1408-1420 366-369
	Krateia-Flaviopolis	1411 367
	Nikaia	1412-1413 367
	Prusa	1414-1415 367-368
	Prusias ad Hypium	1416 368
	Strobilos	1417 368
	Tios	1418-1420 368-369
PONTOS		1421-1432 369-372
	Amaseia	1422 369
	Amastris	1423-1424 369-370
	Amisos	1425-1427 370
	Herakleia	1428-1430 371-372
	Phazimon	1431 372
	Sinope	1432 372
GALATIA		1433-1446 372-378
	Ankyra	1433-1446 372-378
PHRYGIA		1447-1568 378-413

	Afyon	1449-1450	379-380
	Aizanoi	1451-1455	380-382
	Amorion	1456-1456 bis	382
	Apameia	1457-1458	382-383
	Appia	1459-1460	383
	Augustopolis	1461	383-384
	Dokimeion	1462	384
	Hierapolis	1463-1469	384-387
	Iulia	1470	387
	Kadoi	1471-1471 bis	387-388
	Kaystros Valley	1472-1479	388-390
	Kotiaion	1480-1503	390-394
	Mahmuthisar	1504	394
	Phyteia	1505	394
	Philomelion	1506-1511	394-395
	Polybots	1512-1514	395-396
	Prymnessos	1515-1516	396-397
	Saraycik	1517	397-398
	Soa	1518	398
	Tembris Valley	1519-1566	398-412
	Upper Tembris Valley	1567	412
	Unknown provenance	1568	412-413
PISIDIA		1569-1625	413-432
	Keçili Köyü	1570	413
	Korkuteli	1571	414
	Kremna	1572	414
	Melli	1573-1591	414-421
	Olbasa	1592	421
	Pednelissos	1593-1606	421-425
	Pogla	1607	425-426
	Termessos	1608-1625	426-432
PAMPHYLIA		1626-1639	432-436
	Perge	1626-1634	432-434
	Side	1635-1639	435-436
		1640-1720	436-460
LYCIA	Northeastern Lycia	1642-1649	437-438
	Aperlai	1650	438
	Arykanda	1651	438-439
	Daidala	1652	439
	Elmalı	1653-1668	439-441
	Fethiye	1670	441
	Hippoukome	1671	441
	Kıbyra	1673-1676	442-443

	Kyaneai	1677	443
	Lissai	1678-1678 bis	443-444
	Lydai	1679-1682	444-445
	Mnara	1683-1684	445
	Myra	1685-1688	445-446
	Oinoanda	1689-1691	446-447
	Patara	1692-1695	447-448
	Phellos	1696-1703	448-453
	Rhodiapolis	1704	453-454
	Sidyra	1705	454
	Telmessos	1706-1711	454-457
	Tlos	1712-1713	457
	Trebenna	1714-1716	457-458
	Xanthos	1717-1720	458-460
LYKAONIA		1721-1722	460
	Iconium	1721-1722	460
CILICIA		1723-1740	461-466
	Arsinoe	1725	461
	Diokaisareia	1726-1727	461-462
	Elaiousa Sebaste	1728-1738	462-465
	Korykos	1739	465
	Laertes	1740	465-466
CYPRUS	Amathous	1741-1747	467-468
	Kourion	1747 bis	468
	Limassol	1748-1754	468-469
	Nicosia	1755	469
	Paphos	1756-1759	470
	Potamia	1760	470-471
	Salamis	1760 bis	471
	Unknown provenance	1761	471
		1762	471-473
KOMMAGENE	Ancoz	1763	474-479
	Çaputlu Agaç Küllük	1764	479-480
	Doliche	1765-1767	480-481
	Samosata	1768	481-483
	Seleukeia-on-the-Euphrates / Zeugma	1769-1775	483-490
	Sofraz Köy	1776	490-491
	Unknown provenance	1777	491-492
	Satala	1778	492-493
ARMENIA		1779	493
BABYLONIA	Seleukeia-on-the-Tigris	1779 bis	493-494
	Uruk	1779 bis	494-495
SUSIANA	Susa	1780	494-495

SYRIA	1781-1784	496-497
Antiochene	1785	497-498
Antiochia	1786	498-501
Apamea	1787-1789	501-502
Arethusa	1790-1802	503-507
Berytos	1803-1804	507
Byblos	1805	507-508
Damaskos	1806	508
Emesa/Emesene	1807-1808	508-509
Epiphania	1809	509
Hierapolis	1810	509-510
Palmyra	1811-1816	510-512
Paneas	1817-1820	512-514
Ptolemais	1821-1822	514
Sahr al-Ledja	1823	514
Sidon	1824-1825	515
Tyre	1826-1831	515-516
Unknown provenance	1832-1834	516-517
	1835-1840	517-520
PALAESTINA	1841	520-523
Caesarea Maritima	1842	523
Eleutheropolis	1843	523-524
Gadara	1844	524
Gaza	1845	524
Horvat Hanot	1845 bis	525
Iamnia-on-the-Sea	1846-1851	525-527
Jaffa	1852-1868	527-534
Jerusalem	1869	534-535
Kafr ed-Dik	1870	535
Natanya	1871	535
Negev	1872	535-536
Sepphoris	1873	536
Skythopolis	1874	536-537
Sobata	1875	537
Tel Kerieth	1876-1879	537-540
'Ajlun	1879 bis-1881	540-541
Aqraba	1882	541
Areopolis	1883	541
Arindela	1884	541-542
Bostra	1885	542
Capitolias	1886	542-543
Dekapolis	1887	543
Gerasa	1888-1894	543-546

	Hauran	1895-1897	546-547
	Irbid	1898	547
	Kanatha	1899	547-548
	Madaba	1900-1902	548-549
	Petra	1903-1909	549-552
	Philadelphia	1909 bis-1910	552-553
	Sama ar-Rusan	1911	553
	Seeia	1912-1914	553-554
	Shaaf	1915	554-555
	Unknown provenance	1916	555
EGYPT		1917-1929	555-561
	Abu Ku'	1930	561
	Akoris	1931-1932	561-562
	Alexandria	1933-1952	562-568
	Antinoopolis	1953	568-569
	Aswan	1954	569
	Baharieh Oasis	1955-1956	569-571
	Dakhleh Oasis	1957-1959	571-573
	Elephantine	1960-1963	573-574
	Fayum	1964-1967	574-575
	Hermonthis	1968	575
	Hermoupolis Magna	1969	575
	Kellia	1970-1978	575-577
	Kharga Oasis	1979	577
	Koptos	1980-1981 bis	577-578
	Leontopolis	1982	578
	Memphis	1983	578-579
	Myos Hormos	1984-1992	579-580
	Oxyrhynchos	1993-1994	580-581
	Philai	1995-1997	581-582
	Schedia	1998	582-583
	Sinai	1999-2000	583-584
	Terenouthis	2001-2002	584
	Thebai	2003-2004	585
	Tuch el-Quramus	2005	585
	Unknown provenance	2006-2013	585-588
NUBIA		2014-2015	588-589
	Adulis	2016	589-590
	Dodekaschoinos	2017	590
	Old Dongola	2018-2022	590-594
	Qirtasi	2023	594-595
	Taphis	2024-2026	595-598
KYRENAIKA		2027-2029	598-600

Apollonia	2030	600
Atrun	2031	600
Berenike / Euesperides	2032-2034	601
Bir Tarakenet	2035	601
Gasr Bandes	2036	601-602
Gasr Benia	2037	602
Gasr Uertig	2038	602
Kyrene	2039-2058	602-610
Narbek	2059	611
Naustathmos	2060	611
Olbia / Theodorias	2061	611
Ptolemais	2062-2063	611-612
Sidi Bu Breyek	2064	612
Siret Akreim	2065	612
Siret el Bab	2066	612
Siret el Jamb	2067	612
Siret Gasrin el Giamel	2068	612
Suluk	2069	613
Targunia	2070	613
Taucheira	2071	613
Wadi Morgus	2072	613
UNKNOWN PROVENANCE	2073-2143	614-640
VARIA	2143 bis-2267	640-705
ADDENDA ET CORRIGENDA	2268	705-707
INDICES		
I. A. Names of Men and Women		708-748
I. B. Names of ships and animals		749
I. C. Latin names		749-751
Patronymic adjectives		751
II. Kings, Dynasts and their Families		752-753
III. Roman Emperors and their Families		753-755
IV. A. Geographical Names (except Attica)		755-762
B. Attic Tribes, Demes etc.		762
C. Tribes, Demes outside Attica		762-763
D. Latin Geographical Names		763
V. Religious Terms		763-792
VI. Military (and para-military) Terms		792
A. Greek World		792-793
B. Roman World		793-794
VII. Important Greek Words		795-837
Latin Words		837
VIII. Selected Topics		838-866
CONCORDANCE		867-920

ABBREVIATIONS

(see p. IX of the Preface)

AAAS	= <i>Annales Archéologiques Arabes Syriennes</i>
ACSS	= <i>Ancient Civilizations from Scythia to Siberia</i>
ADAJ	= <i>Annual of the Department of Antiquities of Jordan</i>
AEMΘ	= <i>To Αρχαιολογικό Έργο στη Μακεδονία και Θράκη</i> (Thessaloniki 1989→)
Ager, Arbitrations	= S.L.Ager, <i>Interstate Arbitrations in the Greek World, 337-90 B.C.</i> (Berkeley-Los Angeles-London 1996)
Agora XXIX	= S.I.Rotroff, <i>Hellenistic pottery: Athenian and Imported Wheelmade Table Ware and Related Material</i> (The Athenian Agora 29; Princeton 1997)
AMS	= <i>Asia Minor Studien</i> (Münster)
AMS 45	= E.Schwertheim, E.Winter (edd.), <i>Religion und Region. Götter und Kulte aus dem östlichen Mittelmeerraum</i> (Asia Minor Studien 45; Bonn 2003)
AMS 49	= G.Heedeman, E.Winter (edd.), <i>Neue Forschungen zur Religionsgeschichte Kleinasiens. Elmar Schwertheim zum 60. Geburtstag gewidmet</i> (Asia Minor Studien 49; Bonn 2003)
AMS 50	= E.Schwertheim, E.Winter (edd.), <i>Stadt und Stadtentwicklung in Kleinasien</i> (Asia Minor Studien 50; Bonn 2003)
Ancient Macedonia VI	= <i>Ancient Macedonia VI. Papers Read at the Sixth International Symposium Held in Thessaloniki, October 15-19, 1996</i> (Thessaloniki 1999)
AO	= R.Develin, <i>Athenian Officials, 684-321 B.C.</i> (Cambridge 1989)
AP	= <i>Anthologia Palatina</i>
APF	= J.K.Davies, <i>Athenian Propertied Families, 600-300 B.C.</i> (Oxford 1971)

- Arena I-V = R. Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I² and II², appeared in 1996 and 2002, respectively
- AST = *Araştırma Sonuçları Toplantısı* (Ankara)
- AvP VIII.3 = C. Habicht, *Altertümer von Pergamon*. VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)
- BAAH = *Βιβλιοθήκη τῆς ἐν Ἀθήναις Αρχαιολογικῆς Ἑταιρείας*
- Brixhe, *Essai* = C. Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy 1987²)
- Canali De Rossi, *Selezione* = F. Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Rome 2000) [Rome 1999; 'stampato in proprio'; cf. SEG L 1685]
- Les cités d'Asie Mineure* = A. Bresson, R. Descat, *Les cités d'Asie Mineure occidentale au I^{er} siècle a.C.* (Bordeaux 2001)
- The Cauldron of Ariantas* = P. Guldager Bilde, J. M. Høtje, V. F. Stolba (edd.), *The Cauldron of Ariantas. Studies Presented to A. N. Šceglov on the Occasion of his 70th Birthday* (Aarhus 2003)
- CIGD = L. Ruscu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)
- CIPG² = P. Kóvacs, *Corpus inscriptionum graecarum Pannonicarum* (Debrecen 2001) (cf. SEG LI 1478)
- Delemen, *Rider-Gods* = I. Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (AMS 35; Bonn 1999)
- Dumont-Homolle, *Mélanges* = T. Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A. Dumont* (Paris 1892)
- Durrbach, *Choix* = F. Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)
- EAH = *Τὸ Ἔργον τῆς ἐν Ἀθήναις Αρχαιολογικῆς Ἑταιρείας*

- EBGR = A. Chanotis et alii, *Epigraphic Bulletin for Greek Religion in Kernos*
- Les élites* = M. Cébeillac-Gervasoni, L. Lamoine (edd.), *Les élites et leurs facettes. Les élites locales dans le monde hellénistique et romain* (Rome, Clermont-Ferrand 2003)
- L'épigramme* = J. Dion (ed.), *L'épigramme de l'Antiquité au XVII^e siècle ou Du ciseau à la pointe* (Nancy 2002)
- Epigraphica* -- Guarducci = M. L. Lazzarini, G. Molisani, S. Pancier (edd.), *Epigraphica. Atti delle Giornate di Studio di Roma e di Atene in memoria di Margherita Guarducci (1902-1999)* (Rome 2003)
- Essays William Slater* = E. Csapo, M. Miller (edd.), *Poetry, Theory, Praxis: The Social Life of Myth, Word, and Image in Ancient Greece. Essays in Honour of William J. Slater* (Oxford 2003)
- Feissel, *Recueil* = D. Feissel, *Recueil des descriptions chrétiennes de Macédoine du III^e au VI^e siècle* (Paris 1983)
- Foreign Residents* = M. J. Osborne, S. G. Byrne (edd.), *Foreign Residents of Athens* (Leuven 1996)
- Gignac, *Grammar* = F. T. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (Milano 1976-1981)
- Hagel-Tomaschitz, *Repertorium* = S. Hagel, K. Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (ETAM 22; Vienna 1998)
- Hatzopoulos, *Macedonian Institutions I, II* = M. B. Hatzopoulos, *Macedonian Institutions under the Kings I. A Historical and Epigraphic Study and II. Epigraphic Appendix* (Meletemata 22; Athens 1996)
- HTC = A. Bresson, P. Brun, E. Varinlioglu in P. Debord, E. Varinlioglu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241
- Hyettos = R. Étienne, D. Knoepfler, *Hyettos de Béotie et la chronologie des archontes fédéraux entre 250 et 171 avant J.-C.* (Paris 1976)



- I.Alexandrea Troas* = M.Ricl, *The Inscriptions of Alexandria Troas* (IGSK 53; Bonn 1997)
- I.Alex.Imp.* = F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I^{er}-III^e s. apr. J.-C.)* (Cairo 1994)
- I.Alex.Ptol.* = E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)
- I.Apollonia* = P.Cabanes, N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 2A. *Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)
- I.Apulum* = I.Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine III.5* (Paris 2001)
- I.Aquileia* = J.Brusin, *Inscriptiones Aquileiae I-III* (Udine 1991-1993)
- I.Arykanda* = S.Şahin, *Die Inschriften von Arykanda* (IGSK 48; Bonn 1994)
- I.Beroia* = L.Gounaropoulou, M.B.Hatzopoulos, *Ἐπιγραφές Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεύχος Α΄. Ἐπιγραφές Βεροίας* (Athens 1998)
- I.Byzantion* = A.Lajtar, *Die Inschriften von Byzantion. Teil I. Die Inschriften* (IGSK 58; Bonn 2000)
- I.Caesarea Maritima* = C.M.Lehmann, K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)
- I.Dor.Ins.* = W.Peck, *Inschriften von den dorischen Inseln* (Berlin 1969)
- IDR I-III.4* = I.I.Russu, *Inscriptiile Daciei Romane I-III.4* (Bucharest 1975-2001) [for vol. III.5 see *I.Apulum*]
- IDR III.6* = C.L.Băluță, *Inscriptiile Daciei Romane III. Dacia Superior 6. Apulum. Instrumentum domesticum* (Bucharest 1999)
- I.Épidamne* = P.Cabanes, F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion*

- et d'Apollonia. I. Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)
- I.Estremo Oriente* = F.Canali De Rossi, *Iscrizioni delle Estremo Oriente Greco. Un repertorio* (IGSK 65; Bonn 2004)
- IGDGG I, II* = L.Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)
- IGDOP* = L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)
- I.Gerasa* = C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)
- IGLN* = V.Božilova et al., *Inscriptions grecques et latines de Novae (Mésie Inférieure)* (Bordeaux 1997)
- I.Hermoupolis* = E.Bernand, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)
- I.Ikaria* = A.P.Matthaiou, G.K.Papadopoulos, *Ἐπιγραφές Ικαρίας* (Athens 2003)
- IJO* = D.Noy, *Inscriptiones Judaicae Orientis I* (Tübingen 2004); W.Ameling, *Inscriptiones Judaicae Orientis II* (Tübingen 2004); D.Noy, *Inscriptiones Judaicae Orientis III* (Tübingen 2004)
- I.Kallatis* = A.Avram, *Inscriptions antiques de Dacie et de Scythie Mineure. Deuxième série. Inscriptions grecques et latines de Scythie Mineure. Vol. III. Callatis et son territoire* (Buckarest-Paris 1999)
- I.Khartoum* = A.Lajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum* (Leuven 2003)
- I.Kibyra* = T.Corsten, *Die Inschriften von Kibyra. Teil I: Die Inschriften der Stadt und ihrer näheren Umgebung* (IGSK 60; Bonn 2002)
- I.Leukopetra* = P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochtone de Leukopetra (Macédoine)* (Athens 2000)

- I.Lipara* = L. Bernabó Brea, M. Cavalier - L. Campagna, *Meligunis Lipára XII: Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003)
- I.Messina* = I. Bitto, *Le iscrizioni greche e latine di Messina I* (Messina 2001)
- I.Napoli* = E. Miranda, *Iscrizioni Greche d'Italia: Napoli*, 2 vols. (Rome 1990 and 1995)
- Inscr.Ital.* = *Inscriptiones Italiae* (Rome 1931→)
- Inv.Palm.* = *Inventaire des inscriptions de Palmyre* I-IX (ed. J. Cantineau; Beirut 1930-1933); X (ed. J. Starcky; Damascus 1949); XI (ed. J. Teixidor; Beirut 1965); XII (edd. A. Bounni, J. Teixidor; Damascus 1975)
- I.Oropos* = B. C. Petrakos, *Oi épitaphés tou Órwopou* (Athens 1997)
- I.Parion* = P. Frisch, *Die Inschriften von Parion* (IGSK 25; Bonn 1983)
- IPArk* = G. Thür, H. Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)
- I.Perge* = S. Şahin, *Die Inschriften von Perge* (IGSK 54, Bonn 1999; IGSK 61, Bonn 2004)
- I.Perinthos* = M. H. Sayar, *Perinthos-Herakleia (Marmara Ereglisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)
- I.Pessinous* = J. Strubbe, *The Inscriptions of Pessinous* (IGSK Band 66; Bonn 2005)
- I.Pisid.Cen.* = G. H. R. Horsley, S. Mitchell, *The Inscriptions of Central Pisidia* (IGSK 57; Bonn 2000)
- I.Pér.rhod.* = A. Bresson, *Recueil des inscriptions de la Pérée rhodienne* (Paris 1991)
- I.Salamis* = T. B. Mitford, I. Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)

- ISE III* = F. Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)
- I.Sinope* = D. H. French, *The Inscriptions of Sinope. Part I* (IGSK 64; Bonn 2004)
- I.Sultandağı I* = L. Jonnes, *The Inscriptions of the Sultandağı I (Philomelion, Thymbriion/Hadrianopolis, Tyraion)* (IGSK 62; Bonn 2002)
- I.Syringes* = J. Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926)
- I.Thrac.Aeg.* = L. D. Loukopoulou et alii, *Ἐπιγραφές τῆς Θράκης τοῦ Αἰγαίου μεταξύ τῶν ποταμῶν Νέστου καὶ Ἑβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἑβρου)* (Athens 2005)
- I.ThessEnipeus* = J.-C. Decourt, *Inscriptions de Thessalie. I. Les cités de la vallée de l'Enipeus* (Paris 1995)
- I.Varsovie* = A. Łajtar, A. Twardcki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003)
- I.Velia* = L. Vecchio, *Le iscrizioni greche di Velia* (Österr. Akad. Wiss., philos. hist. Kl., Denkschr. 316; Vienna 2003)
- JJWE I, II* = D. Noy, *Jewish inscriptions of Western Europe, vol. I: Italy (excluding the city of Rome), Spain and Gaul* (Cambridge 1993); vol. II: *The city of Rome* (Cambridge 1995)
- Kommos IV* = J. W. Shaw, M. C. Shaw (edd.), *Kommos IV. The Greek Sanctuary. Part 1* (Princeton 2000)
- Kramolisch, Die Strategen* = H. Kramolisch, *Die Strategen des Thessalischen Bundes vom Jahr 196 v. Chr. bis zum Ausgang der römischen Republik* (Bonn 1978)
- KST* = *Kazı Sonuçları Toplantısı* (Ankara)
- Kubinska, Monuments funéraires* = J. Kubinska, *Les monuments funéraires dans les inscriptions grecques de l'Asie Mineure* (Warschau 1968)
- LGPN II* = M. J. Osborne, S. G. Byrne, *A Lexicon of Greek Personal Names. Vol. 2. Attica* (Oxford 1994)

- LGPN III.A = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names*. Vol. 3 part A. *The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)
- LGPN III.B = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names*. Vol. 3 part B. *Central Greece from the Megarid to Thessaly* (Oxford 2000)
- LGPN IV = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names*. Vol. 4. *Macedonia, Thrace, Northern Regions of the Black Sea* (Oxford 2005)
- LIMC = *Lexicon Iconographicum Mythologiae Classicae* vol. I-IX (Zürich 1981-1999)
- LSJ = H.G.Liddell, R.Scott, H.Stuart Jones, *A Greek-English-Lexicon* (Oxford 1951)
- McLean, Konya Museum = B.H.McLean, *Greek and Latin Inscriptions in the Konya Archaeological Museum* (RECAM IV; Ankara 2002)
- Maier, Mauerbauinschriften = F.G.Maier, *Griechische Mauerbauinschriften* (Heidelberg 1959)
- Malay, Researches = H.Malay, *Researches in Lydia, Mysia and Aiolis* (Österr. Akad. der Wiss., Ph.-Hist.Klasse, Denkschriften Band, 279; *Ergänzungsbände zu den Tituli Asiae Minoris*, 23) (Vienna 1999)
- MEP = *Minima Epigraphica et Papyrologica* (1998→)
- Merkelbach-Stauber, SGO I-V = R.Merkelbach, J.Stauber, *Steinepigramme aus dem griechischen Osten*. Band I: *Die Westküste Kleinasien von Knidos bis Ilion* (Stuttgart, Leipzig 1998); Band II: *Die Nordküste Kleinasien (Marmarameer und Pontos)* (Munich, Leipzig 2001); Band III: *Der "Ferne Osten" und das Landesinnere bis zum Tauros* (Munich 2001); Band IV: *Die Südküste Kleinasien, Syrien und Palaestina* (Munich 2002); Band V: *Register* (Munich, Leipzig 2004)
- Migeotte, Emprunt = L.Migeotte, *L'emprunt public dans les cités grecques* (Quebec 1984)

- Migeotte, *Souscriptions* = L.Migeotte, *Les souscriptions publiques dans les cités grecques* (Quebec-Geneva 1992)
- Milner, Survey = N.P.Milner, *An Epigraphical Survey in the Kibyra-Olbasa Region, conducted by A.S.Hall* (RECAM vol. III; Oxford 1998)
- Müze = Müze Kurtarma Kazıları Semineri (Ankara)
- NCIDélos = C.Prêtre et alii, *Nouveau choix d'inscriptions de Délos. Lois, comptes et inventaires* (Paris 2002)
- NGSL = E. Lupu, *Greek Sacred Law. A Collection of New Documents* (Leiden 2005)
- Nouv.inscr.d'Antioche = M.A.Byrne, G.Labarre, *Nouvelles inscriptions d'Antioche de Pisidie d'après les Note-books de W.M.Ramsay* (IGSK 67; Bonn 2006)
- N.Suppl.Epigr.Rh. = G.Pugliese Carratelli, *Nuovo Supplemento Epigrafico Rodio*, ASAA 33/34 (1955/56) [1957] 157-181
- L'Orient méditerranéen = F.Prost (ed.), *L'Orient méditerranéen de la mort d'Alexandre aux campagnes de Pompée. Cités et royaumes à l'époque hellénistique* (Rennes 2003)
- PA = J.Kirchner, *Prosopographia Attica* (Berlin 1901)
- Panskoye I.1 = L.Hannestad, V.F.Stolba, A.N.Šceglov (edd.), *Panskoye I.1. The Monumental Building U6* (Aarhus 2002)
- PAT = D.R.Hillers, E.Cussini, *Palmyrene Aramaic Texts* (Baltimore 1996)
- Petrakos, Δήμος τοῦ Ραμνουίντος = B.C.Petrakos, *Ὁ Δήμος τοῦ Ραμνουίντος: Σύνοψη τῶν ἀνασκαφῶν καὶ τῶν ἐρευνῶν (1813-1998), I. Τοπογραφία; II. Οἱ Ἐπιγραφές* (BAAH vols. 181, 182; Athens 1999)
- Petzl, Beichtinschriften = G.Petzl, *Die Beichtinschriften Westkleinasien*, Bonn 1994 = EA 22 (1994); cf. SEG XLIV 951
- Philippi II = P.Pilhofer, *Philippi. II. Katalog der Inschriften von Philippi* (Tübingen 2000)

- PG = J.-P. Migne, *Patrologia Graeca* (Paris 1857-1963)
- Les pierres de l'offrande = G. Hoffmann (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes I* (Kilchberg 2001); A. Sartre-Fauriat (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes II* (Kilchberg 2003)
- PIR = *Prosopographia Imperii Romani* (Berlin 1933→)
- PLRE = A. H. M. Jones, J. R. Martindale, J. Morris (edd.), *The Prosopography of the Later Roman Empire* (Cambridge 1971-1992)
- Quarte giornate -- elima = A. Corretti (ed.), *Quarte giornate internazionali di studi sull'area elima* (Erice, 1-4 dicembre 2000). *Atti* (3 vols.; Pisa 2003)
- Ramsay, CB = W. M. Ramsay, *The Cities and Bishoprics of Phrygia* (Oxford 1895-1897)
- Reinmuth, *Eph. Inscr.* = O. W. Reinmuth, *The Ephebic Inscriptions of the Fourth Century B.C.* (*Mnemosyne Suppl.* 14) (Leiden 1971)
- Rhodes/Osborne, *GHI* = P. J. Rhodes, R. Osborne (edd.), *Greek Historical Inscriptions, 404-323 B.C.* (Oxford 2003)
- Rigsby, *Asylia* = K. J. Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World* (Berkeley-Los Angeles-London 1996)
- Rizakis, *Achaïe I/II* = A. D. Rizakis, *Achaïe I. Sources textuelles et Histoire regionale* (*Meletemata* 20; Athens 1995); *Achaïe II. La Cité de Patras: Épigraphie et Histoire* (*Meletemata* 25) (Athens 1998)
- Robert, *Ét. anat.* = L. Robert, *Études anatoliennes* (Paris 1937)
- Robert, *Hellenica* = L. Robert, *Hellenica: Recueil d'épigraphie, de numismatique et d'antiquités grecques I-XIII* (Paris 1940-1965)
- Roueché, *Performers* = C. Roueché, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods* (London 1993)
- Salamine de Chypre XIII.1 = J. Pouilloux, *Testimonia Salamina 2* (Salamine de Chypre XIII; Paris 1987)
- SBS = *Studies in Byzantine Sigillography*

- Solin-Salomies, *Repertorium* = H. Solin - O. Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1994²)
- Symposion 1999 = G. Thür, F. J. Fernández Nieto (edd.), *Symposion 1999. Vorträge zur griechischen und hellenistischen Rechtsgeschichte* (*Pazo de Mrián, La Coruña, 6.-9. September 1999*) (Cologne 2003)
- TEAD = *The Excavations at Dura-Europos. Preliminary Reports I-IX* (New Haven, 1929-1952)
- Trademarks = A. Johnston, *Trademarks on Greek Vases* (Warminster 1979)
- Trademarks Addenda = A. Johnston, *Trademarks on Greek Vases. Addenda* (Oxford 2006)
- Traill, *PAA* = J. S. Traill (ed.), *Persons of Ancient Athens*, 13 vols. (Toronto 1994-)
- Wessel, *IGCV O* = C. Wessel, *Inscriptiones Graecae Christianae Veteres Occidentis* (Bari 1989)
- Wilhelm, *Abhandlungen* = A. Wilhelm, *Abhandlungen und Beiträge zur griechischen Inschriftenkunde* (*Kleine Schriften II*), edd. G. Dobesch, G. Rehrenböck (Vienna 2000-2003)
- Zacos-Veglery = G. Zacos, A. Veglery, *Byzantine Lead Seals* (Basel 1972)
- Zgusta, *KP* = L. Zgusta, *Kleinasiatische Personennamen* (Prague 1964)

NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editors as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
<αβ>	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
[αβ]	= letters or spaces deliberately erased in antiquity
[..]	
αβ	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
~	= ligature
[. . 5 . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[----]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed.pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
→	= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner
←	

BOIOTIA

451. Boiotia. The Boiotian Koinon. For the evidence provided by an Achaian decree for the division of the Boiotian Koinon into seven districts see our lemma no. 439.

452. Boiotia. Epigrams. G.Vottéro, in *L'épigramme* 69-122, reprints the text of 44 Boiotian epigrams (French translation; nos. 23 and 28 are known from literary sources) and discusses the letter forms, the language, and the meter (70-109; on 109-111 a list of fragmentary epigrams). In the first part of this study, V. gives an overview of the subject matter, the language, the meter, the style, and the types of objects on which the epigrams were inscribed (111-115); the study contains concordances and indices. We give a comparatio numerorum for the texts reprinted and discussed by V. See also our lemmata nos. 454 and 476.

IG VII	Vottéro	SEG XXIII	Vottéro	CEG	Vottéro
530	38	302 d(ii)	12	445	12
579	3	SEG XXV		446	16
580	42	536	13	447	20
581	40	SEG XLV		630	29
1794	21	459	11	632	22
1796-1805	43			633	30
1818	41	<i>F.Delphes</i>		636	35
1880	9	III.4.463	31	788	26
1881	35	V.3.268	6	789	31
2247	19	V.3.269	5		
2462	22	V.3.271	2	GV	
2470	32			137	3
2532	29	CEG		152	9
2534	30	109	3	174	35
2537	24	110	14	321	19
2852	14	112	19	636	40
3467	16	113	9	870	42
4240	34	326	1	1004	39
4247	39	327	8	1446	30
4249	17	331	18	1603	37
SEG XIII		332	21		
344-347	43	333	4	1639	29
SEG XIV		334	7		
384	26	336	10	ISE	
SEG XXII		370	5	68	24
404	18	444	6		

[Initio, εὐχό[μενος?], Chaniotis]; Ὀρούντιος, read by K. on a ph. given to him by Y. Kolliontzis.

IG VII

Τελέσιππος Ἀριστίωνος, Ἰθύδαμος Εὐανκρί-
τω ἄνδρεςσι χοραγεῖσαντες Διωνοῦσι ἀνέθε-
ταν, Τιμόλλιος ἄρχον[ος], αὐλίοντος Νικοπόλιος

3. A Timollis is known from a military catalogue around 185 B.C. (IG VII 3175); for Nikopolis see *Syll.*³ 424 A L. 39 (ca. 257 B.C.), A.-S.

463. Orchomenos. Epitaph of Xenon, late 5th cent. B.C. Limestone pedimental stele, turned in by a resident of Agios Dimitrios Orchomenou. Ed.pr. E.Vlachogianni, *AD* 54 B1 (1999) [2005] 331: Ξένων

464. Orchomenos. Epitaph of Athenodoros, Melanthis, and Eukles, Hellenistic period. Limestone pedimental stele, turned in by a resident of Orchomenos. Ed.pr. E.Vlachogianni, *AD* 54 B1 (1999) [2005] 331: Ἀθηνόδρο[ς], Ἰ Μελανθίς, Ἰ Εὐκλεί[ς]

465. Oropos. Sacred regulation, ca. 387-377 B.C. *LSCG* 69; *I.Oropos* 277. In a study dedicated to the pre-incubation sacrifice at the Amphiareion, E.Lupu, *Hesperia* 72 (2003) 321-340, reprints LL. 25-36 of this text (322/323; translation). He points out that this regulation, which leaves the choice of the sacrificial animal in private sacrifices to the discretion of the worshipper, is contradicted by Pausanias (1.34.5), who specifies that the worshippers had to sacrifice a ram on whose skin they later lay down to sleep. It seems that in the 4th cent. B.C. the rules were more flexible, but as the popularity of the cult grew, adjustments became necessary (cf. the *rasurae* in LL. 24/25, 30, and 37/38). For some criticism see J.Mylonopoulos, *EBGR* 2003 [2006] 371 no. 97, who points out *inter alia* that it is doubtful whether this text and the text in our lemma no. 466 refer to pre-incubation sacrifices. [In fact, this text explicitly refers to sacrifices that are certainly unconnected with incubation, such as sacrifices by private persons when the priest was absent (L. 27), public sacrifices (LL. 28/29 and 35), and sacrifices during the *εορτή* (L. 34), Chaniotis.] See also our lemmata nos. 466 and 2247.

466. Oropos. Sacred regulation, 4th cent. B.C. *I.Oropos* 278; *SEG* XLVII 488. E.Lupu, *art.cit.* (cf. our lemma no. 465) 326-331 (ph.), presents a new edition of this text based on autopsy. He points out that the fragment contains at least three sections, with sacrificial regulations (LL. 1-5 and probably LL. 10-13) and a sacrificial tariff (LL. 6-9; cf. our lemma no. 2247). L. 2 mentions an offering (ἐπὶ δὲ τήν[?] τράπεζ[αν]), L. 3 (δεξι[άν] κωλήν) refers to the prerogatives of the priest, the τρίπους in L. 4 possibly to the cooking of the meat. He regards the sums mentioned in LL. 7/8 as fees that the worshippers had to pay for the sacrifice of animals (cf. *SEG* L 766 LL. 10-12; *LSCG* 88 LL. 11-15; *LSCG* 125; *LSCG Suppl.* 72 A LL. 1-3; 108 LL. 8-12; *LSAM* 73 LL. 29-32) and tentatively restores εἰς δὲ τὸν θησαυρὸν ἐμβάλλειν τοὺς θύοντας ὀρνίθους ὀβολόν, ---]ος δύο ὀβολούς], βοός δε[---] (LL. 4-9). L. 10 may refer to other items needed for the sacrifice (e.g., [ὄσ]ων χρεια [έσσι]; cf. *SEG* XXX 1119 LL. 28/29). It is unlikely that μισθωμ[---] (L. 11) refers to a lease of a priesthood, the leasing of sacred property or the contracting of services for the performance of cult is more probable. L. assumes that the sacrificial tariff concerns pre-incubation sacrifice, giving the

worshipper freedom in the choice of the sacrificial animal (cf. our lemma no. 465), without excluding other occasions for sacrifice (e.g., thanksgiving offerings). Republished by id. in *NSGL* 9.

467. Oropos. Funerary epigram for Posidis of Tauromenion, 3rd cent. B.C. *I.Oropos* 675; *SEG* XLVII 503. W.B.Henry, *ZPE* 143 (2003) 10/11, suggests the following restorations of LL. 4 and 6/7:

4 οὐ πάντ[ι] σ' ἄκλυτα κατ[η]ύνασε μοῖρα, Πόσειδι

6 ἀλλά σε Νικο[--- ὄλο]φύρατο τύμβον [---]
θεσμών ἔταιρε[ίου Ζηνός] ὀπιζόμενος [---]

4. οὐ πάντ[ι] ca. 12] ἤνασε μοῖρα, Πόσειδι, *I.Oropos* II 6. ΚΑΛΑΣΕ νικο[ca. 10]ΚΥΡΑΤΟ τύμβον [ca. 5], *I.Oropos*; in fine perhaps ἐγείρων or the equivalent, H. II 7. θεσμών ἔταιρι[ca. 8]ΟΙΤΙΟΜΕΝΟ[ca. 6], *I.Oropos*; cf. Apollonios Rhodios 4.700: ὀπιζομένη Ζηνός θέμιν ἱκεσίσι; Nikandros, *Alexipharmaka* 630: θεσμών δὲ Διὸς ξενίσι φυλάσσει; for Zeus Hetaireios cf. Herodotos 1.44.2, H.

468. Oropos. Epitaphs. In a report of the excavation in the western cemetery of Oropos in Skala Oropou [cf. *SEG* XLVIII 574], P.Agallopolou, *AD* 54 B1 (1999) [2005] 100, 102/103, mentions the discovery (not *in situ*) of epitaphs that have been included in *I.Oropos* 541, 584, 633, 642, 695, and 707.

469. Oropos. Stamped jug, 2nd/1st cent. B.C. White clay jug with painted representations of musical instruments on the shoulder and a stamped handle; found in a grave in the western cemetery of Oropos. Ed.pr. P.Agallopolou, *AD* 54 B1 (1999) [2005] 101 (ph.). A jug with a similar stamp was found in Athens (*Agora* XXIX 952): Ἀττάλου

470. Plataiai. Fragment, Classical period. Poros fragment found in a deposit in Megali Vrysi. Mentioned by E.Vlachogianni, *AD* 54 B1 (1999) [2005] 329: [---]B[---]ΔΙΟΚ[---]

[Perhaps the name Διοκλῆς, attested in Plataiai (*LGPN* IIIb, s.v.), Chaniotis].

471. Tanagra. History and topography. In an overview of the history of Tanagra and the extension of its territory, A.Schachter, *Pharos* 11 (2003) 45-74, briefly adduces and comments on the following inscriptions: *IG* I³ 1149 (69); VII 579 (63), 2450 (54); XII Suppl. 646 (54); from Tanagra, and not Chalkis; see Robert, *OMS* III 1275-1281; *SEG* XVII 243 (70); XIX 363(r) (70); XXV 551 (71); XXXIV 560 (69); XXXV 411 bis (66); XLVI 82 (on Ἀνυμός; cf.

IG II² 1672 LL. 271/272; 55); LSAG² 94.5, 94.7, and 95.12 (64/65); Meiggs-Lewis, *GHP* 36 (70). See also our lemma no. 427.

472. Tanagra. Epitaphs, Classical period. Three stelai of black stone found reused in Hellenistic graves. Mentioned by A.Charami, *AD* 54 B1 (1999) [2005] 325: 1) Καλλιγίτα; 2) Πολουκλίδας; 3) Πολυνίκα.

[All the names seem to be in the nominative; Καλλιγίτα (from Καλλιγείτων) is attested in Thebes, Πολυκλίδας in Tanagra, Πολυνίκα in Thessaly (but Πολύνικος also in Boiotia); see *LGN* IIIb, s.vv., Chaniotis].

473. Thespiiai. Contests. J.-Y.Strasser, *BCH* 127 (2003) 271/272, argues that the Ἐρωτίδεια were a ἱερός στεφανίτης ἀγών from the Hellenistic period to the 1st cent. A.D.; in the 2nd cent. A.D. they became a money-game (θεματικός). In the catalogue of victors at the Erotideia (*SEG* III 335 + Robert, *Hellenica* II 5-14; ca. 150-200 A.D.) there are two cases of joint victories; when in sacred games the finals resulted in a draw, the crown was dedicated to the god (ἱερός). *SEG* III 335 LL. 15/16 and 25/26 refer to joint victors (συν[εστεφανώθησαν], Strasser; συν[εστεφανώθη], *SEG*) who were 'crowned together.' The expression is a metaphor for 'having reached a draw' and does not imply that they both actually received a crown; in fact they shared the money-prize. [From N.B.Crowther's study of joint victories (*Nikephoros* 13 [2000] 125-140 = id., *Athletika. Studies on the Olympic Games and Greek Athletics, Nikephoros* Beiheft no. 11 [Hildesheim 2004] 297-311), it indeed appears that expressions like συνεστεφανώθεντες nearly always occur in inscriptions bearing on thematic contests, whereas dedications of crowns to the deity (ἱερός) occur in sacred contests. C. mentions one example of ποιήσαντα ἱεράν in a money-game (θέμις): perhaps the exception which confirms the rule?, Pleket.]

The Thespiian Μουσεία are another example of a contest which started as a sacred game but became thematic (at least ca. 150 A.D.). The same is true for the Πτώια in Akraiphia. In the Imperial period various sacred contests failed to become εἰσελαστικοί, with all the financial benefits connected with that status, and instead became thematic, thereby offering the athletes an attractive money-prize.

473 bis. Thespiiai. Decree of the Isthmian association of Dionysiac artists, ca. 230-220 B.C. *IG* VII 1735a; *Syll.*³ 457. S.Aneziri, *Die Vereine* -- (see *SEG* LI 2279) 360/361 no. B4, restores in B LL. 7 [τοῦ ἀγῶνος ὁ παντὸς ἄλλου ποιῆσθαι] ἐπιμέλειαν (τῶν νικόντων), *IG*).

474. Thespiiai. Catalogue of victories of the athlete Neikogenes, 1st cent. A.D. *IG* VII 1856/1857. J.-Y.Strasser, *BCH* 127 (2003) 270-272, suggests dating these texts to the 1st cent. A.D. S. argues that the contests mentioned in *IG* VII 1857 are ἱεροὶ ἀγῶνες (previous interpretations: thematic games). The games held in Demetrias (Κοινὸν Μαγνήτων), Chalkis

(Λειβίδηα) and Larisa (Κοινὸν Θεσσαλῶν) are likely to be identical with those mentioned in *SEG* XXIX 430 LL. 9-11 (ἐν Χαλκίδι, ἐν Δημητριάδι, ἐν Λαρείῃ). S. suggests that these three cities are not likely to have organized games other than those mentioned in *IG* VII 1857. In *I.Sardis* 79 B (ca. 200 A.D.; see our lemma no. 1355) the same three contests are registered as θεματικοί. For the Erotideia in Thespiiai, mentioned in *IG* VII 1857, see our lemma no. 473.

475. Thespiiai. Honorary inscription of a cult association for P. Cornelius Ouetranos, 1st/2nd cent. A.D. Funerary cippus (our lemma no. 479) reused as a statue base; under the inscription remains of a crown in relief. Ed.pr. E.Vlachogianni, *AD* 54 B1 (1999) [2005] 329/330 (ph.). For similar honorary inscriptions set up by συνθῆται see *EB* 120-130.

Πόπλιον Κορνήλιον Ούετρανόν,
οἱ συναχθέντες ὑπ' αὐτοῦ συν-

θῆται, τὸν ἑαυτῶν εὐεργέτην

2. ὑπ' αὐτόν, ed.pr.; ὑπ' αὐτοῦ, D.Koepfler, *BE* (2006) no. 206.

476. Thespiiai. Dedicatory epigram to Mnemosyne and the Muses, late 1st cent. B.C. Two fragments of a statue base. P.Jamot, *BCH* 26 (1902) 143-153; E.Preuner, *Hermes* 55 (1920) 406-412. Republished with commentary by G.Vottéro, *art.cit.* (cf. our lemma no. 452) 108/109 no. 44 (French translation).

[Θεῖσι πῖες Μνα]μοσύνη κ[ὶ] ἡ Μῶσις]
[Ἐλ]ικωνιάδεσ[σι ἀνέ]θεικαν·
Καλλοσύνην Ἑρατώ, [Κλι]ώ σκῆπτρ', Οὐρανίη δὲ
4 λέκτρα, Θάλια γένο[ς, Τε]ρψιχόρη δὲ φύην,
Μελπομένη δ' ὠδῖνα, [Πο]λύμνια λῆμ' ἐμὸν ὕμν[ει],
αἰδὼ δ' Εὐτέρπη, [Καλ]λιόπη δὲ νόον·
πᾶσαι Μνημοσύνην μέλ[που]σιν με, τὴν μακαριστ[ήν],
8 μητέρα δ' ὠδῶν [τέ]κνα τίνει χάριτας

Three elegiac distichs; the attributes of Terpsichore, Ouranie, and Euterpe (LL. 3-6) are unparalleled; this suggests that the imagery of the Muses had not received its fixed form until the beginning of the Roman Imperial period, V.

477. Thespiiai. Dedicatory epigram of the emperor Hadrian to Eros, ca. 134 A.D. (or 125 A.D.). *IG* VII 1828; Kaibel, *EG* 811; Pouilloux, *Choix* 48. P.Goukowsky, in *L'épigramme* 217-246, reprints the text and discusses it in the context of the deification of Antinoos and the philosophical and religious ideas of Hadrian. Comparing this epigram with a hymn from Kourion (our lemma no. 1747 bis), he argues that Antinoos is identified with Eros, the 'servant' of Aphrodite (παῖ Κύπριδος), to whom the emperor addresses his epigram. As Eros

was regarded as the son of the wind Zephyros and Ἀφροδίτη Εὐπλοία was a patron of seafaring, one of the aims of the dedication was a safe journey to Italy in 125 or rather 134 A.D. (cf. LL. 7/8: σαόφρων πνέοις). The offering of a hunting trophy to Eros, the hunter, alludes to the hunting activities of Hadrian and Antinoos. The philosophical and theological background of the poem is, however, more complex. Aphrodite (L. 1: λιγείη; L. 8: οὐρανία) is conceived as a patron of celestial harmony, a conception related to Platonic ideas and to the concept of *felicitas temporum*. Eros/Antinoos, who resides near the garden of Narkissos (L. 3) and who is characterized as 'chaste' (L. 7: σαόφρων), is asked to serve as an intermediary between earth and heaven. [For the belief in intermediaries between a superior god and the mortals see, e.g., the theosophical oracle from Oinoanda (*SEG* XXVII 933: μεικρὰ δὲ θεοῦ μερὶς ἄγγελοι ἡμεῖς), the function of Zeus as *παράκλητος* of a sinner, representing him in front of Mes in a confession inscription (*BIWK* 5), and a dedication to Janus, who is asked to 'and grant an easy approach to the presence of Jupiter' (Colle Maiorana in Latium; *An.Ép.* [1996] no. 370), Chaniotis.] G. discusses in detail philosophical concepts connected with Eros as well as the apotheosis of Antinoos and his mystery cult in Mantinea (*IG* V.2.218 and 312) and Bithynion (238; with reference to *IGR* III 73 = *ATAM* 133, which mentions a *θυήκοος* τῶν μυστηρίων and a *μυστάρχης*).

478. Thespiiai (area of: Tateza). Signature of the sculptor Sosis, early 3rd cent. B.C. Base of local titanolithos found at Tateza. A.Plassart, *BCH* 50 (1926) 435/436 no. 69 (ph.). A.Vlachogianni, *AD* 54 B1 (1999) [2005] 332, reports that this base has been transported to the Archaeological Collection of Thespiiai: Σώσις ἐποίησε

For the sculptor Sosis of Thespiiai see *IG* VII 432 (not 1832; now in *I.Oropos* 414) and A.Plassart, *art.cit.* 429 no. 55, ed.pr.; cf. D.Knoepfler, *BE* (2006) no. 208.

479. Thespiiai. Epitaph of Agathinos, 4th cent. B.C. Cippus of local titanolithos; a name inscribed in a band; the stone was reused as a base (see our lemma no. 475); found in a modern house in Thespiiai. Ed.pr. E.Vlachogianni, *AD* 54 B1 (1999) [2005] 329: Ἀγαθίνος

The name is attested in Thespiiai (*LGPn* IIIb, s.v.), ed.pr.

480. Thespiiai (area of: Ellopia). Epitaph, Classical period. Fragment of a limestone stela found in the area of Ellopia. Ed.pr. E.Vlachogianni, *AD* 54 B1 (1999) [2005] 332: [--]ΑΓ[--]ΙΟΠ[--]

DELPHI

481. Delphi. Amphictyony: The ἀργυρολογέοντες. N.G.L.Hammond, *Historia* 52 (2003) 373-377, rejects the view of G.Roux, *L'Amphictionie, Delphes et le temple d'Apollon au IV^e siècle* (Lyon 1979) 104-115 (followed by J.Buckler, *CQ* 46 [1996] 380-386), according to whom the three *νασποιοὶ ἀργυρολογέοντες* in service in the first half of 356 B.C. (*F.Delphes* III.5.5 L. 2) were appointed after the occupation of Delphi by Philomelos in order to receive donations and contributions sent to Delphi during this occupation. He argues that their task was not to receive, but to exact money, i.e. the fines imposed by the council on Sparta, the Phokians, and other states (cf. *Diod.* 16.23.3 and 16.29.3), prior to the occupation by Philomelos. D.Rousset, *BE* (2004) no. 188, points out that in *CID* II 7 (not used by H.) a date in the spring of 357 B.C. is suggested for the first mention of the ἀργυρολογέοντες; he doubts a connection of this office with the Third Sacred War.

482. Delphi. Amphictyony: The Roman Imperial period. Critically reviewing recent studies on the Delphic Amphictyony (*SEG* XLVIII 581 and L 495), D.Musti, *RFIC* 129 (2001) 465-493, restates his views concerning the composition of the Amphictyonic council from Augustus to Hadrian (cf. id. in D. Knoepfler - M. Piérart (edd.), *Éditer, traduire, commenter Pausanias en l'an 2000* [Geneva 2001] 43-78). On 493 a reconstruction of the composition of the council according to Pausanias 10.8.1-5.

482 bis. Delphi. Liparians in Delphi. See our lemma no. 1010.

483. Delphi. The sacred land of Apollo. After underlining the importance of specialized pastoralism in Central Greece (cf. *Gonnoi* 93; *IG* IX².1.609 and 748), T.Howe, *Historia* 52 (2003) 129-146, argues that the development of the sacred land of Apollo in Delphi as an area of protected pasture (cf. *CID* I 10) is connected with the sanctuary's need for sacrificial animals. The keeping of sacred animals is attested elsewhere: *IG* II² 1638-1640; *IG* V.2.3; *I.Delos* 503. See also our lemmata nos. 493 and 2144.

484. Delphi. Theorodokoi in Italy. G.Manganaro, *ZPE* 142 (2003) 134-138, adduces the honorary decrees for the πρόξενοι and θεωροδόκοι Λεύκιος Ὀρθήσιος Βρεντεσίνος (*SEG* I 148; Italian translation) and Νικόστρατος Ζωτικού Ἀνκωνίτας (*SGDI* 2612; Italian translation), as evidence for the relations of Brundisium and Ancona with the Greek world (cf. the Delphic proxenos Γάιος Στατόριος Βρεντεσίνος in *Syll.*³ 585 LL. 69/70). See also our lemma no. 1052.

IV = *F.Delphes* fr. d II 1. [- πανκράτιον ἐν Πιερῳάμω -], *SEG* 2 [- ἐν Ὀλύμπῳ, Βαρβύλλ[η] ἐν Εἰφέσω -], *SEG*; for his restoration S. refers to II LL 4/5; two victories in two contests in Smyrna are mentioned: the Olympia and the Hadriana Olympia, S. (on 287) § 3. [---- Ἀδριῆνεα ἐν Ἀθήναις, Πώμην -], *SEG*; initio either e.g. Εἰφέσεια or a contest that took place either in Ephesus or in Athens § 4. [- Σεβαστὰ Νέμεια πύγην -], *SEG* § 5. [-]N πανκράτιον, Ἀλεξάνδ[ρ]ειαν Σεβάσειον], *SEG* § 6. [- πανκράτιον Ἀλεξάνδ[ρ]ειαν Σελεύκειον πανκράτιον -], *SEG*; the victory in Alexandria in the (ἀγὼν) Σελεύκει(τι)ος is an important argument for S. in assigning the fragments of *F.Delphes* III.1.549 to M. Aur. Damascos Damas: the only other attestation of this contest occurs in *I.Sardis* 79 C L 22 (see our lemma no. 1355), which concerns precisely that pankratiast; in addition, the victories and the honorary citizenships mentioned in the fragments of *F.Delphes* III.1.549 do not contradict the evidence in *F.Delphes* III.1.557 and *I.Sardis* 79 (our lemmata nos. 487 and 1355). Finally, the new readings in I LL 3/4 and II L 1 provide further confirmation § 7. [---- πύγην πανκρ. μιᾷ ἡμέρᾳ: Ὀλύμπῳ], *SEG* § 8. [-] vacat δυοῦ παιδῶν καὶ [-]. *SEG*.

487. Delphi. List of victories of M. Aur. Demostratos Damas, beginning of the 3rd cent. A.D. *F.Delphes* III.1.557; *SEG* XLII 458 (J.Bousquet). Republished by J.-Y. Strasser, *BCH* 127 (2003) 274/275.

- [Μ. Αὐρ. Δημόστρατος Δαμ]ᾶς · ὁ ἀρχιερεὺς τοῦ
[σὺμπαντος ξυστοῦ · δι]ὰ βίου ξυστάρχης · καὶ ἐπὶ
[βαλανείων τῶν Σεβα]στῶν · πανκρατιαστής
4 [δὶς περιοδονείκης ·] πύκτης ἄλιπ[το]ς παράδοξος,
[Σαρδιανός · Ἀλεξ]ανδρεὺς · Δελφός · Ἀθηναῖος
[----- ca. 18 -----]ς [·] Νεαπολείτης · Κορίνθιος
[----- ca. 22 -----]ύς · β[ου]λεντής) · Ἐφέσιος · β[ου]λεντής) ·
8 [---- ca. 10 ---- Τραλ]λιανός · Λακ[ε]δα[ι]μόνιος
[νεικήσας ἀγῶνας] τοὺς πάντας · Ρ[ι] . . . ὦν ἱεροῦς
[εἰσελαστικ[ού]ς · ξζ' · τοὺς ὑπογεγρα[μμέ]νους ·
Πύθια ἐν Δελφοῖς πυθικῶν πανκρά[τιον] · Σά[ρδ]εις]
12 Χρυσάνθινον πυθικῶν πανκρ' · Βαρβίλληα [ἐν Ἐφέσῳ παν]-
[κ]ρ' · Νέαν Πόλιν Σεβαστά · Ἀκτία ἐν Νε[κ]όπολει]
[Σμύ]ρναν κοινὸν [Ἀσία]ς · Αὐγοῦστε[ια ἐν Περγάμῳ]
[---- ca. 11 ----]ια, Ὀ[λύμπ]εια ἐν Ἀθ[ήναις] ---- ca. 10 ----]
16 [----- ca. 17-18 ----- Σ]άρδεις Χρυσάνθινον -----]

6. [Μειλήσιος, Περγαμηνός], *SEG*; but the restoration of ethnics in Damas' inscription is hazardous: see our lemma no. 486 app. cr. ad I LL. 5-10, S. || 7. [Ἀντιοεύς, Νεικουμηδ]εύς, *SEG*; too short, S., who suggests that at least one of these ethnics has to be restored here; β' = δὶς, *SEG*; β[ου]λεντής), S. || 8. [Σμυρναῖος, Τραλ]λιανός, *SEG* || 11. [ἐν Σά]ρδ[εσσιν], *SEG* (see L. 16); [Σά]ρδ[εσσιν], S. (also in L. 16) || 13. in fine, Νε[κ]όπολει, *SEG*; either Νε[κ]όπολει πανκρ[άτιον], or, e.g., Νε[κ]όπολει · Νέμεα, S. || 14. in fine [ἐν Περγάμῳ], *SEG* || 15. [Ἀδριάνε]ια, *SEG*; rejected by S. (287 note 101) || the order in which the victories appear is chronological, S.

488. Delphi. Hymn of Philodamos to Dionysos and honorary decree for Philodamos, ca. 339 B.C. L. Käppel, *Paian. Studien zur Geschichte einer Gattung* (Berlin-New York 1992) 375-380. F. Croissant, *Les frontons du temple du IV^e siècle. Fouilles de Delphes IV. Monuments figurés. Sculpture* 7 (Paris 2003) 7-10, reprints the text of the hymn and of the honorary decree for Φιλῶδαμος Αἰνισιδάμου Σκαρφεύς on the basis of K.'s edition (with a few modifications; French translation) discussing briefly the possible reference of the hymn to the sculpture of the temple of Apollo (L. 123: χρυσέος τύποις).

After summarizing the state of research on this hymn and discussing its content, A. Neumann-Hartmann, *MH* 61 (2004) 9-31, argues that the first performance of the hymn took place during the Theoxenia in the spring of 339 B.C. Observing that the first part of the hymn associates Dionysos with places that played an important part in the Amphictyonic Council (Boiotia, Euboea, Phokis, Attica, Thessaly, and Macedonia), she assumes that the hymn attempted to unite the Amphictyony and reconcile Athens and Thebes through the myth of Dionysos. The second part of the hymn hailed the establishment of Dionysos' cult in Delphi, introduced upon

the initiative of the Amphictyonic council and the priests at Delphi. N.-H. recognizes in the text allusions to the dangers that the sanctuary at Delphi was facing in 339 B.C. due to the tension between Athens and Thebes and the conflict between Athens and Amphissa. In her reconstruction of the events preceding the outbreak of the Fourth Sacred War, N.-H. briefly adduces *CID* II 43 (25). For some criticism see D. Rousset, *BE* (2005) no. 235.

489. Delphi. The so-called dedication of Kleobis and Biton, ca. 610-580 B.C. *SEG* XXXII 549; XLVI 564*. V. Brinkmann, *Die Polychromie der archaischen und frühklassischen Plastik* (Munich 2003) no. 206 (ph.; dr.), reads in L. 3 (fr. b) ἔγαγον τοῦδ' υἱ[ο]ς; this confirms that the statues represent Kleobis and Biton and not the Dioskouroi. Cf. M. Sève, *BE* (2005) no. 67.

490. Delphi. Dedication to Dionysos Sphaleotas, ca. 133-120 B.C. *SEG* XIX 399. F. Queyrel, *Les portraits des Attalides. Fonction et représentation* (Athens-Paris 2003) 313-316, argues that the buildings dedicated by Herakleidas and his wife, Pista (b L. 2: τὰν παστάδα καὶ τὸ οἶκημα) to Διόνυσος Σφαλεώτας should be identified with the buildings on the terrace of Attalos I, transformed into a sanctuary of Dionysos after 133 B.C. (probably around 120 B.C.).

PHOKIS

491. Drymaia. Documents concerning the repayment of money owed by Drymaia to a sanctuary and to the Oitaioi, after 167 B.C. *IG* IX.1.226-230 (*SGDI* 1529); Migeotte, *L'emprunt* no. 29. M. Beaudouin, *BCH* 5 (1881) 137-145, had assumed that the sanctuary to which Drymaia owed money was the federal sanctuary of the Oitaioi and that the πύλαια (II LL. 1-6), mentioned as the deadline for payments, was the meeting of the league of the Oitaioi; this view was generally accepted. W. Dittenberger (*IG*) identified the πύλαια as the meeting of the council of the Delphic Amphictyony, assuming that this gathering was a plausible context for transactions of this kind, but his view did not find any followers. A. Giovannini in T. Hantos (ed.), *Laurea internationalis. Festschrift für J. Bleicken zum 75. Geburtstag* (Stuttgart 2003) 287-297, points out that πύλαια is always used in connection with the Delphic amphictyony. Πύλαια θερινή (II LL. 2-6) is a synonym of πύλαια ὁπωρινή (290-293), and the συνέδριον (II LL. 28) is the Amphictyonic council (II LL. 27-29: 'les Oitaïens ont reconnu, lors de la pylaia (amphictionique), devant l'assemblée (des délégués de l'Amphictionie), que les Dryméens étaient quittes envers eux'). The Delphic Amphictyony was involved because one of the creditors (θεός: I LL. 4, 8, II LL. 16, 29) was the sanctuary of Apollo at Delphi (cf. *CID* II 125 L. 18; Isocr. 15.232; Aeschines 3.129), and not the federal sanctuary of the Oitaioi. On

288, G. provides parallels for loans given by sanctuaries to communities which participated in the cult (*IG* II² 1635; *IG* XI.4.559; L.Robert, *Monnaies antiques en Troade* [Geneva-Paris the cult (*IG* II² 1635; *IG* XI.4.559; L.Robert, *Monnaies antiques en Troade* [Geneva-Paris 1966] 15-17). Without excluding the possibility that the debts in question are connected with financial problems caused by the Second and Third Macedonian Wars, G. tentatively suggests that they may be related to the financial obligations of Drymaia towards the Amphictyony when the Phokeis were re-integrated into it after the Third Macedonian War (295-297). For some criticism see D.Rousset, *BE* (2005) no. 246.

492. Elateia. Inscribed lamps, Roman Imperial period. Two clay lamps with signatures on their base, found in a cemetery at Alonaki. Edd.pr. F.Dakoronia - S.Dimaki, *AD* 54 B1 (1999) [2005] 368: 1) BOPHIO (decorated with grapes); 2) Σω.

[2. From the Attic workshop of Σώτηρ (*Agora* VII, pp. 53/54), Chaniotis].

493. Hyampolis. Document concerning the leasing of sacred land belonging to Apollo and Artemis, late Hellenistic period. *IG* IX.1.87. J.McInerney apud T.Howe, *art.cit.* (cf. our lemma no. 483) 142 note 32, suspects that the tenants of the sacred land offered animals to Artemis in return for the use of the land (cf. Paus. 10.35); these animals were used for sacrifices.

494. Steiris. Honorary inscription, 2nd/3rd cent. A.D. Upper left part of a block [a statue base?; the depth is not given] found reused in the north court of the monastery of Hosios Loukas. C.Koilakou, *AD* 54 B1 (1999) [2005] 135 (ph.), presents a transcription in majuscule, identifying the text as an honorary inscription.

Ἡ βουλῇ .[-----]
Στειριέων .[-----]
ρον Λυκο.[-----]

4 τὸν εὐεργ[έτην ---]
πρῶτον Τ[-----]
ΩΣ ΨΨ .[-----]

[1. In fine, I. K.; if the last letter is a K, κ[αὶ ὁ δῆμος ὁ] || 3. if the last letter (omitted in K.'s copy) is a M, Λυκομ[είδους] or Λυκομ[ήδους] || 4-5. the last letter in L. 4 is missing in K.'s copy; e.g., [δεκα]πρῶτον or πρῶτον τ[ῶν πολιτῶν] or a reference to the fact that he was the first who served in a new office (e.g., [ἀγωνοθετήσαντα τὸ] πρῶτον τ[ῶν ---]) || 6. in fine, perhaps the symbol of denarii (*; ph.); in that case, the benefactor had donated 700 denarii, Chaniotis].

495. Steiris. Epitaph, undated. Block with pediment in relief; in a niche below the pediment a representation of a draped male figure (philosopher?); an inscription below the pediment; a Christian cross was later engraved on the right; found reused in the church of St.

George at Lakka (near the Monastery of Hosios Loukas). Mentioned by C.Koilakou, *AD* 54 B1 (1999) [2005] 120 (ph.). No text.

EASTERN LOKRIS

496. Opous. Stamped amphora handle, Roman Imperial period. Stamped handle of a local amphora found in Atalanti. Ed.pr. L.Raselli-Nydegger, *Rei Cretariae Romanae Fautorum Acta* 38 (2003) 251 (ph.; dr.): Παράμουν

AITOLIA

497. Thermos. Law concerning a colony in Same, late 3rd cent. B.C. *IG* IX².1.2. I.Calero Secall, in *Symposion* 1999 257-271, reprints the text and discusses the regulations concerning inheritance (LL. 9-21; Spanish translation); the similarity with the order of succession in *IG* IX².1.718 suggests the existence of 'órdenes sucesorios de carácter panhelénico'.

498. Thermos. Decree concerning the asyilia of Magnesia on the Maeander, 208 B.C. *IG* IX².1.4c; Rigsby, *Asyilia* no. 67. T.Corsten, *EA* 35 (2003) 113-117, argues that the Magnesians envoy Μνασιπτόλεμος may well be a descendant of Themistokles, who was given Magnesia (among other cities) by the Persian king. Themistokles had a daughter with the rare name Μνησιπτολέμια, and his family exercised a long-lasting influence in the city. Μνασιπτόλεμος is the northwest Greek form for the Ionian Μνησιπτόλεμος, as the man must have been called in Magnesia itself; the name is not very common.

AKARNANIA

499. Alyzeia (area of: Drymonas). Stamped roof tiles, Hellenistic period. I.Moschos, *AD* 54 B1 (1999) [2005] 268, mentions the discovery of stamped clay roof tiles in a deposit in the sanctuary of Artemis Epikrateia at Drymonas Archontochoriou. Most of them bear the ethnic Ἀλυζεῖων.

500. Echinus. Potters' signatures, 1st cent. A.D. Inscribed pottery found in a grave. Ed.pr. F.Dakoronia, *AD* 54 B1 (1999) [2005] 356 (ph.): 1) Εὐτό<χη>ς (graffito on the base of a local

terra sigillata plate); 2) ΠΕΤΗ/ΚΙΤΙ/ΝΟΥ (lamp decorated with a rosette; an inscription engraved before firing on the base).

I. EYTYXHΣ, ed.pr. [EYTYHC on the ph. || II. read from the ph.; or ΠΕΤΗ/ΚΙΤΙ/ΝΟΥ, Chaniotis].

501. **Empesos. Stamped roof tile, Hellenistic period.** Fragment of a stamped roof tile of Lakonian type; found in the modern village of Empesos, under the citadel. Edd.pr. L.Kolonas - G.Alexopoulou, *AD 54 B1* (1999) [2005] 268 (ph.): Φίλλ[-]

[Probably Φίλλ[ία], Chaniotis].

ITHAKE

502. **Ithake. Epitaph, Hellenistic period?** *IG IX².1.1673*. H.Solin, *Arctos* 37 (2003) 276, rejects the tentative restoration of the name as <Υα>κύνθιος (D.Strauch; *ΛΥΚΥΝΟΙΟΣ*, transcription of J.Lee), because the suffix -ιος is unusual in the Hellenistic period.

KORKYRA

503. **Korkyra. Contract of a loan between two women, ca. 200-150 B.C.** Lead tablet found at Figareto. Edd.pr. I.Velissaropoulou-Karakosta, V.Kontorini, I.Faklari-Konitsioti, *AE* 142 (2003) [2005] 115-138 (ph.; Greek translation), with thorough commentary on the legal aspects of the text and the personal names. In this contract, Lamaitha receives a house from Myrtis as a mortgage; in return, Lamaitha undertakes to make payments (LL. 4-6: καταβολαί), probably of a total of 225 silver units (L. 4). Lamaitha was probably guarantor for a loan which Myrtis had received from a third party; she agreed to make the payments on behalf of Myrtis, but demanded the house as a mortgage (cf. Demosthenes 33.8), in case Myrtis should not be in a position to repay her debt by the month Apellaios (LL. 6-9) [but see the app.cr.]. Since Φοινικαῖος (L. 12) seems to correspond to April/May and Apellaios to July/August, the contract was intended to apply for a few months. As can be inferred from Myrtis' obligation to make the necessary repairs to the house (L. 9-11), she remained the owner of the house, but it seems that Lamaitha had the usufruct (ἀντίχρησις). The new text provides important evidence for transactions involving women without the presence of a κύριος, primarily known from manumission records in Central Greece, but also attested in other documents (e.g., *IG IX².798* from Korkyra and *Syll.³ 1185* = Migeotte, *Souscriptions* 28 from Tanagra; edd.pr.). Cf. the remarks of L.Dubois, *BE* (2006) no. 230.

Θεός· Λαμαίθα, δεκάτας
Πολιτῶν, οἰκίαν ὑποκαττί-
θεται τὴν ἐν ἄκραι πὰρ Μυρ-
4 τίδος· ἄρ(γυρίου) - ΗΗΔΔΠ· τὰς δὲ κατα-
βολὰς Λαμαίθαν κατα-
βάλλειν· ἐπεὶ δὲ καὶ λυέ-
σθαι, χρὴ ἢ Μυρτίδος μηνός
8 Ἀπελλαίου ἀποδόμεν
τὸργύριον· τὴν δ' οἰκίαν
Μυρτίδα εὐτροπίζειν, αἷ τί
κα δῆ· πρύτανις Νέσσοις,
12 μείς Φοινικαῖος· ἐπάκοι·
Λαμαίθα Ἀριστόμνη Ἀριστοδάμου,
Μυρτίδι Φόρυς Ἀρχαγάθου

1. Λαμαίθα (Λάμια + αἰθός) was hitherto unattested, edd.pr. || 1-2. the tribe of the Πολῖται and its subdivision (δεκάτας) were not previously attested; perhaps this tribe consisted of the inhabitants of the city, edd.pr. || 2-3. for the unattested ὑποκατατίθεται cf. τίθεμαι/ὑποτίθεμαι and κατατίθεμαι (to receive as a mortgage), edd.pr. || 3. the ἄκρα may not be the unidentified acropolis of Korkyra, but one of the hills on the eastern part of the promontory of Kanoni, edd.pr. || 6. rather ἐπειδὴ καὶ (λῆ) λύεσθαι, 'quand Myrtis voudra racheter, il faut qu'elle rembourse l'argent au mois d'Apellaios', Dubois || 11. perhaps καὶ λῆ, Dubois || 13. this is the first attestation of a woman as a witness in Korkyra, edd.pr. || 10. the rare εὐτροπίζω (repair, put in order) is not attested in inscriptions and papyri, edd.pr. || 13. Ἀριστόμνη is attested for the first time, edd.pr. || 14. the three names were unattested in Korkyra (Φόρυς = anus), edd.pr.

504. **Korkyra. Arbitration between Korkyra and Soterion, late 2nd cent. B.C.** *IG IX².1.794* (*IG IX.1.692*; *SEG XIII 384*). G.Thür, *ZRG* 119 (2002) 326-339, reprints this document (German translation) and attempts to reconstruct the subject of the conflict between the polis and Σωτηρίων concerning damage to the roof of the νεώριον. According to his plausible interpretation, Soterion was not the owner of a neighboring building but the building contractor responsible for the construction of the σκεοθήκη (identical with the οἰκία in L. 9) which was damaging the νεώριον. A commission fined him, but Soterion was able to demonstrate that the damage was the result of a deficient building plan. T. discusses the terms ἐπικρισίς (cf. *IG IV² 75-77* and 98; *IPArk 3*) and ἐπιτίμιον, the possible content of the suit (alluded to in LL. 3-5), Soterion's defence (cf. LL. 5-14), the arbitration procedure, and the verdict of the arbitrators (cf. *I.Iasos* 82 LL. 43/44; *I.Cret.* III.iv.9 LL. 32-37). T. suggests restoring LL. 20/21 as follows: [εἰ δ]έ τί ἐστι ἐπιτίμι[ων προτέρων, συνελύθησαν ἐκά]τεροι. P.Thonemann, *ZPE* 145 (2003) 114, suggests restoring [εἰ δ]έ τί ἐστι ἐπιτίμι[ον, ἀναγραφάν-τω κοινὰ ἐκά]τεροι (cf. [εἰ δ]έ τί ἐστι ἐπιτίμι[ον, τὸς προβούλους ἐν τοῖς αὐτοῖς] ἱεροῖ, Wilhelm, *Akademie-schriften* III 462-468). According to Thonemann's restoration, ἑκάτεροι refers to the ἱεροποιοὶ and the πρόβουλοι mentioned in the publication formula (LL. 18-20).

505. Korkyra. Epitaph of Epiktetos, Roman Imperial period (or later). Plaque found near a grave at Garitsa. Ed.pr. G.Riginos, *AD* 54 B1 (1999) [2005] 494: Ἐνθάδε κείτε ΘΙΟΥΔΕΟC Ἐπείκτετος, ἐτὼν κ'

Undated; ΘΙΟΥ ΔΕΟC, ed.pr. [perhaps Εἰουδέος (with ursive E), sc. Ἰουδαῖος (cf. our lemma no. 2234) Chaniotis].

506. Korkyra. Inscribed tiles. B.Kindt, *Les tuiles inscrites de Corcyre* (Louvain-La-Neuve 1997) [2000] 27-112, presents a corpus of inscribed clay tiles from Korkyra (on 65-112, a catalogue of 331 inscribed tiles; ph.; dr.) with a general introduction to this material (25-63; history of research, types of inscriptions, types of tiles and stamps, letter forms, finding places, onomastics, prosopography). [The fourth fascicule of *IG IX*².1 appeared in 2001 and could not consider this publication, which with a few exceptions presents the same material; e.g., K. has one more example of ἐπὶ Ἀλκαίου (cf. *IG IX*².1.1076) and two more of ἐπὶ Ἀπολλοδώρου (cf. *IG IX*².1.1079), but omits ἐπὶ Ἀλεξικισκου (*IG IX*².1.1074), [ἐπὶ Ἰππία (*IG IX*².1.1098; cf. no. 276 in K.), ἐπὶ Πανησιᾶ (*IG IX*².1.1113), and Τλημ[...] (*IG IX*².1.1074); Κῶθωνος (nos. 113/114) should be corrected to Κωθίωνος (*IG IX*².1.1099); nos. 328-330 (*IG IX*².1.1043/1044 and 1054) were excluded from *IG IX*².1 as forgeries, Chaniotis.] Most of the inscribed tiles are stamped, but there are also a few graffiti (86, 138, 231, 267, 318).

The stamps usually name πρυτάνεις (ἐπὶ + name in the genitive: 1-43; nos. 44 and 50-54 present names in the nominative). Almost all the prytaneis were already known from specimens included in *IG IX*.1.735-819 [three prytaneis were not in the editio maior of *IG*, but were included in the editio minor: ἐπὶ Θεομνάστου (106-108 = *IG IX*².1.1096), ἐπὶ Λέοντος (115-126 = *IG IX*².1.1100), and ἐπὶ Νυκάρχου (152 = *IG IX*².1.1106)], but K. adds further stamp types mentioning known prytaneis as well as further attestations of known stamps [now also in *IG IX*².1.1071-1136]. The following prytaneis are new: ἐπὶ Ἡρακλείτου (105) and ἐπὶ Στράτωνος (209/210) [included in *IG IX*².1.1118 in the lemma ἐπὶ Στρατίου; but there is a fragment on which K. reads ἐπὶ Στράτω[νο]ς, Chaniotis]). Other texts [none of them in *IG IX*².1] include: δα(μόστιος) (monogram of ΔΑ; 278-313); the ethnic Κορκυραίων (monogram of ΚΡΑ; 314/315); two Latin stamps (316/317); a single letter (318); and a monogram (ΕΑ; 321). There are also two incerta: the stamp no. 320 [*IG IX*².1.1135] and three specimens of the same stamp (323-325) [two of them in *IG IX*².1.1136(13), where the restoration [Σπιν]θῆρος is tentatively suggested; the third specimen (no. 323) has two further letters at the beginning: [-]ΑΝΘΗΡΟΣ, probably [Π]άνθηρος; the names Πάνθηρ, Πάνθηρος, Πανθήρος vel sim. are all well attested (*LGN* I-IV), Chaniotis].

See also our lemma no. 2255 bis.

LEUKAS

506 bis. Leukas. Honorary decree for Damophon. See our lemma no. 388.

THESSALY

507. Thessaly. Epigraphists: Y.Béquignon. J.-C.Decourt, in *Τὸ Ἔργο τῶν Ἐφορευτῶν Ἀρχαιοτήτων καὶ Νεωτέρων Μνημείων τοῦ ΥΠ.ΠΟ στη Θεσσαλία καὶ τὴν ἐνυρύτερη περιοχή της* (1990-1998). 1η Ἐπιστημονικὴ Συνάντηση (Volos 2000) [2003] 161-171, summarizes the archaeological and epigraphic research of Y.Béquignon in Thessaly (1924-1935) and compiles a bibliography of 48 of the French scholar's publications pertaining to Thessaly.

508. Thessaly. Inscriptions. The following inscriptions which have been presented in earlier issues of *SEG* are mentioned in recent reports concerning excavations in Thessaly: *SEG XXV* 659 (A.Tziafalias in *Τὸ Ἔργο -- στὴ Θεσσαλία* [cf. our lemma no. 502] 88) [for a different restoration see *SEG XXXIX* 521]; LI 677 bis (unpublished; A.Tziafalias, *ibid.* 86 no. 1); LII 560 (F.Dakoronia, *ibid.* 19); *SEG LII* 561 (B.Intziesiloglou, *AD* 54 B1, 1999, [2005] 408).

509. Thessaly. Topography. For what may be the first attestation of the hitherto unknown city Θύρηϊον/Θύρειον in Ainis see our lemma no. 878.

510. Aiginion. Manumission records, 1st cent. B.C.-2nd cent. A.D. M.-E.Zachou-Kontogianni, *Egnatia* 7 (2003) [2004] 29-49 (in Greek; English summary), republishes the manumission records from Aiginion based on autopsy, with many new readings and comments on prosopography.

IG IX.2.324 (34-38; ph.): New readings: A LL. 2/3: Ἰπποκράτους (Ἰππο[---], *IG*); LL. 4-7: ἀπὸ Γ[λα]ύκο[υ] τοῦ Διονυσίου Διονύσι[ος], Ἰ Λύκος, Τροφίμη, [-----], Ποσίχα, Μο[-----]λος, Παραμόνια ἔδωκαν το[ῖς] γινόμενοις τῇ πόλει στατήρας (remains of letters in *IG*); B LL. 4/5: καὶ Νεόπολις (κ...ι.ραῖς, *IG*); C LL. 1-3: [Στ]ρατηγούντος --- πόλεως· οἱ ἀπελευθερωθέντες ἰ [Σ]ωτηρὶς καὶ Εὐσέβης καὶ Πολύξε[νος] (--- οἱ ἀπελ[ευθερωθέντες] ἰ ---) καὶ Εὐσέβης καὶ Πολύμ[---], *IG*); C L. 4: σνατήρας (στατήρας τε', *IG*).

The second record (B) and the strategia of Ἀσκάπων should be dated to the late 1st cent. B.C./early 1st cent. A.D. (contra, Kramolisch, *Die Strategen des Thessalischen Bundes* 91: ca. 100-90 B.C.). The third record (C) is later than the metrological reform of 27 B.C. [cf. *SEG XLVII* 665] and should be dated to the 2nd cent. A.D.

IG IX.2.325 (42-45; ph.): New readings: A L. 1: Νεικόπολις ([N]ικόπολις, *IG*); A LL. 7-9: μινὸς Ἰπποδρομίου ζ' ([μ]ινὸς Ἰπποδρομί[ου], *IG*); B L. 8: λο(ιπῶν) ἕξ (ΑΘΖ, *IG*). Ἀμβίλογος in B L. 6 is a form of Ἀμφίλογος (cf. Φίλιππος/Βίλιππος, Βουλομάχα/Βουλομάγα).

B.Helly, *BCH* 99 (1975) 130/131, has rejected the identification of the strategos Ὅππιος Γραικήϊος (A LL. 6/7) with Γραικήϊος Πρόκλος (*IG IX*.2.21+add.; early 2nd cent. A.D.), since the latter's praenomen is Ὡ(λος) (Aulus); Z.-K. argues, however, that Ὡ may be a wrong spelling for Ο. [Ὡ(ππιος) cannot be restored in *IG IX*.2.21; it is a gentilicium, not a praenomen, Chaniotis.]

IG IX.2.326 (38/39): This text may be identical with **IG IX.2.328**.
See also our lemmata nos. 511-514.

511. Aiginion. Manumission records, late 1st cent. A.D. *IG IX.2.323*. Republished by M.-E. Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 510) 31-34 (ph.). Under the published inscription (A), Z.-K. recognized a second text (B), written with smaller letters. The discovery of the second text, which certainly belongs to the Augustan period, shows that the eponymous strategos Ἀλέξιππος (A L. 1) is the strategos of the Augustan period (A.S. Arvanitopoulos, *AE* [1916] 29 no. 278 L. 23; *F. Delphes* III.1.488; *IG IX.2.550* L. 11) and not his homonymous ancestor (?) of 161/160 B.C. We present the new text.

B: [-----] NO[-----] ἔτους Σεβαστοῦ [-----]
[-----] Ἰου ἀφῆκαν [ἐλευθέρ]αν [-----]

512. Aiginion. Manumission record, 2nd/3rd cent. A.D. *IG IX.2.1342*. M.-E. Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 510) 39-42 (ph.), presents a complete new edition. The expression τοῦ κυρίου ἡμῶν (A L. 1), the ligatures, the symbol * used for denarii, the letter forms, and the decoration with folia suggest a late date.

A: Στ(ατηγούντος) τοῦ κυρίου ἡμῶν Καίσαρος·
ἀπὸ Καλλιστράτου τοῦ Φιλοκλέους·
ἀπηλευθερώθη Εὐδόκιμος
4 δὸς τοὺς νομίμους στατή-
ρας τῇ πόλει ταμίᾳ Πέκλω
Λεοντίδῃ
B: Στ(ατηγούντος) Μνάσωνος τοῦ Μνά-
σωνος τοῦ δεύτερον·
Πρωτογένης ἀπελευ-
4 θερωθεὶς ὑπὸ Με-
λανθίας τῆς Ἀλεξάν-
δρου ἀπελευθέρως ἔδω-
κε τοὺς νομίμους στατή-
8 ρας τῇ πόλει (δηνάρια) κβ' <
ταμίᾳ Νικασικράτῃ
Ἀνδρονείκου

We do not record the differences from the text in *IG*, except for the personal names in A LL. 1, 5/6 and B LL. 1/2, since the greatest part of the right side of the inscription could not be read by E.M. Pridik (1896) on whose text the *IG* edition is based || A 2. Καλλιστράτου [τοῦ -]. *IG* || 5-6. ταμί[α] Λεοντ[ι-]. *IG*; the Hellenized nomen Πέκλος is otherwise unattested, Z.-K. [this is not a gentilicium but a name followed by a patronymic

adjective, Chaniotis || B 1-2. [Τ]ιά[σ]ωνος [τοῦ | Τ]ιά[σ]ωνος ΠΟΛΙ---, *IG* || 3-6. remains of letters, *IG* || 9-10. Νικάσ[ι-] | Ἀνδρονείκου, *IG*.

513. Aiginion. Honorary inscription for the emperor Probus (276-282 A.D.) and manumission record, 3rd cent. A.D. *IG IX.2.327*. This text was rediscovered by N. Nikonanos in Kalambaka, near Agios Prodromos. An honorary inscription (A) is written on the main face; underneath, two manumission records in two columns (B/C); another manumission record is written on the right side (D); a fourth manumission record, written on the left side, is barely visible. M.-E. Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 510) 45-49 (ph.), presents a complete new edition.

A: [Αὐτοκράτορα Κα]ί[σα]ρα
[Μάρκον] Αὐρήλιον [-----]
[-----] Πρόβον [---]
4 [-----] vacat
B: [-----]
[-----] ἀπ[ελευ]-
[θερωθ-] ὑπὸ [---] νόμου ξε-
4 [νικῇ] ἔδωκ- τῇ πόλει * κβ' <
[ταμίᾳ] [-----]
[μηνός] [-----]
C: Συνέτη ἡ ἀπελευθερω-
θεῖσα ὑπὸ Μουσσογένους
τοῦ Πρόκλ[ου] ξενικῇ
4 ἔδωκε τῇ πόλει στατήρων * κβ' <
ταμ(ία) Νεικάνορι [---] AM[---]
[---], μηνός Ἀγαγ[λίου] --]
D: Οἱ ἀπελευθερ[ωθέντες]
ὑπὸ Φορτσυνάτου [τοῦ Παρα]-
μόνου [ξ]ενικῇ [-----]
four illegible lines
8 [-----] ὑπὸ Φορ-
τσυνάτου [-----]
[-----]
11 Ἀπολλωνίου [-----]
two illegible lines
14 [-----] νόμου [-----]
[-----]

We do not record all the differences from the text in *IG*, which has only remains of letters for A, only part of C, and no text for B and D || B 3-4. on ξενικῇ λύσις (cf. C L. 3 and D L. 6) see R. Zelnick-Abramowitz, *ZPE* 153 (2005) 108-112, Chaniotis || C 2-3. Μ[οισ]σογένο[υ] | τοῦ Μο[ισ]σογένο[υ], *IG*.

514. Aiginion. Honorary inscription for Septimius Severus and Caracalla, ca. 199-210 A.D. *IG IX.2.329*. Republished by M.-E. Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 510) 30/31 (ph.), with remarks on the date.

515. Atrax. Inscriptions. J.-C. Decourt, B. Helly, *BE* (2003) no. 276, point out that some of the stones found by farmers of Zakro (ancient Phayttos) were found in their fields near ancient Atrax. Consequently, inscriptions turned in by inhabitants of Zakro/Phayttos (e.g., *SEG* LI 732/733) may in fact be from Atrax.

A.Tzifalias, in *Tò 'Ergo -- στή Θεσσαλία* (cf. our lemma no. 507) 86 no. 2, mentions an unpublished inscription from Atrax showing for the first time that Thessalian poleis had 12 tribes. For another ineditum see our lemma no. 516.

516. Atrax. Decree of a city of Lesbos, 3rd cent. B.C. A.Tzifalias, in *Tò 'Ergo -- στή Θεσσαλία* (cf. our lemma no. 507) 86 no. 3, mentions an unpublished decree of a city of Lesbos. It awards Atrax a golden crown for providing for free 1000 baskets of grain during a shortage of grain.

517. Atrax. Acclamation for the stasiarchos Polymedes (?), 3rd/2nd cent. B.C. *IG IX.2* 501; *SEG XLV* 644. B.Helly in *Tò 'Ergo -- στή Θεσσαλία* (cf. our lemma no. 507) 151-160, republishes his edition of this text (cf. *SEG XLV* 644), pointing out that its origin is Atrax, not Phayttos (*IG*). He argues that the text was written on the capital of a Doric column that supported a portrait bust of Πολυμήδης. This person may be Polymedes of Larisa, commander of the Thessalian cavalry sent to Athens in 431 B.C. (Thuc. 2.22). His bust may have decorated a public building much later (cf. our lemma no. 554).

518. Azoros. Letter of King Antigonos Doson, ca. 229-221 B.C. A.Tzifalias, in *Tò 'Ergo -- στή Θεσσαλία* (cf. our lemma no. 507) 90, mentions an unpublished letter of King Antigonos Doson to Νίκαρχος Ἀλκίππου, royal ἐπιστάτης in the area of the Πεπραττοὶ Τριπολίται. The stele with the letter was found in situ in the court of Nikarchos' villa. It concerns the administration of his property after his death.

519. Azoros. Epitaph of a family, 4th cent. B.C. *SEG LI* 689. J.-C.Decourt, B.Helly, *BE* (2005) no. 290, correct the reading of the name in L. 2 to Δαζέτα (Δαρέτα, *SEG*).

520. Chyretiai. Prosopography: the family of Mnesimachos and Habrias. G.Lucas, in *Tò 'Ergo -- στή Θεσσαλία* (cf. our lemma no. 507) 173-187, collects and reprints the numerous epigraphic attestations of Μνησίμαχος Ἀβρίου, Ἀβρίας Μνησιμάχου, Μνησίμαχος Φιλώτου, and Μνησίμαχος in Chyretiai (almost all of them published by A.S.Arvanitopoulos, *AE* (1917) 1-37 and 111-150), attempts to place them in chronological order (with reference to the strategoi Μενεκράτης, [-]σανδρ[-], Φιλοξενίδης, Ἰππαρχος, Ἀμύνανδρος, Ἄρμων, Κύλλος, Δίκαιος, Γρακτιήσιος Γενναῖος, Λεοντομένης, Ἀγαθάνωρ, and Εὐπραξίδας) and reconstructs the stemma of their family. 1st cent. B.C.: A.S.Arvanitopoulos, *AE* (1916) 88 no. 294 (Mnesimachos); id., *AE* (1917) no. 309. Reign of Augustus (ca. 26-19 B.C.): *ibid.* nos. 310, 331, 332, and 339 (Habrias 1, Mnesimachos 1, Habrias 2). Reign of Augustus/Tiberius (or later): *ibid.* nos. 314 and 345 (Mnesimachos 2, Habrias 3, Mnesimachos 3?). Reign of Hadrian: *ibid.* nos. 311, 313, 315, 320 (Mnesimachos 3?, Habrias 4); cf. F.Stählin, *MDAI(A)*

52 [1927] 86-93 (Ἀβρίας Μνησιμάχου Χυρετιεύς; found in Damasi which L. identifies with Phalanna). Ἀρμοδία Μνησιμάχου (*AE* [1917] no. 309) was not a member of this family. Μνησίμαχος Φιλώτου (*ibid.* no. 316) may be the same person as Μνησίμαχος in *ibid.* nos. 327 and 330 (mid-2nd cent. A.D.).

521. Demetrias. Dedication to Artemis Pagasitis, 2nd cent. B.C. *IG IX.2.1123*. S.C.Cole, in S.Blundell - M.Williamson (edd.), *The Sacred and Feminine in Ancient Greece* (London-New York 1998) 31 with note 8 (translation; cf. *SEG XLIX* 2472), associated the verb νεβεύω in this text (cf. *SEG XXXIV* 486 and *XLIII* 240) with a ritual in honor of Artemis in which virgins assumed the role of fawns. B.Helly, J.-C.Decourt, *BE* (2004) no. 203, point out that this verb designates the rite of transition from one age-class to another (see *SEG XLIV* 1748).

522. Demetrias. Epitaph of Thersagoras of Polyrhenia, late 3rd cent. B.C. A.S.Arvanitopoulos, *Θεσσαλικά Μνημεία* (Athens 1909) 272/273 no. 61 (cf. *ICret.* II p. 240). N.V.Sekunda, *Eulimene* 4 (2003) 77-80 (ph.), republishes the text and studies the iconography of the Cretan archer. He argues that Thersagoras served in the troops sent by the Polyrhenians to Philip V in 220 B.C. (Polyb. 4.55.5). The careless execution of the stele suggests that he died and was buried in Demetrias before his unit moved to Euboea and Corinth: Θερσαγόρας | Κρής Πολυρήνιος

523. Demetrias. Epitaph of Chairionides (?) of Lyttos, ca. 300-275 B.C. Painted pedimental stele; an inscription on top; under the inscription, a painted representation of a man (left) and his slave who holds a shield (right). A.S.Arvanitopoulos, *AE* (1908) 19; id.; *Περιγραφή τῶν γραπτῶν στηλῶν Παγασῶν τοῦ Ἀθανασακείου Μουσείου Βόλου* (Athens 1909) 19. Republished by N.V.Sekunda, *Archeologia (Warszawa)* 52 (2001) 19-22 (dr.; ph.). The figure decorating the shield held by the slave is identical with the striding Poseidon on the coins issued by Demetrios Poliorketes after 294 B.C.; it seems that this image also decorated the shields of Demetrios' troops; it must have been abandoned as a symbol of the Macedonian monarchy in the 270s at the latest. Consequently, Chairionides' stele must be dated to the first quarter of the 3rd cent. B.C. (S.): Χαί[ρο]ν[ι]δ[η]ς | Εἰκ[α]δίου | Κρής | Λύττος

1. Χαί[ρο]ν[ι]δ[η]ς A.; <K>αλ[λ]μ[η]δ[η]ς, *LGN I*, s.v.; Χαίρωνίδης, S., following a suggestion by B.Helly, who associated this man with Ἀνδροκάδης Χαίρωνίδου Κρής Λύττιος in *IG IX.2.365* (also from Demetrias) [Χαί[ρο]ν[ι]δ[η]ς on the basis of the ph., Chaniotis] || 2. Εἰκ[α]δίου, A., cf. *LGN I* s.v., Ἰκάριος; Εἰκ[α]δίου (cf. Ἰκαδίων, Βικαδίων, Φικαδίων), S.

524. Demetrias. Amphora stamps, 3rd-cent. B.C. A corpus of the amphora stamps found at Demetrias (1968-1981) is presented by ed.pr. A.Furtwängler in id. (ed.), *Demetrias*. Band 6 (Würzburg 2003) 113-156 (ph.). The corpus contains 111 stamped amphora handles from

1-2. Probably a dedication by the members of a tribe, phratry, or association (οἱ Συγ[-]ῖδαι, οἱ σὺν [name --]ῖδαι) rather than οἱ σὺν [-]ῖδαι (a name in the dative), ed.pr.

- 531: 137/138. **Dedication to Apollo Aisonios, ca. 175-150 B.C.** Marble stele with a painted panel within a frame; an inscription on the frame; the painting represents three or four figures with oars (?), possibly in a boat: [Ἀπό]λλωνι Αἰσωνίῳ Φιλόλαος Νικάνορος[ς] | εὐξάμενος

532. **Halos. Dedication to Demeter, Hellenistic period.** Base found in the lower town. Ed.pr. E.Nikolaou, *AD 54 B1* (1999) [2005] 395. Cf. ead. in A.Mazarakis Ainian (ed.), *Ἀρχαιολογικὸ Ἔργο Θεσσαλίας καὶ Στερεᾶς Ἑλλάδας. Πρακτικὰ Ἐπιστημονικῆς Συνάντησης, Βόλος 27.2-2.3.2003*, I (Volos 2006) 125 (dr.) [3rd cent. B.C., Chaniotis].

Νικοβούλα : Πολυκλείτου | θυγάτηρ : Δάματρι

533. **Halos. Graffiti, Hellenistic period.** Graffiti on vases found in Hellenistic houses. Ed.pr. C.Beestman-Kruyshaar in H.R.Reinders - W. Prummel (edd.), *Housing in New Halos: A Hellenistic Town in Thessaly, Greece* (Utrecht 2003) 92 and 266-270 nos. P 257 and P342/343 (dr.): 1) μέλι (266 P257; a 'tub' inscribed on the rim; dr.); 2) Ἀγάθωνος (92 and 270 P342; pithos lid; inscribed before firing; dr.); 3) Ἀγ[άθωνος] (92 and 270 P343; pithos lid; inscribed before firing).

1. 'illegible incisions on lip', ed.pr.; read by M.Sève, *BE* (2005) no. 113 [indication of the content (honey), Chaniotis] || 2-3. a potter's name, ed.pr. [rather the owner's name, Chaniotis].

533 bis. **Homolion. Decree recognizing the asyilia of the Asklepieion of Kos, 242 B.C.** See our lemma no. 850.

535. **Hypata. Honorary decree for the doctor Glaukos of Hypata, ca. 179-146 B.C.** *IG IX.2.11*. Republished by E.Samama, *op.cit.* (cf. our lemma no. 2191) 179-181 no. 077 (French translation), who points out that Θε[μί]σσω[νος] is an alternative to Θε[ρ]ῖσσω[νος] in *LL*. 14/15.

536. **Kastri Tyrnavou. Inscriptions.** *SEG LI 730/731*. J.-C.Decourt, B.Helly, *BE* (2005) no. 287, reject the identification of Kastri Tyrnavou with ancient Phalanna.

537. **Kierion. Epitaph of Paramonos, Andromenes, and Diomedea, 3rd/4th cent. A.D.** *IG IX.2.268*. B.Intzesiloglou, *AD 54 B1* (1999) [2005] 419 (ph.; transcription in majuscules), reports that this relief stele was refound in a home for the elderly in Karditsa. [From I.'s transcription one may infer that the letter E in Ἐπικτώς (L. 3), restored in *IG*, was written between LL. 3 and 4; I.'s transcription of L. 4 differs from that in *IG*: ΦΩΝ ..ΠΙ ΚΤΩC OPA, I.; ΦΩΝ Ν.ΟΠΡ... Ἐπικτώς ..ΒΕ...Τ...., *IG*, Chaniotis].

538. **Kierion. Stamped roof tiles, Hellenistic period.** Two stamped roof tiles. Ed.pr. E.Nikolaou, *AD 54 B1* (1999) [2005] 413: 1) [Κιε]ρίων | [Ἀσάν]δρου; 2) [Τ]ιμοκλέου[ς].

Text in majuscules, no restoration, ed.pr. [1. cf. *SEG LII 553 A* || 2. cf. *SEG L 525*, Chaniotis].

539. **Krannon. Honorary decree for judges from Karystos, ca. 150-100 B.C.** Lower part of a marble stele in the Museum of Larisa, Y.Béquignon, *BCH* 59 (1935) 71-73 no. 4 (ph.). M.E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 22/23, points out that the information provided by A.Arvanitopoulos, *PAAH* (1915) 172, shows that the provenance of this stele is Krannon and not Larisa. The identification of the tagos Hegesaretos (L. 17) with a homonymous Larisean friend of Cicero (*ad fam.* 13.25), as suggested by Kramolisch, *Die Strategen des Thessalischen Bundes* 26, should therefore be rejected. We present this text which has never been included in *SEG*.

[----- ἐπαινέσαι δὲ καὶ στεφανῶ]-
[σαι τὸν δῆμον τὸν Καρυστιῶν ἀρετᾶς]
[ἔνεκα καὶ εὐνοίας τῆς πρὸς τοὺς Κρανωνίου]
[διὰ τὸ ἄνδρας καλοὺς κάγαθοὺς] ἔξαπο-
[στεῖλαι --- ca. 15-17 ---]ΟΛΗΝ· ἐπαινέ-
[σαι δὲ καὶ τοὺς δικασ]τάς τοὺς ἔξαπεσο-
4 [ταλμένους -----]ον Ἀριστοφίλου, Χαίρε-
[-----]οκρίτου, Ἀμφικλῆν Ἀμφι-
[-----] καὶ τὸν γραμματῆ αὐτῶν Ἀριστόφιλο[v]
[-----]ονος ἐπὶ τῇ ἀναστροφῇ ἢ πεποιήν-
8 [ται ἐ]ν τῇ παρεπιδημίᾳ καὶ ἐπὶ τῷ διαδικά-
σαι δικαίως καὶ δεδύσθαι αὐτοῖς καὶ ἐγκό-
νοις προξενίαν, πολιτείαν, ἐπινομίαν, ἀσ-
φάλειαν πολέμου καὶ εἰρήνης καὶ τᾶλλα τί-
12 μια πάντα ὅσα καὶ τοῖς λοιποῖς προξένοις·
καὶ τὸν ταμίαν τῆς πόλεως Φιλόλαον Πειθο-
λάου προνοηθῆναι ὥπως ἀναγραφῇ τὸδε τὸ νῆ-
φισμα εἰς κίονα λιθίνην καὶ [ἀν]ισθεῖναι ἐν τῷ
16 ἱερῶν τοῦ Ἀσκλη[η]πιου· προνοηθῆναι δὲ καὶ το[ύ]ς
ταγούς τοὺς περὶ Ἠγυσάρετον, ὅπως διαπ[ο]-

- σταλῇ τότε τὸ νήφισμα εἰς Κάρυστον πρὸς τῇν
 20 τε βουλῇν καὶ τὸν δῆμον καὶ παρακαλέσαι
 τὸν δῆμον ὅπως ἀναγραφῇ εἰστήλῃν λιθίνῃν
 καὶ σταθῇ ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος τοῦ Πυθίου

Restored by B., who left the question open whether one should restore in L. 3 Ἀρισταίου or Κρανωνίου but suggested the sanctuary of Asklepios at Krannon as the inscription's most probable provenance || [9. in fine, ἐγκό-, B.; a typo for ἐγκό-?, Chaniotis].

540. Lamia. Award of proxy and citizenship to Opountian judges, mid-3rd cent. B.C. (or ca. 100-50 B.C.). Marble ashlar block inscribed along the long side; found reused in a Hellenistic building complex. Ed.pr. P.Bouyia, *NAC* 32 (2003) 143-155 (ph.; dr.; translation), with detailed commentary on the names, the institutions, and the honors and privileges mentioned in this document. The similarity in content and letterforms with *IG IX.2.68* and *SEG XVI 373* (Ἀμύντωρ in L. 9 is known as a proxenos in Delphi in ca. 263-256 B.C.) suggest a date in the mid-3rd cent. B.C., before the incorporation of Lamia into the Aitolian Koinon (shortly before 250 B.C.).

- Ἀγαθαὶ Τύχαι· Ἀμμιεῖς ἔδωκαν τοῖς δικασταῖς τοῖς Ὀπουντίοις [ca. 4-5] νι Ξενο-
 φάντου,
 Εὐμήλῳ Ἀριμήλῳ, Πασίνῳ Παιδύλῳ Ὀπουντίοις προξενίαν, πολιτείαν, ἰσοτέ-
 λειαν, ἐπινο-
 μίαν, ἐνκτησιν γᾶς καὶ οἰκίας, ἀσυλίαν, ἀσφάλειαν καὶ εἰρήνας καὶ πολέμου καὶ
 κατὰ γὰν
 4 καὶ κατὰ θάλασσαν καὶ αὐτοῖς καὶ ἐκγόνοις καὶ χρήμασι τὸν ἅπαντα χρόνον
 καὶ ὅσα τοῖς ἄλλοις δίδονται προξένοις πάντα· ἀρχόντων Κλεοδώρου, Σωφρονος,
 Διοξία, γραμματεύοντος Βουλάρχου, στραταγέοντος Θηρομάχου, ἱπαρχέοντος
 Σωτίμου· ἔγγνος τᾶς προξενίας Σώτιμος Ὀλύμπιος

1-2. The Opountian judges are otherwise unknown; the names Eumelos, Arimelos, and Paidylos are attested for the first time in this region, ed.pr. || 4-6. the magistrates are otherwise unknown, but the names are attested in Central Greece, except for Doxias, ed.pr. || 7. Ὀλύμπιος is a patronymic adjective (nominative) rather than the genitive of Ὀλύμπης, ed.pr.; contra B.Helly, J.-C.Decourt, *BE* (2005) no. 208 (a patronymic adjective would be Ὀλυμπιεὺς).

541. Lamia. Dedication to Hermes, Hellenistic period. A statue (the head is missing) and its inscribed base; found at the entrance to the exhedra of the gymnasium; the gymnasium was built around 350 B.C., destroyed by an earthquake in the early 3rd cent., rebuilt and destroyed again by an earthquake in the late 2nd cent. B.C. Mentioned by F.Dakoronia, in *Τὸ Ἔργο -- στὴ Θεσσαλία* (cf. our lemma no. 507) 19: Σωκράτης Ἰερμεῖ

542. Larisa. Prosopography: Kephalos, son of Hippolochos. M.-E.Zachou-Kontogianni, *Egnatia* 7 (2003) [2004] 9-28 (in Greek; English summary), associates a series of inscriptions with Κέφαλος Ἱππολόχου, strategos of the Thessalian Koinon, possibly for three terms (ca. 27-12 B.C.): *IG IX.2.1295* a II L. 8; *SEG XXIX 531* L. 20 (Χεράλου τοῦ Ἱππολόχου); A.S.Arvanitopoulos, *AE* (1916) 29 no. 278 LL. 8, 33 (cf. our lemma no. 511); id., *AE* (1917) 21 no. 311 LL. 4/5; id., *AE* (1923) 148 no. 380 L. 2; id., *AE* (1924) 174 no. 407 LL. 24 and 32; J.Hatzfeld, *BCH* 35 (1911) 232-234 n. 4 B L. 5; Y.Béquignon in *Mélanges helléniques offerts à Georges Daux* (Paris 1974) 4 no. 2 L. 5; The latter text (only partially published) attests the following sequence of strategoi: Κέφαλος, Ἀμεινίας, and, perhaps after a gap, Ἱπποκράτης (12 B.C.), Εὐδῆμος, and Ἀμεινίας τὸ β'. This provides a terminus ante quem for the first term of Kephalos. Kephalos' parents may have been Ἱππόλοχος Ἱππολόχου and Νικασίπολις Νικοκράτου (*IG IX.2.1232* = *SEG XLIV 450*). Kephalos did not belong to the family of Κλέαρχος (Kramolisch, *Die Strategen des Thessalischen Bundes* 26), but to that of Ἱππόλοχος and Ἀλέξιππος (cf. J.Pouilloux, *BCH* 79 [1955] 454). For Kephalos and other persons associated by Z.-K. with this family see also our lemmata nos. 539, 548-551, 553, and 556. On the contrary, B.Helly, *art.cit.* (cf. our lemma no. 517) 154-157, distinguishes between two families: a family in which the names Ἱππόλοχος and Ἀλέξιππος alternated, and a family in which the names Κέφαλος and Ἱππόλοχος were common. J.-C.Decourt, B.Helly, *BE* (2005) no. 283, point out that Z.-K. has confused two homonymous men: a strategos around 30 B.C., and a homonymous strategos (his grandson?) during the reign of Tiberius.

543. Larisa. Document concerning the sale of public land, early 3rd cent. B.C. A.Tziafalias, in *Τὸ Ἔργο -- στὴ Θεσσαλία* (cf. our lemma no. 507) 86/87 no. 4, summarizes the content of a still unpublished stele with a text of 129 lines. In this document Larisa determines the conditions for the sale of public land. The sale of estates and the names of the purchasers are recorded at the bottom of the stele. The pieces of land are called ἰπκότεια ἀρχαῖα (attested for the first time) [because of the lack of accents in the Greek report it is not clear if T. means ἰπκότεια ἀρχαῖα (plural) or ἰπκότεια ἀρχαῖα (singular)]; this term seems to designate lots given to the members of the aristocracy of horsemen in the Archaic period. It is not clear how they became public land and why the city now needed to sell them (to pay for the construction of the theater?).

544. Larisa. Two letters of Philip V and two decrees of Larisa, 217 and 214 B.C. *IG IX.2.517*; *Syll.*³ 543. I.Weiler, *Die Beendigung des Sklavenstatus im Altertum. Ein Beitrag zur vergleichenden Sozialgeschichte* (Stuttgart 2003) 174-178, comments on the passage of Philip's letter referring to the manumission of slaves in Rome (LL. 29-34) as a model which should inspire the Lariseans to recruit new citizens, and provides bibliography.

545. Larisa. Honorary decree of the Pteleis for Nysandros from Larisa, 2nd cent. B.C. *IG IX.2.520* (Ager, *Arbitrations* no. 78); *SEG L 526*. J.-C. Decourt, B. Helly, *BE* (2005) no. 267, defend the restoration κίνδυνον προορώμενος (L. 16; προῖδόμενος, Canali de Rossi, *Selezione* -- no. 145). They also point out that Nysandros was a citizen of Larisa Pelasgis (Kremaste, Canali de Rossi).

546. Larisa. Honorary decrees for the philosopher Satyros and Novius Latinus, late 2nd cent. B.C. A. Tziafalias, in *Tò Έργο -- στή Θεσσαλία* (cf. our lemma no. 507) 87 no. 6, mentions an unpublished stela with two decrees. The first honors the philosopher Σάτυρος Φιλίνου Αθηναίος, who founded a school of philosophy in Larisa. The second decree honors Νούιος Λατίνος Νουίου (Νοίου, T. per errorem) Μαμερτίνο, who was responsible for the liberation of Larisean cavalrymen in Sicily. They must have served in the army of Licinius Lucullus in 103 B.C.

547. Larisa. Manumission records, late 1st cent. B.C. (24 B.C. and after 8 B.C.). Fragment of the upper left part of a marble opisthographic stela found in 1993 in the citadel. Ed.pr. M.-E. Zachou-Kontogianni in *Tò Έργο -- στή Θεσσαλία* (cf. our lemma no. 507) 145-149 (ph.). Ed.pr. assumes that the Augustan era (Έτους Σεβαστοῦ) started in Thessaly in 27 B.C. (not 32/31 B.C.); if the beginning of the era was the Battle of Actium [2 September 31 B.C.], the fourth year (29/28 B.C.) would antedate the award of the title Augustus to Octavian [the problem does not exist, however, if the Aktian era began in Thessaly in 31/30 B.C. (as in other parts of the Roman East) and not in 32/31 B.C. (as in Macedonia); see W. Leschhorn, *Antike Ären* (Stuttgart 1993) 215/216, Chaniotis]. Based on this observation, ed.pr. suggests the following sequence of strategoi of the Thessalian Koinon: Augustus (27/26, B.C.; *IG IX.2.415b*; *SEG XXXIII 464*); Τειμασίθεος τὸ β' (24/23 B.C.; this text); Ἰππαρχος (21/20 B.C.; *IG IX.2.349b*; *AE* [1913] 152; [1917] 118 no. 331); Μενεκράτης (20/19 B.C.; *IG IX.2.349b*; *AE* [1913] 152; [1917] 118 no. 332); Σώσανδρος (19/18 B.C.; *IG IX.2.1042*; to be restored in *AE* [1917] 124 no. 339); Πολύξενος (15/14 B.C.; *IG IX.2.1296*; *AE* [1913] 173; [1923] 128 no. 361; [1945/47] 110); Ἀπολλόδωρος (14/13 B.C.; *IG IX.2.1296*; *AE* [1913] 173; [1923] 128 no. 361; [1945/47] 110); Ἰπποκρατίδης (12/11 B.C.; *BCH* 99 [1975] 120); Πετραῖος (9/8 B.C.; *AE* [1917] 21 no. 312); Ἀπολλόδωρος τὸ β' (8/7 B.C.; *Gonnoi II* 116; *AE* [1915] 17 no. 257; unpublished text: Έτους εἰκοστού Σεβαστοῦ, ἰ στρατηγούντος Ἀπολλοδώρου τὸ δεύτερον, μηνὸς ἰ ἐμβολίμου λοιπῶν ἔξ); Μεν[---] (6/5 B.C.; *SEG XXXII 604*, which should be attributed to Atrax) [the text given by Z.-K. (149 note 17: Έτους κβ' Σεβαστοῦ κ[αθ' ὃ] ἀνήρηται στρατηγὸς Μεν[---] ταμειούντος Λέοντος τοῦ Πανασάνου, φῶσει δὲ Λέοντος) is very different from that in *SEG XXXII 604*, Chaniotis].

A: [-----]
[---]Σ[-----] ἐπὶ στρατη-
γοῦ Τειμασίθεου τὸ δεύ-
τερον, Έτους Σεβαστοῦ τε[?]-
4 τάρτου, οἱ ἀπ[η]λευθερωμέ-
νοι ἐπ' αὐτῶ καὶ δεδω-
[κ]ότες [τῇ πόλει διηνάρια κβ' (]
vacat [month? vacat]
8 Εὐτυχος? -----]

B: [-----] 4 [γοῦ Ἀπολλοδώρου τὸ τρίτον,
[----- τοῦ] πρεσβυ- [οἱ δεδωκότ]ες τῇ πόλει τοὺς
[έρου τὴν διευτέραν ἐ- [ιε' στατή]ρας· Λεσχανορί[ι]-
[ξάμηνον τῇ]ν ἐπὶ στρατη- [ου -----]

A. 2. The first term of Timasitheos is recorded in *IG IX.2.1299/1300*; his son (?) Εὐδημος is mentioned as a tagos in *SEG XXXIII 464*, ed.pr. || B. 1. cf. [ταμειούντος Ἡρακλείδου τοῦ Ἡρακλείδου τοῦ] πρεσβυτέρου in an unpublished fragment of *SEG XXIX 531* and [ταμειούντος Φίλωνος τοῦ Φίλωνος τοῦ] πρεσβυτέρου in unpublished manumission records (cf. *IG IX.2.531*), ed.pr.

548. Larisa. Manumission record, 1st cent. A.D. *IG IX.2.1293*. On the basis of autopsy, M.-E. Zachou-Kontogianni, *art.cit.* (cf. our lemma 542) 24 note 47, corrects the reading of LL. 16/17: Ἀλκίππου τοῦ Φίλωνος καὶ [---]ππου τοῦ Νεικοπόλεως (Ἀλεξίππου [τοῦ ---]ππου [Λαρισαίου], Kramolisch, *Die Strategen des Thessalischen Bundes* 25 note 17, 26).

549. Larisa. Manumission record, late 1st cent. B.C. Right middle part of a marble stela found in ca. 1918-1920 in Larisa; now in the Museum of Larisa. Ed.pr. M.-E. Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 17/18 (ph.).

[-----]
[-----] ἀπὸ [-----]
[----- καὶ Ἀγά?]θωνος τοῦ Ἀμφιδίκο[υ]
[----- καὶ? -----] ἀπὸ Κεφάλου καὶ vacat
4 [Ἰππολόχου? καὶ Αὐτοκ]ράτας, τῆς γυναικὸς
[Κεφάλου, καὶ Ἡγ]ισαρέτου καὶ Ἰππολόχο[υ]
[καὶ Φιλαινοῦς καὶ Δαί]πυλας, τῶν τέκνων
[----- ἀπὸ -----] τοῦ Ἰλάρου καὶ Νίκης vacat
8 [καὶ -----, τῆς γυ]ναικὸς Ἰλάρου, καὶ Σωσ[ι]-
[----- καὶ -----] πάτρας τῆς Εἰσαγόρου
[----- καὶ -----] ἀπὸ Σεμάκου vacat
[καὶ -----] τῶν -----] ἰππου vacat
12 [-----] ἀπὸ Μηδίου vacat
[-----] ὠνος vacat
[-----]

4-6. Αὐτοκράτα, Ἡγισαρέτος, and Φιλαινώ are also mentioned together with Χέφαλος (sic) τοῦ Ἰππολόχου in the manumission record *SEG XXIX 531* LL. 20-22, ed.pr. || 4. Autokrata may be the homonymous daughter of Λυκίνος in *IG IX.2.1232* = *SEG XLIV 450* LL. 34/35, ed.pr. || 5. Hegesaretos is also mentioned in an agonistic inscription (see the text in our lemma no. 550), ed.pr. || 10. Σεμάκου is written in a rasura, possibly by a different hand, ed.pr.

550. Larisa. List of victors at the agon of the προκινδυνεύσαντες ἐπὶ τῶν Στενῶν, late 1st cent. B.C. Upper part of a marble moulded stèle; found reused in Tesli Cami in Larisa. D.R.Theocharis, *AD* 16 B (1960) 185. Cf. J. and L.Robert, *BE* (1964) no. 227; B.Helly in *Les 'bourgeoises' municipales italiennes aux II^e et I^{er} siècles av. J.-C.* (Paris-Naples 1983) 374-378; id. in *Λάρισσα, παρελθόν - μέλλον* (Larisa 1985) 139 (non vidimus). M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 19-22, reprints LL. 1-7 and 10-12 (ph.), with comments on prosopography and date. She confirms the local, Larisean character of the agon; this is explicitly stated in LL. 5/6 [cf. *IG IX* 2.531 LL. 6-10, Chaniotis]; moreover, the winners do not have ethnics. B.Helly distinguished between the strategos Monimos, attested during the reign of Augustus (Kramolisch, *Die Strategen des Thessalischen Bundes* 137/138), and the strategos of this inscription (L. 7) which he dated to the mid-1st cent. B.C. However, the identification of Hegesaretos (L. 12) with the son of the strategos Kephalos (see our lemmata nos. 542 and 549) confirms a date in the Augustan period (Z.-K.).

- Ποπλίου Ουέ[τ]ίου Σέξ-
 4 στοῦ υἱοῦ ταγεύοντος τὴν
 πρώτην χώραν καὶ τιθέντος
 τὸν ἀγῶνα τοῖς προκινδυνεύσα-
 σιν ἐπὶ τῶν Στενῶν, ὃν τίθησιν ἡ πό-
 λης ἡ Λαρισαίων στρατηγούντος
 Μονίμου, οἱ νενεικηκότες vacat
 vacat
 8 κέλῃτι πωλικῶ· Γάϊος Ο[...]-ος Φρόντωνος υἱ[ός]·
 τελήφ· Λύκος Κέββου· ταυροθηρίαν· Κρίτων
 Κυνάγου· προσδρομὴν ἰππέων· Στρατό-
 νεικος Στρατονείκου· ἄλλην, τὴν Ἥγ[η]-
 12 σαρτέω· Ἥγησάρετος Κεφάλου· προσδρο-
 μὴν πεσζῶν· Κρατήσιππος Γλαυκέτου·
 ἀμφιπολαμπάδα· Κρίτων Κυνάγου· καταλο-
 γὴν παλαιάν· Ἀσκληπιόδωρος Δημητρί[τ]-
 16 ου· κήρυκας· Δημήτριος Δημητρίου·
 σαλπιστάς· Παρμενίσκος Παρμενίσ-
 [κ]ου· στάδιον παίδων· Πόπλιος Τίτο[ς]
 Ποπλίου υἱός· ἀνδρῶν· Μενέ-
 20 στρατος Μενεστράτου· διάυλος·
 [-----]νος Εὐβούλου· ἀνδρῶν
 [-----]

2-3. πρώτη χώρα is the Pelasgiotis or a larger area around Larisa, H. (1983); ταγεύων τὴν πρώτην χώραν is the president of the board of the five tagoi (cf. πρωτοστάτης ταγός in *IG IX* 2.34 and 538), Z.-K.; J.-C.Decourt, B.Helly, *BE* (2005) no. 283, rightly point out that χώρα can only have a spatial significance; πρώτη χώρα 'est probablement une division de la civitas larisensis d'époque impériale, qui reprend la division en deux parties (au moins) du territoire de la tétrade Pelasgiotis' (cf. B.Helly, *L'état thessalien* [Lyon 1995] 272) II 4-5.

προκινδυνεύσαντων ἵππων στενῶν. T.; ἐπὶ τῶν Στενῶν, the agon commemorated a battle ἐπὶ τῶν Στενῶν (Tempe) in 171 B.C. (cf. Livy 42.57-61), *BE*; the Στενά should be located near Sykyrion, on the south side of Mt. Ossa, H. II 11-12. the winner Hegesaretos may have been a relative of the earlier Hegesaretos (early 2nd cent. B.C.) for whom the competition had been established, *BE*, H.; for Hegesaretos, son of Kephalos, see also our lemma no. 549 and *IG IX* 2.1252, Z.-K.

551. Larisa. Honorary inscription for the priestess Eubiotea, late 1st cent. B.C./early 1st cent. A.D. Marble crowning member of a statue base. N.I.Giannopoulos, *AD* (1927/28) 55/56 no. 1. Republished by B.Helly, *art.cit.* (our lemma no. 517) 154-157, who dates this text to a late phase of the life of Εὐβιότῃα, known as a girl from the text in our lemma no. 554 [*LGPN* IIIb, s.v., distinguishes between two persons, Chaniotis]. Republished by M.E.Zachou-Kontogianni, *art. cit.* (cf. our lemma no. 542) 23 (ph.), who identifies Kephalos (LL. 2/3) with the homonymous strategos of the Augustan period (see our lemma no. 542).

- Ὁ δῆμος ὁ Λαρισαίων Εὐβιότῃαν Ε[ὐβιό]-
 του, γυναικα δὲ Ἰππολόχου τοῦ Κε[φά]-
 4 λου, φύσι δὲ Ἀλεξιπποῦ τοῦ Ἀλεξιππο[υ],
 ἱερητεύσασαν

1-2. Eubiotos is known as a strategos of the Thessalian Koinon (*IG IX* 2.541 L. 11) [*LGPN* IIIb, s.v. no. 31]; he may be the gymnasiarchos Εὐβιότος Εὐκόλου (N.I.Giannopoulos, *AE* [1930], 177 L. 16) and the homonymous tagos in *IG IX* 2.549 L. 6, Z.-K. [but these men are from Hypata, Chaniotis] II 3. G. thought that Alexippos was the natural father of Hippolochos (followed by Kramolisch, *Die Strategen des Thessalischen Bundes* 163 [Index]); contra H. (the natural father of Eubioteia); probably the homonymous gymnasiarchos in *IG IX* 2.541 LL. 5/6, who is also known from an unpublished manumission record of the Augustan period, Z.-K. II 3-4. Ἀλεξιππο[υ] ἱε[ρ]vac.ρητεύσασαν, G.; corrected by Z.-K.

552. Vacat.

553. Larisa. Honorary inscription, late 1st cent. B.C. Marble base with moulding decorated with Ionic kymation; now in the Museum of Larisa. Ed.pr. B.Helly, *art.cit.* (cf. our lemma no. 517) 154 and 157. The use of the ethnic suggests that Kephalos was not honored by Larisa; Kephalos must have been a federal ἄρχων in the Classical or early Hellenistic period, since the term ἄρχων was replaced by στρατηγός after 196 B.C. (H.). Republished by M. Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 15/16 (ph.), who interprets the text as a dedication made by Kephalos, the homonymous strategos of the Thessalian Koinon in the Augustan period (cf. our lemma no. 542), without, however, refuting any of H.'s arguments. For this reason her identification is rejected by J.-C.Decourt, B.Helly, *BE* (2005) no. 283, who point out that the nominative is used, e.g., in labels of statues of Homer (A.S.Arvanitopoulos,

RPh 35 [1911] 127 no. 28; IG IX.2.246 = I.ThessEnipeus 56) [the ethnic Λαρισσαῖος, superfluous in the dedication of a Larisaean in Larisa, makes sense in a reference to a historical personality, Chaniotis].

Κέφαλος | Ἴππολόχου | [Λ]αρισσαῖος ἄρξας

554. Larisa. Dedication to Artemis Throsia, late 2nd/early 1st cent. B.C. Marble crowning element of a statue base. N.Giannopoulos, *AE* [1931] 178. Republished by B.Helly, *art.cit.* (cf. our lemma no. 517) 155/156, who points out that Eubioteia was the adopted daughter of Alexippos (cf. our lemma no. 552), who as an orphan was under the guardianship of Hippolochos, a distant relative (perhaps the man mentioned in IG IX.2.1232 LL. 11/12; N.Giannopoulos, *AE* [1932] Parartema 22-25 no. 7 L. 25; N.Giannopoulos, *AD* [1927] 58-60 no. 5 L. 21). On 156 a stemma of the family.

Ἀρτέμιδι Θροσία Ἴππόλοχος Ἴππολόχειος ὑπὲρ
Εὐβιοτείας Ἀλεξιπείας νεβύσανσας
λύτρα

555. Larisa. Epitaph of Kis(s)arion, undated. SEG XLIII 286. H.Solin, *Arctos* 37 (2003) 191, points out that there is no reason to emend Κισαρίων (SEG) to Καισαρίων (LGPN IIIb, s.v.); for Κισ(σ)αρίων cf. *CIL* VI 19229.

556. Larisa. Epitaph of Daiipyra, late 1st cent. B.C./early 1st cent. A.D. IG IX.2.784. M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 25/26 (ph.), republishes the text and identifies Δαιῖπυρα as the adopted daughter of the strategos Κέφαλος (see our lemma no. 542). Her natural father, Εὐπαλίδης, cannot be identified with a particular person, but he belonged to a family from Gyrtion.

557. Melitaia. Epitaph of Sodamos, late 3rd cent. B.C. Pedimental stele decorated with two rosettes; found at Παλιούρια/Τσαίρια near Melitaia. Ed.pr. F.Dakoronia, *AD* 54 B1 (1999) [2005] 378: Σώδομος Σωπάτρου

558. Mopseion (? Gyrtion). Decrees. A.Tzifalias, in *Tò Έργο -- στη Θεσσαλία* (cf. our lemma no. 502) 97, reports the discovery of decrees of Mopseion near the modern village of Gyrtion (cf. SEG XLVII 668 and XLVIII 660) [found reused in a late Roman bath]. This permits Mopseion to be located at this site [for a different view see SEG XLIX 619 and B.Helly, J.-C.Decourt, *BE* (2004) no. 220, Chaniotis]. He quotes the beginning of one of the decrees (Θεός· Τύχαν Ἀγαθάν· ἁ πόλις Μοψείων) and points out that they attest two tribes and πολιάρχου.

559. Mopseion (? Gyrtion). Metrical text (concerning Asklepios?), late 6th/early 5th cent. B.C. A.Tzifalias, in *Tò Έργο -- στη Θεσσαλία* (cf. our lemma no. 507) 98 (ph.), mentions the discovery of an Archaic inscription in Gyrtion (ancient Mopseion); no description. B.Helly, J.-C.Decourt, *BE* (2004) no. 221, rightly point out that it is the beginning of a metrical text.

θαῦμα μέγ' ἀνθρώ[ποις]

In fine, ἀνθρώ[ποις], T. [rather ἀνθρώ[ποις]; the metrical lex sacra of the sanctuary of Meter in Phaistos (*I.Cret.* LXXIII.3 = our lemma no. 979; 2nd cent. B.C.) begins with the same phrase: θαῦμα μέγ' ἀνθρώποις πάντων Μήτηρ προδίδνντι; cf. a similar expression in connection with another revelation of divine power, the appearance of Asklepios' sacred snake (*I.Cret.* LXVII.21: πέννας ... ὁδαι[ὸ]ν θεῖον ὄφιν, πᾶσιν θαῦμα βροτοῖσι μεγα; 1st cent. A.D.). This expression may have been inspired by the Delphic oracle concerning Asklepios (Paus. 2.26.7: ὁ μέγα χάσμα βροτοῖς), which is alluded to in the Homeric hymn on Asklepios (16.4: χάσμα μέγ' ἀνθρώποις), the famous paian for Asklepios known from Athens, Dion, Erythrai, and Ptolemais (W.D.Furley - J.M.Bremer [edd.], *Greek Hymns. II. Greek Texts and Commentary* [Tübingen 2001] 161-165 no. 6.1: χάσμα μέγ' ἀνθρώποις) and in the hymn of Isyllos (*IG* IV² 129 L. : μέγα δῶρημα βρωτοῖς; cf. the self-revelation of Glykos Neos Asklepios in Lucian, *Alexander* 18 (τίμι Γλύκων ... φάος ἀνθρώποις)). It seems that this text (part of a dedicatory epigram?, an acclamation?) records an epiphany, perhaps of Asklepios, whose cult probably originates in Thessaly (see now J.Riethmüller, *Asklepios. Heiligtümer und Kulte* I [Heidelberg 2005] 37-39, 91-106, Chaniotis).

560. Mopseion (? Gyrtion). Epitaph of Aischinas, late 6th cent. B.C. Stele found in situ near a grave in the south cemetery at Gyrtion (ancient Mopseion?). Ed.pr. A.Tzifalias in *Tò Έργο -- στη Θεσσαλία* (cf. our lemma no. 507) 98 (ph.).

Στάλα Αἰσχίνα Βολαγορίο

Αἰσχινάια Βουαγοριδαῖος, ed.pr.; corrected from the ph. by B.Helly, J.-C.Decourt, *BE* (2004) no. 221.

561. Olosson. Manumission record, late 1st cent. B.C./early 1st cent. A.D. IG IX.2.1295 A II. Republished by M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 10/11, with new readings. L. 2: Βαχχίου (Αχαιοῦ, IG; Γαζαίου, A.Arvanitopoulos, *AE* [1916] 28 no. 276; cf. SEG XLVIII 661); L. 12: Εὐρυβίανος (Εὐρυπῶνος, IG); L. 33: perhaps ἐν [στρ]ατηγ[ῇ] Κύ[λ]λου τὸ τρίτον ([Κεφ]άλου, Arvanitopoulos); Kylllos' third term as strategos is attested (*IG* IX.2.1041 c = *Gonnoi* 142).

561 bis. Olympias (?). For inscriptions attributed to Gonnoi, but possibly from Olympias, see our lemma no. 529.

562. Phaytos. Acclamation, 3rd/2nd cent. B.C. *IG IX.2.501*; *SEG XLV 644*. This inscription should be attributed to Atrax. See our lemma no. 517.

563. Phera. Funerary epigram for Pyrrhos, early 3rd cent. B.C. *IG IX.2.429*; *GV 99*. F. Mosino, *MEP 5* (2001) 71/72, reprints the text (Italian translation) and argues that the phrase εἰ δ' ἢν τοὺς ἀγαθοὺς ἀνάγειν is an allusion to the myth of Alkestis and Admetos.

564. Phthiotic Thebes. Decree recognizing the asyilia of the Asklepieion of Kos, 242 B.C. See our lemma no. 850.

565. Phthiotic Thebes. Citizenship decree for Eurydamas, 3rd cent. B.C. Four joining fragments of the lower part of a marble stele. P. Lazaridis, *PAAH* (1971) 41/42 no. β (ph.; 2nd cent. B.C.); J. and L. Robert, *BE* (1973) no. 238 a (3rd cent. B.C.). On the occasion of the publication of the asyilia decree of Phthiotic Thebes for Kos (our lemma no. 850), B. Helly, J.-C. Decourt, *BE* (2004) no. 201, point out that the known decrees of this city are *IG IX.2.132* and this document. We present the text which has never been included in *SEG*.

[-----]-
οι β[ο]ύλωνται· Θηβαίους δὲ μὴ ἐξ[εῖναι]
μηδὲ δι' ἐνό[ς] τρόπον μήτε κοινῇ μήτε
ἀρχοντα μηδένα μηδὲ ἰδία μηδέ[να] (ΑΠΕ)
4 ἀπε[λα]ύνειν Εὐρυδάμαντα ἀπὸ τῆς πο-
λιτείας ἂν [μ]ή τι πονηρὸν πρῶγμα πράσσο-
ντα εἰς τὴν πόλιν ἢ εἰς τὰ πράγματα τὰ τῆς
πόλεως ἐξελέγχειν οἱ βουλευόμενοι
8 ἀπελαύνειν ἀπὸ τῆς πολιτείας· ἂν δὲ
μὴ ἐξελέγχειν οἱ ἐπιβαλλόμενοι ἐξε-
λέγειν, ἀποτεισάντων τῇ Δήμητρι τῇ Π[α]-
ναχαίαι τάλαντον ἀργυρίου καὶ τοῦ[το]
12 [ι]ερὸν ἔστω τῆς Δήμητρος Εὐρυδάμαντι
[ὥστ' ἀσφά]λειαν εἶναι [.]ΑΣΩΝ ΑΧΡ[-----]
[]ΑΤΕΙΩΝ
[-----] Εὐρυδάμαντα [-----]
[-----]αν δὲ βου[λ]ονται [---]
16 ς παρὰ Εὐρυδάμαντ[-----]
ὑπὲρ εὐνοίας καὶ δικαιοσύνης τῆς πρὸς τὴν
πόλιν καὶ τὰ πράγματα τὰ τῆς πόλεως· ὁμνύ-
τω Εὐρυδάμας τὸν ὅρκον ὃν ἂν ἡ πόλις προγο-
20 ᾖνη, ἂν μὴ ἀνομῶται διαπιστεύσῃ· ταῦτα
ἀναγραφάτω Εὐρυδάμας εἰστήλας λιθί-

νας καὶ ἀνθέτω εἰς τὸ ἱερὸν τῆς Δήμητρος
καὶ ὅπου ἂν ἀλλαχοῦ ἡ πόλις κελεύῃ

11-12. τοῦ[το] ἐς [ι]ερὸν], L.; τοῦ[το] [ι]ερὸν], *BE* || 13. ΑΣΩΝ and ΑΤΕΙΩΝ (the latter between L. 13/14) are written within a square panel, L. || 14. [Εὐρυδάμαντα, L. [Εὐρυ]δάμαντα on the ph., Chaniotis || 20. ἀνομῶται, L.; ἀνομῶτω and interpunction before ταῦτα, *BE* [ἀνομῶται on the ph., Chaniotis || 21. εἰς <σ>τήλας, L.; εἰστήλας, *BE* || 22. ἂν <σ>θέτω, L.; ἀνθέτω, *BE*.

566. Python. Inscriptions. A. Tzifalias, in *Tō 'Ergo -- στὴ Θεσσαλία* (cf. our lemma no. 507) 91, provides more information concerning the discovery of inscriptions in the sanctuary of Apollo Pythios (cf. *SEG LI 737*). In addition to three royal letters, the finds include 55 dedications [in *SEG LI 737* correct Ἀρτεμὶς Ἀγαυλαία to Ἀγαυλαία], two decrees of Python, and a sculptor's signature on the base of a cult statue of Apollo Pythios (Φιλήμων ἐποίησε).

567. Skotousa. List of ἱππῶται, early 3rd cent. B.C. A. Tzifalias, in *Tō 'Ergo -- στὴ Θεσσαλία* (cf. our lemma no. 507) 87 no. 5, mentions an unpublished fragmentary list of ἱππῶται (horse breeders) from various cities of Thessaly (Gomphoi, Gonnoi, Pelinna, Trikkha, etc.).

567 bis. Unknown provenance. Dedication to Apollo (?), Hellenistic period. *Gonnoi* 160. A. Kontogiannis, *art.cit.* (cf. our lemma no. 529) 129 (ph.), argues that this stone was attributed by N. I. Giannopoulos to Gonnoi (hence *Gonnoi* 160), when he compiled the catalogue of the Museum of Volos, because he thought that it was one of the many dedications to Ἀρτεμὶς Εἰλιθῖα found in Gonnoi ([Ἀρτέμιδι Εἰλιθῖαι in his transcription). However, the new reading of the inscription in *Gonnoi* 160 ([---]ο[υ] Ἀπόλλωνι) makes this attribution doubtful.

567 ter. Unknown provenance. Dedication to M. Vipsanius Agrippa, ca. 17/16-13 B.C. Four joining fragments of a marble base of unknown provenance, now kept in the Museum of Larisa. Ed. pr. V. Kalfoglou-Kaloteraki, *Hellenika* 53 (2003) 299-303 no. 1 (ph.), who suspects that this dedications as well as the one in our lemma no. 567 ter were private. K.-K. collects the epigraphic evidence for the honorary titles given to Agrippa in the Greek East (σωτήρ, εὐεργέτης, κτίστης, πάτρων; *IG II² 4122/4123*; V. 1.1166; VII 349; *I. Delos* 1593; *Tit. Cal.* 14; *IGR III* 719; *IGR IV* 146; *I. Iliion* 86; A. Bolland, *Fouilles des Xanthos. Inscriptions d'époque impériale du Letoön* [Paris 1981] 45 no. 23). Agrippa's cult is directly or indirectly attested in Samos, Kos, Sparta, and Smyrna (*IG XII.6.7 L.* 53; *IG V.1.374* = *SEG XVIII* 156; *PH* 104; *I. Smyrna* 331) [also in Lagina; see *SEG XLVII* 1585/1586, Sverkos], and his cult as θεός in attested in Mytilene (*IG XII.2.66 c.* 168, 170, 203). The title θεός σωτήρ, usually attributed to Augustus in Thessaly (*IG IX.2.93*, 425, 604, 1288; *SEG XXXIV* 486; *XXXV* 612), reflect the close

connection between Agrippa and Augustus; this dedication should be dated to the period of Agrippa's journey to the East (ed.pr.).

Μάρκῳ Ἀγρίππᾳ θεῶι Σωτῆρι vacat

567 quater. Unknown provenance. Dedication to M. Vipsanius Agrippa, ca. 17/16-13 B.C. Fragment of a marble stele [or base?; the stone is 55 cm deep, Chaniotis] of unknown provenance, kept in the Museum of Larisa. Ed.pr. V.Kalfoglou-Kaloteraki, *art.cit.* (cf. our lemma no. 567 bis) 299-303 no. 2 (ph.). For the date and content see our lemma no. 567 bis.

[Μ]άρκῳ Ἀγρίπᾳ | ννν θεῶν ννν | [Σω]τῆρι vacat

EPEIROS

568. Ambrakia. Epitaph, Hellenistic period. Fragment of a stele found reused in a fortification wall. Ed.pr. B.Karatzeni, *AD* 54 B1 (1999) [2005] 465: [...]OKA[...]|Σ| [...]λίωος

569. Ambrakia. Epitaph of Theodota of Thyreion, Hellenistic period. Moulded stele decorated with branches of olive and oak; found near a grave. Ed.pr. B.Karatzeni, *AD* 54 B1 (1999) [2005] 465: Θεοδότα Σώτωνος | Θυρεῖα

[The name Soton is attested in Thyreion (*LGP* IIIa, s.v.), Chaniotis].

570. Dodona. Dedication of Agathon of Zakynthos to Zeus, ca. 330 B.C. *IG* IX².1.1750. P.M.Fraser, *JHS* 123 (2003) 26-40, reprints and discusses the text and the bronze plaque on which it is inscribed. After critically reviewing other interpretations, he plausibly argues that one should read the text placing commas as follows: Ἀγάθων Ἐχεφύλλου καὶ γενεά, πρόξενοι Μολοσσῶν καὶ συμμάχων ἐν τριάκοντα γενεαῖς ἐκ Τρωϊας, Κασσάνδρας γενεά, Ζακύνθιοι ('Agathon, the son of Echephylos, and his offspring, proxenoi of the Molossians and their allies throughout thirty generations from Troy, the race of Kassandra, Zakynthians'). The relation of proxeny between Agathon's ancestors the Molossians (without their allies) may well have been established at an early date. The dedication was sent to Dodona when the hereditary proxeny awarded by the Molossians to Agathon was renewed. Relations between Zakynthos and Troy were based on mythological narratives (the ktistes Zakynthos was a son of Dardanos; Aineas stopped at Zakynthos); Agathon may have traced his family tree back to Helenos, Kassandra's twin brother who settled at Dodona, or Agathon, another of Priam's sons. F. interprets the phallus that decorates the bronze plaque as an allusion to the continuity of the γενεά of Agathon in the past and the future (cf. the name Ἐχέφυλλος; 'the stock

preserver'). On 33/34 F. briefly refers to other inscriptions alluding to genealogies (*SGDI* 4859, 5656; perhaps *IG* IX².1.882 = *CEG* 143) [cf. *SEG* XXXVII 992, Chaniotis].

571. Dodona. Fragment, undated [ca. 3rd cent. B.C.]. Fragment of a limestone plaque found in the west stoa of the sanctuary. Edd.pr. C.Souli - A.Vlachopoulou - K.Gravani, *PAAH* 158 (2003) [2006] 68/69 (ph.; text in majuscules).

[-----]	4	[--- ἐ]ν τῇ ἀγορᾷ κριθῆμεν [---]
[-----]ΑΝΙΟ[-----]		[---] Ἀιμωναίας καὶ Ἀ[-----]
[-----]ΕΥΦΗΣΕΕΝ τῷ δ[-----]		[-----] εἶμεν [-----]
[-----]σσαν αὐτοῦ παρε[-----]		[-----]

[Undated by edd.pr.; the letter forms suggest early 3rd cent. B.C., Chaniotis] || 2. ΕΥΦΗΣΕ ΕΝ ΤΩΙ, edd.pr. || [5. Limnaia may be the harbor town in Akarnania; the text could refer to an arbitration (cf. L. 4), Chaniotis].

572. Dodona. Inscribed tiles, 3rd cent. B.C. Stamped tiles found in a stoa west of the sanctuary (1) and near the Prytaneion (2). Edd.pr. C.Souli - A.Vlachopoulou - K.Gravani, *PAAH* 157 (2002) [2205] 85 (1) and *PAAH* 158 (2003) [2006] 68 (2; cf. *SEG* L 545): 1) Ἐπὶ Φορμίσκου; 2) Διὸς Νάου].

573. Nikopolis. Inscribed roof tiles, Hellenistic period. K.L.Zachos, *JRA* 16 (2003) 79 (ph.), briefly mentions a number of inscribed roof tiles that he has previously presented: see *SEG* LI 759 and 761.

ILLYRIA

573 bis. Illyria. Roman colonies and their elites. See our lemma no. 584.

574. Bouthrotos. Inscriptions in the theater. The unpublished manuscript of L.M.Ugolini containing his report on the excavation of the theater at Bouthrotos is presented by O.J.Gilkes (ed.), *The Theatre at Butrint. Luigi Maria Ugolini's Excavations at Butrint 1928-1932 (Albania Antica IV)* (BSA Suppl. 35; London 2003) 75-106 ('Gli scavi di teatro') and 195-246 ('The Sculpture from the theatre'; with an update by I.Pojani on 246-252). U. gives the text of *SEG* XXXVIII 470 (89) and a sculptor's signature on a warrior: Σωσικλῆς | Σωσικλέους | Ἀθηναῖος | ἐποίηι (L.M.Ugolini, *Atti Pont. Acc.* 11 [1935] 89; cf. J.Bergemann, *Die römische*

Kolonie von Butrint und die Romanisierung Griechenlands (Munich 1988), 133/134 no. Th4; 1st/2nd cent. A.D.) [to be added to *LGP* II, s.v.].

575. Bouthrotos. Manumission records. P.Cabanes, *Orbis Terrarum* 8 (2002) [2006] 59. 73, presents a brief overview of the content of the manumission records found at Bouthrotos and the information they provide on family organisation and the position of freedmen (ca. 230-44 B.C.).

576. Epidamnos. Epitaph, Hellenistic period. Lower part of a marble kioniskos found during a survey in the area of Epidamnos (site 001). Edd.pr. J.L.Davis et alii, *Hesperia* 72 (2003) 79 (ph.): [--]μην[--] | [--]ην[--] | χαῖ[]p[e

[1. Probably a name in -μην (e.g., Δαμήν or Παρμήν) || 2. probably [--]ην[ος], Chaniotis].

577. Epidamnos. Epitaph, Hellenistic period. Upper part of a stele with moulding; seen in a garden at Durrës, allegedly found in the area of the hill at Dautaj. Mentioned by J.L.Davis et alii, *Hesperia* 72 (2003) 63 (ph.); no text.

578. Epidamnos. Stamped tile, Hellenistic period. Fragment of a clay tile; part of a stamped inscription within a frame; found during a survey in the area of Epidamnos (site 001). Edd.pr. J.L.Davis et alii, *Hesperia* 72 (2003) 77 (ph.; dr.): ἐπὶ | [--]

579. Phoinike. Inscribed tile, undated. Stamped tile. Mentioned by S.Gjongecaj in S.De Maria - S.Gjongecaj (edd.), *Phoinike II. Rapporto preliminare sulla campagna di scavi e ricerche 2001* (Bologna 2003) 109-111; non vidimus. See S.Gjongecaj in P.Cabanes, J.-L.Lambole (edd.), *L'Illyrie méridionale et l'Épire dans l'Antiquité* IV (Paris 2004) 169-173; cf. M.Sève, *BE* (2005) no. 54 and L.Dubois, *BE* (2005) no. 256. This is the first attestation of the ethnic Φοινικαῖες in the city: Φοινικα[ίων] | ἐπ' Ἀντάν[ορος]

DALMATIA

580. Acurvium (Kotor). Epitaph (?) of the doctor L.Luscus Eukarpus, late 2nd cent. A.D. A.Mayer, *Nastavni Vjesnik* 40 (1931/32) 189. Republished by E.Samama, *op.cit.* (cf. our lemma no. 2191) 182/183 no. 079 (French translation).

Λούκιος Λούσκ[ος] | Εὐκαρπος, ἀρχι[ατρός] | κλεινὸς γενναῖος ἐργ[άσατο]

The authenticity of this document was contested by V.Nutton, *From Democedes to Harvey* (London 1988) 37 note 33 and 226, S. II 3, this is the only epigraphic attestation of a κλεινός; this designation is attributed by Galen to doctors who visited patients in their homes; 'faut-il voir dans ce médecin chargé des visites la preuve d'une service médical municipal?'. S. II [4. one expects ἡργ[άσατο], Chaniotis; perhaps κλεινός· Γενναῖος (ἡ)ργ[άσατο], Pleket].

MACEDONIA

581. Macedonia. Politics: Institutions. After presenting an overview of the significant epigraphic discoveries of recent years concerning Macedonian poleis in the Classical and Hellenistic period, M.B.Hatzopoulos, in *La naissance de la ville dans l'Antiquité* (Paris 2003) 127-140, summarizes the current state of our knowledge as regards the civic institutions in Macedonian poleis: citizenship (πολίτευμα, φυλαί), council (πελιγῶνες), magistrates (ἄρχοντες, δικασταί, ἐπιστάτης, νομοφύλακες, πολέμαρχοι, σκοῖδος, στρατηγοί, ταγοί), ephêbic training (*I.Beroia* 1). Among the inscriptions briefly discussed we single out the lists of the theorodokoi from Epidauros (*IG* IV² 94; ph.), Nemea (*SEG* XXXVI 331; ph.) and Delphi (*SEG* XXVI 624), and a decree of Pydna (*SEG* XLIII 451; ph.; French translation) [for Hesychios, s.v. ταγόναρα (p. 134) and the δικασταί see our lemma no. 613, Chaniotis]. See also id., in K.Buraselis - K.Zoumboulakis (edd.), *op.cit.* (cf. our lemma no. 2212) II 51-64, for a discussion of the institutions of the Macedonians and the Thessalian Koinon.

582. Macedonia. Politics: Monarchy. F.Landucci Gattinoni, in C.Bearzot - F.Landucci - G.Zecchini (edd.), *Gli stati territoriali nel mondo antico* (Milano 2003) 199-224, discusses the character of Macedonian monarchy under Philip II, Alexander the Great and his successors focusing on the military aspects of the monarchy and the close association of the title of the βασιλεὺς with military victories. She adduces the following inscriptions as possible evidence for the use of the title βασιλεὺς by Philip II after his victory at Chaironeia: *IG* II² 236 = *GHI* 177 (214/215: the restoration [βασιλέα Φίλιππον], instead of [Φίλιππον Μακεδόνα] (L. 5) cannot be excluded); E.Schweigert, *Hesperia* 9 (1940) 325-327 (215: τὸν βασι[λέα] refers to Philip II); G.Daux, *BCH* 73 (1949) 258-260 (215 note 69: Φ[-----] | βασι[---] is Philip II or III). As to the inscription of Oleveni (our lemma no. 605), she leaves the question open whether it refers to Philip II or V (215-217). With regard to the letter of Alexander to Philippi (*SEG* XXXIV 664; XLVIII 835*; *Philippi* II no. 160), L.G. favors a date after the battle at Issos (205/206, 212-214). The identity of Ἀμύντας, Μακεδόνων βασιλεὺς, in *IG* VII 3055 is not clear. On 219-223 discussion of the use of the title βασιλεὺς Μακεδόνων by Κάσσανδρος (*IG* II² 641; *Syll.*³ 332; *SEG* XLVII 940; Hatzopoulos, *Macedonian Institutions* II nos. 20/21 and 23) and Philip V (*Syll.*³ 573/574; *I.Lindos* 2); on 202-204 brief discussion of the cluster βασιλεὺς, φίλοι, and δυνάμεις in *SEG* XLI 1003 I LL. 23/24; *Iscr.Cos* ED 5 L. 21; *I.Ilion* 32

= *OGIS* 219; *I. Magnesia* 86 LL. 16/17; *I. Priene* 15 = *RC* 6 = *OGIS* 12 [the references in 203 note 25 (*I. Magnesia* p. 82 and *Iscr. Cos.* p. 20) are wrong]. On this subject see also E. Arena in *Ancient Macedonia* VI 77-98 (omitted in *SEG XLIX*).

583. Macedonia. Prosopography: The friends of the Antigonids. J.L.O'Neil, *CQ* 53 (2003) 510-522, studies the ethnic origin of ca. 90 friends of the Antigonid kings. Macedonians, often relatives of the king, were favored for key positions, but one observes a stronger presence of men from Greek cities than under Alexander and differences from one king to another. He suspects that Περόδικκος, an envoy of Philip V to Crete in support of the asylos of Teos (*I. Cret.* I.v.52 and XIV.1), was a Teian citizen (518). Σόλων, an envoy of Perseus to Rome (Polyb. 27.6.1), may be a relative of Φανέας Σόλωνος, thearodokos of Delphi at Klita (p. 519; *SEG XXVI* 624; *LI* 600*) [the date of the list of thearodokoi (ca. 178 B.C.) should be corrected (ca. 230-210 B.C.); see *SEG XLVI* 555, Chaniotis].

584. Macedonia. Roman colonies and their elites. A. Rizakis in *Les élites* 107-130, studies the establishment and formation of elites in the Roman colonies in the *provincia Macedonia* (Dyrrhachion, Bouthrotos, Byllis, Dion, Pella, Kassandreia, Philippi). Although the indigenous population was usually excluded from the citizenhood, various degrees of interaction with the Roman colonists were possible (patronage, mixed marriages, individual awards of Roman citizenship, economic cooperation). Each colony represents a separate case, in terms both of development and of epigraphic documentation. The role played by the settlement of military colonists and veterans (in Philippi, to some extent in Dion and Kassandreia) and of civil colonists is not as clear as that of freedmen, e.g., the Anthestii in Dion, known from dedications (often bilingual; e.g., *SEG XXXIV* 630-632), and of the wealthy negotiatores, e.g., the Herennii in Dion and Thessalonike (*IG X.2.1.113*, 124, 435, 487/488; *SEG XXXIV* 623), the Granii in Bouthrotos, the Cornelii in Philippi, M. Valerius Ruga in Kassandreia, the Baebii in Dion and Kassandreia, and the Nonii and Sulpicii in Pella. Older elites were hardly integrated into the new social structure; Bouthrotos, with its Pomponii and Caecilii, probably clients of Atticus, is an exception. In Kassandreia, the persistence or revival of Greek institutions (gymnasium, ephebeia, calendar, cults) may suggest the emergence of a mixed, Graeco-Roman elite. Only a single family was accepted in the senate: the Thracian family of C. Iulius Maximus Mucianus (*Philippi* II no. 240) [see now *SEG XLIX* 885 and *L* 596, for his nephew, C. Iulius Teres, Chaniotis]. On 128 note 78, R. gives a list of the members of the ordo equestris from Philippi. See also our lemma no. 625.

585. Macedonia. Sculpture: Museum catalogue. G. Despinis, T. Stefanidou-Tiveriou, E. Voutiras, *Κατάλογος γλυπτών του Αρχαιολογικού Μουσείου της Θεσσαλονίκης* II (Thessalonike 2003), complete their catalogue of works of sculpture in the Archaeological Museum of Thessalonike (cf. *SEG XLVII* 864). The volume contains several inscriptions, of which we give a comparatio numerorum with *IG*. See also our lemmata nos. 627/628 and 638.

<i>IG X.2.1</i>	<i>Κατάλογος</i>	<i>IG X.2.1</i>	<i>Κατάλογος</i>	<i>IG X.2.1</i>	<i>Κατάλογος</i>
63	337	105	336	729	320
90	333	115	334	873	176
98	177	120	335	875	319
104	332	267	201	888	321

586. Aiane. Inscribed vases. In a presentation of the new Archaeological Museum at Aiane, G. Karamitrou-Mentesidi, *AEMΘ* 16 (2002) [2004] 601-623, mentions among the exhibits inscribed vases (608: *SEG XXXIX* 567 = *XLII* 553; *XLIII* 363 A and E). There seems to be an ineditum (615: Αὔλου, σκόρδων μυαί, μὴ κλέπτειν) [an owner's inscription indicating the content of the vase (garlic), and warning people against theft, Chaniotis]. Cf. M. Sève, *BE* (2005) no. 114.

587. Aigai. Decree or treaty, late 5th cent. B.C. C. Saatsoglou-Paliadeli, *AEMΘ* 16 (2002) [2004] 482/483, mentions the discovery in the area of the theater of a fragmentary stoichedon inscription. The fragmentary ethnic [Λακε]δαμόνιοι (L. 2) suggests that this is a decree or a treaty dating to the period of the Peloponnesian War or later, during the reign of Amyntas III. This is the first public document of the Classical period found in Aigai (Vergina).

588. Vacat.

589. Amphipolis. Military regulation, ca. 200 B.C. *ISE* 114; Hatzopoulos, *Macedonian Institutions* II no. 12; *SEG LII* 589. Critically reviewing the interpretation of B LL. 10-18 by P. Juhel (*SEG LII* 589), M.B. Hatzopoulos, *BE* (2005) no. 303, translates [μ]ὴ [ἐπ]ιτρεπέτωσαν τοῖς διαρπάζουσιν as 'ne céderont pas à ceux qui essaieraient de piller'; this clause forbids the looting of booty by soldiers in the camp. Instead of [ἀποστ]είλωσιν (Juhel) in B L. 18, he suggests restoring [ἐπιστ]είλωσιν or [προσαγγ]είλωσιν.

590. Amphipolis. Epitaph of Kraton and Myrtale, 4th cent. B.C. *SEG LI* 790. M.B. Hatzopoulos, *BE* (2005) no. 358, rejects his suggestion of reading in L. 2 Χαρίκλειος (a patronymic adjective) and now reads Χαρίκλειος (genitive of Χαρίκλῆς).

591. Amphipolis. Epitaph of the gladiator Zosaris, Roman Imperial period. Stele with the representation of a secutor in relief; twelve wreaths and a branch are engraved around a recessed panel with an inscription of four lines; found in a Roman cemetery. Mentioned by D. Malamidou, *AD* 52 B3 (1997) [2003] 840 (ph.), who gives the name of the gladiator (LL. 1/2: Ζωσάρην) and mentions that the text refers to his 12 victories.

592. Archangelos Agias Annis Nestoriou (Orestis). Epitaph of Antonios, Roman Imperial period. *EAM* 206. Republished with new restorations by P.Thonemann, *EA* 36 (2003) 94; for the abbreviated form of πρεσβύτερος see *SEG* LII 1867.

Διονύσιος πρε(σ)βύτερος Ἀντω[νίφ]
τῷ τῆς θυγατρὸς αὐτοῦ παιδὶ
τήνδε πλάκα θῆκε
4 ἥρω[Ι]ς χαίρειν

1. Restored by T.; ΙΠΕΒΑΝΤΩ, perhaps a misread or miswritten Πλευράδου, *EAM* II 4. ἥρωϊς, *EAM*; ἥρω[Ι]ς, T. [or ἥρωϊ (Σ) (cf. παιδί in L. 2), Chaniotis].

593. Berge. Epitaph, undated. Fragment of an epitaph found reused in a grave in the cemetery of Berge (Neos Skopos Serron). Mentioned by M.Valla, *AEMΘ* 17 (2003) [2005] 118 (ph.) [we read the text from the ph. (Classical period), Chaniotis]; vacat [---] μνημ[---]

594. Dion. Inscribed lead pipe, Roman Imperial period. Lead water pipe found in a building in the area of the forum. Ed.pr. D.Pandermalis, *AEMΘ* 16 (2002) [2004] 422; *Επιγένησις*

595. Dion. Lists, Hellenistic period. D.Pandermalis, *AEMΘ* 16 (2002) [2004] 422/423, mentions the discovery of Hellenistic lists of persons. The stone had been used as building material in the town in the Roman Imperial period.

596. Dion. Documents concerning the cult of Zeus Hypsistos, Roman Imperial period. D.Pandermalis, *AEMΘ* 17 (2003) [2005] 418, mentions the discovery of two inscribed marble plaques in the temple of Zeus Hypsistos. 1) A list of persons who had been selected by lot to be responsible for the δοχαί of Ζεὺς Ὑψίστος on a monthly basis [probably monthly banquets (δοχή = 'reception'; *LSJ*, s.v., Chaniotis)]; the list begins with the month Ξανδικός and is dated to the ἔτος Σεβαστοῦ γπσ' (283rd year of the Aktian era = 251/2 A.D.). 2) A document concerning estates belonging to Zeus Hypsistos followed by a list of θρησκευταί of Zeus Hypsistos [cf. *SEG* XLVI 800 A (Pydna); on θρησκευτής see L.Foschia in S.Follet (ed.), *L'hellénisme d'époque romaine. Nouveaux documents, nouvelles approches* (1er s. a.C.-IIIe s. p.C.). *Actes du Colloque international à la mémoire de Louis Robert, Paris, 7-8 juillet 2000* (Paris 2004) 15-35, Chaniotis]. Cf. our lemmata nos. 597-600.

597-600. Dion. Dedications to Zeus Hypsistos, Roman Imperial period. D.Pandermalis, *AEMΘ* 17 (2003) [2005] 417-424, reports the discovery of a sanctuary of Zeus Hypsistos and

briefly presents its epigraphic finds, which also include four Latin inscriptions. Cf. M.B.Hatzopoulos, *BE* (2005) no. 310; *An.Ép.* (2003) [2006] nos. 1579/1580, and 1582 b.

597: 417 (ph.); *An.Ép.* (2003) [2006] no. 1579. **Dedication to Zeus Hypsistos, 2nd cent. A.D.** Green marble column; next to the column was found an Ionic capital supporting a marble eagle.

Διὶ Ὑψίστῳ | Λ(ούκιος) Τρέβιος | Λέων | εὐξάμενος

598: 417 (ph.); *An.Ép.* (2003) [2006] no. 1580. **Dedication to Zeus Hypsistos by a priest, Roman Imperial period.** Marble pediment with a relief representing an eagle between two ears; a crown above the eagle's head.

Διὶ Ὑψίστῳ εὐχὴν | Γ(άιος) Ὀλύμπιος Παῦλος ἱερητ[εύσας]

599: 417 (ph.). **Dedication to Zeus Hypsistos, Roman Imperial period.** Marble basin.

[Δ]ιὶ Ὑψίστῳ Δημήτριος | εὐχὴν

600: 418; *An.Ép.* (2003) [2006] no. 1582 b. **Dedication to Zeus Hypsistos, Roman Imperial period.** Small column decorated on top with leaves and dedicated to Ζεὺς Ὑψίστος by Αὔλος Μαΐκιος Σπώριος and his wife Νεικοπολίς; no text.

601-602. Dion. Dedications to Asklepios Soter. In a brief discussion of the relation between Demeter and Asklepios, whose sanctuaries were close to one another in Dion, S.Pingiatoglou, *AEMΘ* 17 (2003) [2005] 430 with note 14, mentions two dedications to Asklepios.

601: **Base of a statue of Asklepios, early 3rd cent. B.C.** Fragment of a statue base. D.Pandermalis in *Ancient Macedonia II* (1973) 337: Ἀσκληπιῶνι | καὶ [---]

[2. probably καὶ Ὑγείᾳ], Chaniotis.]

602: **Dedication to Asklepios Soter, undated.** Small column with an inscription in a panel; the text is a dedication to Ἀσκληπιὸς Σωτήρ; no text.

603. Drama. List of names, Roman Imperial period. Stele found in the city of Drama. Ed.pr. A.Peristeri, *AD* 52 B3 (1997) [2003] 847 (ph.); text in majuscules [the readings cannot be confirmed on the ph., Chaniotis].

- 4 [Β]ίθους, Πουμπλάς,
Ζίρας, Κράσης,
Ζεισαλβης τεχνίτης,
Δίζας Δρώλου,
Σούδις Βυτιλάου,
Ζειπύρων, Μάκρος,
Δυτούζελμις,
- 8 Ζεισάλβης, ΕΛΩΝ
Ζειπύρων, Κέους,
Πρεϊσκος Δρώλου,
Πίθους, Ζαεες,
12 ΠΙΛΙΠΗΣ ΔΙΕ.ΚΟΥΠΟΥ
ΑΒΧ.ΠΣΝ.ΒΑΛ. Βασσω
ΑΝΙ. Κούντω

[Most of the names are attested in Macedonia and Thrace (Βίθους, Δίζας, Δρώλος, Δυτούζελμις, Ζαεες, Ζεισαλβης, Ζ(ε)πύρων, Κράσης, Μάκρος, Σέους, Σούδις; see *LGN IV*, s.vv.) Πουμπλάς (L. 1) seems an unattested variant of Πουπλάς; Ζίρας, if correctly read, is unattested; for Βυτιλάος (L. 5) cf. Βύτιος; for Πίθους (L. 11) cf. Βίθους; some of the persons are identified with a patronymic (LL. 4/5, 11/12), one person with his occupation (L. 3); the text may be the list of members of a cult association, Chaniotis] || 1. ..ΙΘΥΣ ΠΟΥΜΠΛΑΣ, ed.pr. || 4. ΖΕΙΣΑΛ ΒΗΤΕΧΝΠΗΣ, ed.pr. || 8. ΖΕΙΣΑΛΒΗΕΛΩΝ, ed.pr. || [13-14. Βάσσως and Κούντος in the dative?, Chaniotis].

604. Gazoros. Epitaph of L. Cornelius, 2nd/1st cent. B.C. Stele found in Agios Athanasios Gazorou Serron. Ed.pr. M.Valla, *AD 52 B3* (1997) [2003] 847 (with a date in the 2nd/3rd cent. A.D.). M.B.Hatzopoulos, *BE* (2005) no. 360, restores the name in L. 1 and points out that the onomastic formula suggests a date in the 2nd/1st cent. B.C.: Λεύκιος Κορ[νήλιος] | Αύλου υἱός], χαίρει

605. Herakleia Lynkestis (area of Olevni). Letter and dedication, 345 B.C. or June 206 B.C.?. *IG X.2.2.1*; *SEG XLIX 711**. E.Arena, *REA* 105 (2003) 49-82, reprints the text (ph.), critically reviewing the proposed identifications of βασιλεὺς Φίλιππος with either Philip II or Philip V. Based on an analysis of the literary sources, he argues that a campaign of Philip II against the Δαρδανεῖς in 344 B.C. is unlikely. The letterforms, the reference to regnal years, and the expression ἐπιφανέστατος τόπος support a date during the reign of Philip V (206 B.C.). For some criticism, see M.B.Hatzopoulos, *BE* (2005) no. 309. Cf. our lemma no. 582.

606. Kalindoia. Fragment, 79 A.D. Crowning member of a marble base found in the area of the temple of the emperor cult. Ed.pr. K.Sismanidis, *art.cit.* (cf. our lemma no. 607) 149: "Ετους αἰρ' Σεβαστοῦ τοῦ καὶ ζ'κσ'

The 111th year of the Aktian era and the 227th year of the provincial era, ed.pr.

607. Kalindoia. Posthumous (?) honorary inscription for the emperor Trajan, after 117 A.D. (?). Marble moulded base of a bronze statue; found in the temple of the emperor cult.

The temple, in use from the late 1st cent. B.C. to the mid-3rd cent. A.D., is the one mentioned in *SEG XXXV 744* (cf. *XLVI 754*). Ed.pr. K.Sismanidis, *AEMΘ* 17 (2003) [2005] 148/149 (ph.).

Αὐτοκράτορα Θεὸν Θεοῦ <υ>ἰὸν Τραϊανὸν | Σεβαστὸν ν ἡ πόλις

L. 1 is written on the moulding || 1. Θεοῦ υἱόν, ed.pr. [ΘΕΟΥΙΟΝ, lapis; the second A and second O of ΑΥΤΟΚΡΑΤΟΡΑ are smaller than the rest; we note the angular E, Chaniotis].

608. Kallitheia (Chalkidike). Fragment, 4th cent. B.C. E.-B.Tsagarida, S.Vasilioiu, *AEMΘ* 17 (2003) [2005] 340 (ph.), report the discovery of a fragmentary inscription [5 lines] of the Classical period near the sanctuary of Ammon Zeus; no text.

609. Kato Kleines Florinas (Lynkestis). Funerary epigram for members of a family, 2nd/3rd cent. A.D. *EA* 157. E.Samama, *op.cit.* (cf. our lemma no. 2191) 188 no. 087 (French translation), tentatively suggests the following restoration:

5 [Πλ]άγχων αὐτῶ καὶ Δανάη [ισοτίμῳ] |
[ἀπ]οθανούσῃ νύμφῃ ἄνω [φέρων ἐπ'] 'Α[ἰ]δῶν δύσῃ |
[π]ρώτε<ρ>ον γένετ' αὐτὸς Ἀλεξάλλ[νδ]ρῳ θεοειδῇ·
καὶ ζῳίς Πριάμῳ ὁμοῦ θέτο σῆμ' ἐπὶ τύ[μβῳ] |
[Εὐ]ριδίκη τε θυγατρὶ ἐξή φρεσὶ | [ἐδν]ὰ εἰδυίῃ
γαμβρῶ τ' εἰητρῶ [Θ]εοδώρῳ σφῶν ἀνδρὶ

2. ἄνῳ [φέρων], S. [tyro?] || 5-6. or καὶ ζῳίς Πριάμῳ υἱοῖ μοῦ θέτο σῆμ' ἐπὶ τύ[μβῳ], L.Dubois apud S.

610. Kyrrhos. Dedication to Demeter and Hermes, late 2nd/early 3rd cent. A.D. Left part of a marble stele, broken on top and bottom; part of the pediment (with an akroterion and a shield) is preserved; in the relief panel part of representations of Hermes and Demeter; found near the city wall of Kyrrhos; an inscription above the relief. Ed.pr. P.Chrysostomou, *Eulimene* 4 (2003) 143-145 (ph.), with comments on the cult of Hermes and Demeter in Macedonia.

vacat Ἀγαθῇ [Τύχη]· "Ολυμπος ἀνέθηκεν κατ' ὄ[ναρ]
Ἑρμεῖ κ[α]ὶ Διμήτρ[ι] ----- καὶ]

611. Leukopetra. Dedications of slaves and free persons to Meter Theon Autochthon, 2nd-4th cent. A.D. *SEG* L 597; LI 833. Reviewing M.Riel's restorations of several of the documents published in *I.Leukopetra* (see *SEG* LI 833), M.B.Hatzopoulos, *BE* (2005) no. 325, regards the restorations of nos. 51 (χεῖρ'), 58, 90, and 136 + 160 as possible but comments on the following texts:

51 LL. 20/21: ἀνατιθέμην (ἀνετιθέμην, R.).

78 LL. 6/7: ἐκ τῆς Κλεων[υμια]νοῦ | Ἀπολλοδόρου κυριεύσεως (R.; ἐκ τῆς Κλεων[ύμης] τοῦ | Ἀπολλοδόρου τοῦ Ὁδ[υσέως], *I.Leukopetra*) is not possible, because in L. 6 in fine τοῦ | Ἀπολλοδόρου in such a context is unparalleled. In L. 10, R.'s TOY is clearly visible and the use of κυριεύσεως in such a context is unparalleled. In L. 10, R.'s restoration [παι]δίων [Ορέσ]την ([παι]δίων· [ταῦ]την, *I.Leukopetra*) is syntactically problematic. In LL. 11/12, R. restores ἐπὶ στήλογ[ράφη]το ἢ ὦν[ή] (ἐπὶ στήλογ[ράφη]το ἢ παιδίσκ[η], *I.Leukopetra*); the object of the verb στήλογραφῶ is always a word designating the object being dedicated and not a document.

93: The numeral in L. 14 is certainly N, not Λ.

160: The last letter in L. 2 in fine is M; the restoration Προσή[ων?] is impossible.

612. Leukopetra. Inscriptions. During cleanings conducted in the sanctuary of Meter Theon Autochton, an opisthodomos was discovered. E.Stefani, *AEMΘ* 16 (2003) [2005] 326, reports that in this opisthodomos were found 16 inscribed stelai, a fragment of a herm, seven fragmentary inscriptions, and an inscribed architectural fragment.

613. Mieza. Deeds of sale, ca. 250-225 B.C. Five fragments of a marble plaque that was cut to be reused; found in the antichamber of a Macedonian grave (Τάφος τῆς Κρίσεως) at Lefkadia (Mieza) in 1955 and 1998; fr. a does not join frs. b-e. **Fr. b-e:** Four joining fragments of the left part of the plaque found in 1998. Mentioned by E.Stefani, *AD B2* (1998) [2004] 664. **Fr. a:** The right part of the plaque found in 1955; *SEG XXIV* 524. **Fr. a+b-e:** Ed.pr. E.Stefani, *AE* (2003) [2005] 155-196 (ph.), (re)publishes the entire document, with an introduction to the general features of the Macedonian deeds of sale (162/163) [cf. *SEG XLVI* 697] and a detailed commentary on the units of measurement (ἄκαϊνα, πλῆθρον), the prices, the offices, the place names and ethnics (II L. 21: Γαίμειον; I L. 2: Δροϊέσται; cf. I L. 10: Δροϊέσται; I L. 20: Δροϊέσται; I L. 12: Μαρινιαῖος; I LL. 9/10: Νέα Πόλις; cf. I L. 3: Νεαπολίτης; I L. 29, II LL. 1, 8, and 15: Σισίας or Σισία; I L. 7: Σκυδραῖος; only the location of Skydra is known) and the personal names (rare names: Ἐακύντας, Σακόλας, Σίκιττος, Στάρτις/Τάρτις, Τόλων; rare in Macedonia: Ὀνομάρχος, Πυθογένης). The registration of the deeds follows a standard pattern: names of buyer and seller, location of the real estate, size, neighbors, price, guarantor, payment, date (month, ἐπιστάτης, priest of Asklepios, ταγωνᾶται) [see app.c.], μάρτυρες δικαστῶν, and μάρτυρες of the parties to the transaction. The deeds of sale seem to have taken place in two consecutive years, under the ἐπιστάται Ὀνομάρχος (A-D) and Ἐακύντας (E-H, perhaps also I/J). The same persons appear in several deeds in different capacities, as sellers, witnesses, and officials, perhaps because the transactions concerned real estates in a relatively small geographical area (ed.pr.). See also M.B.Hatzopoulos, *BE* (2006) no. 252, who points out that an ἄκαϊνα corresponds to 8,76 m; consequently, Zopyros purchased more than 32 hectares of land for more than 26,506.3 drachmas; the ethnic Δροϊέσται seems to designate a village which derived its name from a clan (Δροϊέσται= Δρυέσται; 'those of the oak'; cf. Πευκέσται). H. assumes that this document registers deeds of sale which took place in three years, with three different couples of epistatē and priests.

col. I

- A:** [Ζώπυρος Γοργία ἐπρίατο παρὰ ----- πλέ]-
[θρα] [·] ΡΟΘ : ἀκαίνας : ΟΕ : τὸν περὶ Δροϊέστα]ς, τὸ πλῆθρον δραχμῶν(ν)
: Ο : τὴν τιμὴν ἔχει πᾶσαν· [Βεβαιω]ταὶ "Ε[Σ] κτωρ Μαννία Σκυδραῖ-
ος, Ἀττίνας Ἀνδρονίκου Νε[απολί]της· ἡ ὥνῃ ἐγένετο μηνὸς
4 Περιτίου, ἐπὶ ἐπιστάτου Ὀνομάρχου, ἱερέως Νικάνορος, ταγω-
νατῶν Εὐπολέμου, Νικάνορος· μάρτυρες Ἀσκληπιόδωρος
Σωπάτρου, Ἀντίφιλος Βα[.....], Διογένης Πυθογένους,
Φίλος Δροπίδα, Φίλιππος Ἀμ[.....]κτου Σκυδραῖος, Μένων
8 Μόλωνος Σκυδραῖος, Τόλων Ἀδύμου]
- B:** Ζώπυρος Γοργία ἐπρίατο παρὰ Ἀδ[ρ]ά<σ>του γῆν τὴν περὶ Νέαν
πόλιν καὶ Δροϊέστας, πλῆθρα : ΡΟΘ : [ἀ]καίνας : ΟΗ : τὰ ἐχόμενα
ὦν παρὰ Κρατεροῦ ἡγόρασεν καὶ [τ]ῶν Ἀττίνα· τὸ πλῆθρον
12 δραχμῶν : Ο : βεβαιωτῆς Ὀρέσσης Ζω[φί]λου Μαρινιαῖος· τὴν τι-
μὴν ἔχει πᾶσαν· ἡ ὥνῃ ἐγένετο μηνὸς Περιτίου ἐπὶ ἐπ<ι>-
στάτου Ὀνομάρχου, ἱερέως τοῦ [Α]σσκ[λ]ηπιῶ Νικάνορος, τα-
γωνατῶν Εὐπολέμου, Νικάνορος· μάρ[τ]υρες δικ<α>στῶν Λυσανί-
16 ας Σικίττου, Εὐπόλεμος Τάρτιος· (Μ) [ἀν]τία δικαστῶν Νίκαν-
δρος Σιβυρτίου, Ὀλύμπιος Σακόλα, Τ[ό]λων Ἀδύμου, Ἀσκλη-
πιόδωρος Σωπάτρου
- C:** Ζώπυρος Γοργία ἐπρίατο πα[ρὰ] Ε[ὐ]πολέμου τοῦ Στάρ-
20 τος ἐν Δροϊέστα(ς) φιλῆς πλῆθρα [·.....], τὰ ἐχόμενα τῶν
ἀμπέλων τῶν Ἀττίνα καὶ τῆς γῆς ἧς παρὰ Βίωνος ἡγόρα-
σε Ζώπυρος, τὸ πλῆθρον δραχμῶν : Ο : τῇ[ν] τιμὴν ἔχει πᾶσαν·
βεβαιωτῆς Ἀττίνας Ἀνδρονίκου· ἡ ὥνῃ ἐ[γ]γένετο μηνὸς Πε-
24 ριτίου ἐπὶ ἐπιστάτου Ὀνομάρχου, ἱερέως Ν[ικάνο]ρος, ταγω-
νατῶν Εὐπολέμου, Νικάνορος· μάρτυρες δικ[αστῶ]ν Λυσανίας
Σικίττου καὶ τῶν ἄλλων Νικάνδρος Σιβυρτίου, Ὀλ[ύμπ]ιος
Σακόλα, Ἀντιλέων Φιλάγρου, Τόλων Ἀδύμου]
- D:** 28 Ζώπυρος Γοργία ἐπρίατο παρὰ Ἀντιλέοντος [Φι]λάγρου
παρὰ Σισίαν γῆς π[ι]λῆθρα : Ε : ἀκαίνας : Α : τὸ πλῆθρον
: ΕΔ : ἧς γείτων Ὀλύμπιος Σακόλα καὶ αὐτὸς Ζώ[φ]υρος· τὴν
τιμὴν ἔχει πᾶσαν· βεβαιωτῆς Νικάνδρος Σιβυ[ρτί]ου· ἡ ὥ-
32 νῃ ἐγένετο μηνὸς Περιτίου ἐπὶ ἐπιστάτου Ὀνομάρχου,
ἱερέως Νικάνορος, ταγωνατῶν Εὐπολέμου, Νικ[άνο]ρος· μάρ-
τυρες δικαστῶν Λυσανίας Σικίττου, Εὐπόλεμος Στάρ[τι]ος]

col. II

- E:** [Ζώπυρος Γοργία ἐπρίατο παρὰ -----]



- 4 παρὰ [Σισίαν γῆς πλέθρα : -----]
 κα τὸ π[λέθρον δραχμῶν : -----]
 βεβαι[ωται] ----- ἐπὶ ἐπιστάτου 'Εακύν-
 4 τα, ἱερέ[ως] ----- Τό-
 ου, Εὐπό[λεμος] -----
 Μ. Ἰων Ἀδύ[μου] -----
- F: Ζώπυρος Γο[ργία] ἐπρίατο παρὰ -----
 8 παρὰ Σισί[αν] γῆς πλέθρα : ----- Ὀλύμ-
 πιχος Σακ[όλα] ----- Λυ-
 σανίας Σι[κίττου] ----- ἐπὶ ἐπιστά-
 του 'Εακύν[τα] ----- Νίκανδρος]
 12 Σιβυρτίου [- -----]
 Παράμ[ονος] [- -----]
- G: Ζώπυρος Γο[ργία] ἐπρίατο παρὰ -----
 παρὰ Σισία[ν] γῆς πλέθρα : -----
 16 τὸ πλέθρο[ν] δ[ραχμῶν] : -----
 τὴν τιμή[ν] ἔχει πᾶσαν ----- Νι-
 κάνδρου· [μ]άρ[τυρες] -----
 Νικάνωρ Ἀλ[- -----]
- H: 20 Ζώπυρος Γο[ργία] ἐπρίατο παρὰ -----
 ἐν Γαιμε[ί]οι π[λέθρα] : -----
 ἧς γείτων· Φιλ[υππος] ----- Παρά]-
 μονος Κη[φίσι] ----- ἐπὶ ἐπιστάτου 'Ε]-
 24 ακύντα, ἱε[ρ]έ[ως] -----
 Τόλων Ἀ[δύ]μου -----
 Φιλίππο[ι]· ΚΙ[- -----]
- I: Ζώπυρος Γ[ο]ργ[ία] ἐπρίατο παρὰ -----
 28 του πλέ[θρο]ς [- -----] τὰ ἐχόμενα
 τῶν Σωπ[ά]τρου ----- τὸ πλέθρον
 δραχμῶ[ν]· Ο [- -----] τὴν τι-
 μὴν ἔχ[ε]ι πᾶσαν -----
 32 γένους· [μ]άρ[τυρες] -----
 σιος Σωπ[α]τρου -----
- J: Ζώπυρος Γ[ο]ργ[ία] ἐπρίατο παρὰ ----- ἐν]
 Γαιμείω[ι] -----
 36 χου Πο[λυ]κ[- -----] τὸ πλέθρον
 δραχμῶ[ν] : ----- τὴν τι-
 μὴν ἔχ[ε]ι πᾶσαν -----

40 [μ]άρ[τυρες] ----- Νι-
 κάνωρ [- -----]

The text may have continued on the part of the plaque that has been cut off or on other plaques. The text is arranged in two columns separated by a vertical line; short lines (left) separate the single deeds of sale; there is indentation in the first line of each sale is written; the numerals are written between :. The readings of the right section are those of P. Petsas (*SEG*) || I. the seller may be Krateros (L. 12) who sold land to Zopyros in the vicinity of Neapolis (see L. 12 for Krateros and cf. LL. 4 and 10/11 for the location), ed.pr. (p. 179) [Zopyros was interested in buying land adjacent to his property (see L. 31), Chaniotis] || 3. or Νε[σοπίτης]; cf. Νέα Πόλις in LL. 9/10; the location of this settlement is not known, ed.pr.; Hatzopoulos refers to an unpublished inscription which mentions Nea Polis: τὴν ἐκ Κύρρου ἀγοῦσαν ὁδὸν διὰ Γενδερίου καὶ διὰ Γενδεραίας εἰς Νέαν Πόλιν; Nea polis was located north of Mieza || 4-5. ταγῶ[ν], P.; the new find shows that these deeds of sale do not refer to ταγοί (attested in Bottiaia) but to ταγωνᾶται; this term is mentioned by Hesychios (s.v. ταγόναρα· Μακεδονική τις ἀρχή), where one must now read ταγωνᾶται; these annual officials are otherwise unattested, ed.pr.; Hatzopoulos prefers the reading ταγῶν ἁτῶν and points out that the correct reading in *SEG* XLVII 999 L. 19 is ἐπὶ ΤΑΓΩΝΑΤΩ[ι] (ἐπὶ ταγῶν, *SEG*) || 7. initio, φίλος Δροπίδα, ed.pr.; Φίλος = Βίλος, attested as a personal name in Macedonia, Hatzopoulos; Αμ[αε]ύκτου?, ed.pr. || 9. ΑΔΠΑΤΟΥ, lapis || 11. [ἀπό] δισμῶν --- ἀπό ἀνατολῶν, P. || 12. Ὀρέσ[ς] της, ed.pr.; but the gemination of sigma is a common phenomenon, Hatzopoulos || 13. ΕΠΓ, lapis || 15. ΔΙΚΕΤΩΝ, lapis || 15. the exact function of the μάρτυρες δικαστῶν (cf. I LL. 25 and 33/34; representatives of the king, similar to the βασιλικοὶ δικασταὶ in Euripotes?) is not known, ed.p. || 16. [ἐν]αντία, P.; Τάρτις, attested for the first time, is a variant of Στάρτις which is also otherwise unattested, ed.pr. || 20. Δροέσται; Δροέστα(ς), Hatzopoulos || 24. ταγῶν Α, P. || 25-26. Eupolemos, son of Startis, could not appear as μάρτυς δικαστῶν as in I L. 16, because he was the seller of the land (I L. 19), ed.pr. || 34. in fine, [-]τιω, P. || II. readings by P., restorations, if not stated otherwise, by ed.pr. || 1. [Σισία?], P., who regarded Σισίας as a personal name || 2. π[λέθρον], P. || 3. in fine, restored by P. || Εὐπό[-], P. || 6/7. [Τό]λων, P. || 10. in fine, restored by P. || 15. παρὰ Σισία.γ, P. || 16-19, restored by P. || 22-23. [Παρά]μονος, P. || 23-26, 28-33, 35-40. restored by P.

614. Mieza. Dedication to Poseidon, 2nd cent. A.D. Relief plaque representing male genitals; found reused in a Christian basilica at Tsifliki Naousas (4 km northwest of Mieza); inscriptions above (LL. 1/2) and to the left of the relief (LL. 3-5). Ed.pr. I. Psarra, *AEMΘ* 17 (2003) [2005] 545/546 (ph.; dr.).

Ποσειδῶνι κ[α]τ' εὐχὴν, I Ζοειλία

1. This is the first attestation of the cult of Poseidon at Mieza; the representation of genitals alludes to his association with fertility, ed.pr. || 3-5. Ζοειλία is attested for the first time in Macedonia (cf. Ζωιλία), ed.pr.

615. Olynthos. Inscribed mould of sling bullets, ca. 348 B.C. One half of a clay mould for sling bullets. D.M. Robinson, *Excavations at Olynthos X. Metal and Minor Miscellaneous*

Finds (Baltimore 1941) 419/420 (ph.). Mentioned by C.Brélaz - P.Ducrey, *art.cit.* (cf. our lemma no. 928) 101, 102/103 note 20, in a list of similar objects: Χαλκι(δέων)

R. and B.-D. assume that the letters ΔΕΩΝ were written on the other half of the mould [more likely, the ethnic was abbreviated, Chaniotis].

616. Pella. Inscriptions. Various authors, in M.Lilimbaki-Akamati, I.Akamatis (edd.), *Πέλλα και ἡ περιοχή της. Pella and its Environs* (Athens 2003), present an overview of the topography and the monuments of Pella and its territory (city, palace, agora, sanctuaries, cemeteries, the Roman colony, early Byzantine Pella; Archontiko Pellas). There are colored photos of the following inscriptions: *SEG* XXIV 552 (95 no. 128); XXXII 642 (66 no. 85); XXXV 756 (37 no. 32); XLII 819 (73 no. 98); XLIV 546 (62 no. 82); XLV 783 (73 no. 97); 785(1, 8, 14) (44 nos. 38-40); XLVIII 826 (95 no. 127); XLIX 760 (16 no. 5); L 609 (57 no. 68), 610 (56 no. 66); on 67 no. 86 a dr. of *SEG* XLIII 434.

617. Pella. Dossier of Greek and Latin documents concerning the cursus publicus, ca. 337-360 A.D. Marble plaque from the bouleuterion [broken on bottom; the upper, left and right part seem to have been cut off, Chaniotis]. Mentioned by P.Chrysostomou, in M.Lilimbaki-Akamati, I.Akamatis (edd.), *Πέλλα --* (cf. our lemma no. 616) 95 (ph.), who states that the documents it contains refer to problems caused by Roman soldiers who deviated from the Via Egnatia. M.B.Hatzopoulos, *BE* (2005) no. 334, summarizes the content of the plaque: 1) the last part of a διάταγμα in Greek [LL 1-3]; 2) a letter [L 4: [ep]istulae scriptae] in Latin of the praefectus cursus A. Messala Rutilianus to the praefectus praetorio [LL 4-12; for a Messala Rutilianus (undated) see *PIR*² V.1 259 no. 508]; 3) a letter in Latin [L 13: exemplum epistulae] of the praefectus praetorio to Rutilianus [LL 13-20]; 4) the beginning of a letter of protest of the city of Pella in Greek [LL 21-24; we reproduce the beginning; L 21: σοὶ γράφομεν, κύριε, περὶ ὧν καὶ πεπόνθαμεν ἤδη, Chaniotis].

618. Vacat.

619. Pella. Dedication to the Muses, ca. 350-300 B.C. Base in the form of a cippus decorated with kymation; found near a water source in Pella and brought to the Museum of Pella; now lost (?). Mentioned by D.Papakonstantinou-Diamantourou, *Πέλλα I. Ιστορική επισκόπησης και μαρτυρίες* (Athens 1971) 47. G.Karamitrou-Mentesidi, *Μακεδονικά* 23 (1983) 280. Republished by P.Chrysostomou, *Eulimene* 4 (2003) 135-139 (dr.), who regards it as ineditum; but M.B.Hatzopoulos, *BE* (2005) no. 337, points out that the text was published by K.-M. C. comments on the cult of the Muses in Pieria, arguing that in addition to a cult place near the find spot of this inscription (west of Pella), another cult place must have existed in the city, perhaps in the theater; he infers this from the epithet πολιῆτιδες attributed to the Muses in Pella in epigrams composed by queen Eurydike (Plut., *mor.* 14c) and Poseidippos

(*Suppl. Hell.* 705 = fr. 118 ed. Austin-Bastianini). The lack of a patronymic suggests that the dedicant was a priest of the Muses or a poet/musician (C.): Ναυσίμαχος Μούσαις

620. Pella. Altar of Aiolos and Graie, ca. 250 B.C. *SEG* L 611. Republished by P.Chrysostomou, *Eulimene* 4 (2003) 139-142 (ph.), who reads Αἰόλου, Ἰ Γραΐη[ς] (Γραΐη, *SEG*). C. interprets the text as an altar for the cult of Aiolos, father of Makedon, the eponymous hero of the Macedonians (Hellanikos, *FgrHist* 126 F 74), and his daughter, the nymph Graie.

621. Pella (area of: Phakos). Dedication to Hermes Agoraios, 1st cent. B.C. Round marble base which supported a dedication (remains of lead on top); found in Building B in Phakos. Ed.pr. M.Lilimbaki-Akamati, *AEMΘ* 17 (2003) [2005] 472-479 (ph.; dr.). The base may have been transported to an area of production or other economic activity in Phakos from the agora of Pella (ed.pr.).

Αὔλος Φικτώριος Γαίου,
ὁ ἐπικαλούμενος

Ἀλέξανδρος, Ἑρμεῖ
4 Ἀγοραῖοι χαριστήριον

1. The nomen Fictorius was already attested in Pella, ed.pr. II 3, the name Alexandros reflects the integration of Roman colonists, ed.pr. II 3-4, this is the earliest attestation of the cult of Hermes Agoraios in Pella, ed.pr.

622. Pella. Epitaph of Phila, ca. 350 B.C. Marble framed stele with the representation of a standing woman, possibly a priestess, and a female servant who carries a basket with sacrificial cakes (?). Ed.pr. P.Chrysostomou in D.Pandermalis et alii (edd.), *Ἀγάλμα. Μελέτες γιὰ τὴν ἀρχαία πλαστική πρὸς τιμὴν τοῦ Γιώργου Δεσπίνη* (Thessalonike 2001) 233-242 (ph.), with detailed discussion of the iconography. C. suspects that Phila may be the author of a contemporary defixio in Pella (*SEG* XLIII 434): Φίλα Μενάνδ[ρου]

623. Pella. Graffiti, 1st cent. B.C. and 3rd cent. A.D. *SEG* XLVII 933. P.Chrysostomou, in M.Lilimbaki-Akamati, I.Akamatis (edd.), *Πέλλα --* (cf. our lemma no. 616) 87 (ph.), summarizes the content of the graffiti found in grave Δ. To the names mentioned in the obscene texts (cf. *SEG* XLVII 933) he adds Φίλις. [We read one of the later graffiti which mention Alexander the Great and Herakles from the ph. (86 no. 114): Ἀλεξάνδρω ἥρωϊ ἢ ? ἀγαθῷ καὶ Ἡρακ[λεῖ]; on L. 2 there are other visible letters before ἀγαθῷ, but they may belong to a separate graffiti, Chaniotis.]

624. Philippi. Religion. C.Tsochos, *AEMΘ* 17 (2003) 71-85 (in Greek; English summary), studies the religious topography of Philippi in the 2nd and 3rd cent. A.D. with reference primarily to Latin inscriptions (Greek texts: *Philippi* II 133, 167, 501 d, 535, 618/619). He

recognizes three sectors: the forum (emperor cult, Iupiter, Dionysos/Liber Pater, Egyptian deities), the acropolis (rock-cut reliefs representing a variety of deities, cult places of Artemis, Silvanus), and the extra-urban sanctuaries (Dionysos, Thracian Rider/Ἡρώς). M.Sève, *An.Ép.* (2003) [2006] no. 1603, observes that it is arbitrary to associate the sanctuary of the Egyptian deities with the forum. T.'s assumption that the rural sanctuaries were also visited by the inhabitants of the city, because of the presence of dedicators with Roman names, is based on the false assumption that Roman settlers lived only in the city and not in the rural areas. In a critical review of C.Tsochos' study summarized in *SEG* LII 615, M.Sève, *An.Ép.* (2003) [2006] no. 1602, points out that the sanctuary of the Egyptian deities is not easily accessible (cf. *Philippi* II 175) and is rather isolated. This weakens T.'s hypothesis that the cult had an official character.

625. Philippi. Society and magistracies. A.D.Rizakis, in *Epigraphica -- Guarducci* 151-163, summarizes the development of an elite in the Roman colony at Philippi from the formation of the *ordo decurionum* in the late 1st cent. B.C. to the 2nd cent. A.D., briefly surveying the part played by soldiers, members of the *ordo equester*, senators, freedmen, and peregrini.

In a study dedicated to the *cursus honorum* in the Roman colony at Philippi, C.Brelaz - A.Rizakis, *CCG* 14 (2003) 155-165, distinguish two types of municipal careers according to the stage at which an individual was admitted into the *ordo decurionum*. The first type is represented by the descendants of the first colonists who monopolised magistracies; in their case, the *cursus honorum* usually started with the *aedilitas*, followed by admission into the *ordo decurionum*, and culminated in the *duumvirate*; representatives of this group organized gladiatorial combats. The second type is represented by men who became members of the *ordo decurionum* without holding a magistracy and finished their career with the *quaestura*. The office of the *εἰρηνάρχης* appears in the 2nd cent. A.D. and is held by the most prominent members of the elite. The title of honorary decurio was created because the number of available seats in the *curia* was smaller than that of those who were qualified to occupy them. The *praefectura fabrum* is not a local magistracy, but is somehow connected with the governor of Macedonia.

626. Serres (area of). Epitaph, 185 A.D. Stele with engraved pediment; found in the church of St. Anastasia at Anastasia (area of Serres). Mentioned by M.Valla, *AD* 52 B3 (1997) 847 (ph.) [we read part of the text from the ph., Chaniotis].

ἔτους ςισ' Ὑπερ-
βέρτεον· Κοσει-
δει Παλα ἐτώ-
4 ν κ'· Εὐέρος καὶ

Ζειπῶς Κοζεῖ[δ]-
ἐλθου Θε.-
....[---]

1-2. V. gives the date as 174 A.D.; M.B.Hatzopoulos, *BE* (2005) no. 361, corrected the date (216th year of the Aktian era) || [2-3. cf. Κοσειδης in Kalindoia (*SEG* XLII 628 L. 4); Παλας seems unattested in Macedonia || 5-6. cf. Κοσιδέλης in Kalindoia (*SEG* XLII 583 L. 25), Chaniotis].

627. Thessalonike. Dedicatory epigram for the Nymphs, late 2nd/early 3rd cent. A.D. *IG* X.2.1.63. Republished by E.Voutiras, in G.Despinis et alii, *Κατάλογος* -- II (cf. our lemma no. 585) 256/257 no. 337 (ph.), with a detailed description of the relief fragment (representation of three Nymphs), a new restoration of L. 1, and an interpretation of ΑΤΑΛΟΣ (L. 2) as a name (ἄταλός, *IG*): [Ἀντιχαρίζόμενος Νύμφας ἐστήσατο] | τᾶσδε Ἄταλος ἐκπροφυγῶν νοῦσον πόμασι νιν γλυκεροῖσιν

627 bis. Thessalonike. Herm, 1st cent. B.C. Two joining fragments of a marble herm representing Priapos; an inscription at the bottom of the base; found near the Sarapieion. C.Makaronas, *Μακεδονικά* 1 (1940) 465. Republished by B.Schmidt-Douna in G.Despinis et alii, *Κατάλογος* -- II (cf. our lemma no. 585) 26/27 no. 162 (ph.): Φιλάργυρος | [ἀνέθηκεν?]

Probably the name of the dedicant [not in *LGPN* IV, s.v., Chaniotis]; perhaps the same person as in *IG* X.2.1.873, S.-D.

628. Thessalonike. Epitaph of a girl, 2nd cent. A.D. Fragment of a marble relief plaque with a representation of a girl (?) standing on a base (left) and a young man standing on the right; an inscription on the base (LL. 1-7) and under the panel (L. 8). Ed.pr. E.Voutiras in G.Despinis et alii, *Κατάλογος* -- II (cf. our lemma no. 585) 236/237 no. 318 (ph.).

Εὐτυχ-	ἡμης χά-
ία (?) Ἐπιγό-	ριν
νης ἄδε-	vacat
4 λφῆς τέ-	8 Εὐ[---]
κνη, μν-	

Εὐτυχία, Ἐπιγόνης, ἀδελφῆς, τέκνη, followed by the name of the dedicant; or Εὐτυχία Ἐπιγόνης ἀδελφῆς, τέκνη, followed by the name of the deceased girl; or rather Εὐτυχία Ἐπιγόνη (Σ), ἀδελφῆς τέκνη, V.

629. Thessalonike (area of: Stavroupolis). Epitaph of Komaios, late 4th cent. B.C. Poros block found in a cemetery at Stavroupolis in the area of the ancient settlement at Trapeza Lebet (northwest of Thessalonike). Ed.pr. A.Lioutas - M.Mandaki - E.Iliopoulou, *AEMO* 17 (2003) [2005] 303 (ph.): Κωμαῖος

630-633. Thessalonike. Epitaphs, Roman Imperial period. Four epitaphs found in the area of the east cemetery during the construction of the Museum of Byzantine Civilization. Ed.pr. D.Nalpanitis, *Ανασκαφή στο οικόπεδο του Μουσείου Βυζαντινού πολιτισμού στη Θεσσαλονίκη. Ταφές και εγρήματα* (Athens 2003) 110-113 nos. 1-4 (ph.).

630: 110/111 no. 1. **Epitaph of Elpis and Thrason, 2nd/3rd cent. A.D.** Marble stele with engraved pediment and akroteria: Ἐλπίς Θράσωνι | τῷ ἰδίῳ ἀνδρὶ | μνείας χάριν | κτ̣ ἐάντῃ ζῶσα

[Ed.pr. does not record the ligatures] || 4. καί, ed.pr. [κτ̣ on the ph., Sverkos].

631: 111 no. 2; M.Sève, *An.Ép.* (2003) [2005] no. 1589. **Epitaph of Krispos, 2nd/3rd cent. A.D.** Marble stele: Λεοντίσκος | Κρίσπῳ τῷ | θρεπτῷ | μνείας || χάριν

632: 111-113 no. 3. **Epitaphs of Diodora and the husband of Zosime, 3rd cent. A.D.** Marble stele used and inscribed twice, on the front in the early 3rd cent. A.D. (A) and on the back later in the 3rd cent. A.D. (B).

A:	Διονύσις καὶ Κοπρία Διοδώ- ρα τῇ θυγατρὶ μνείας χάριν	4	ρὶ μνείας χάριν vacat ἐκ τῶν εἰδί- ων κόπω-
B:	Ζωσίμη τῷ εἰδίῳ ἀνδ-		vvv v vvv

633: 113/114 and 143/144 (ph.); M.Sève, *An.Ép.* (2003) [2005] no. 1590. **Epitaph, 3rd cent. A.D.** Four joining fragments of the lower part of a marble stele with a representation of a rider (left) and a standing male figure (servant?, right) in relief.

[----- ἐκ τῶν ἰδίων]
καμάτω, ὄν-ἡγόρασεν
δηναρίων χειλίων
πεντακοσίῳ·
4 ὅς ἂν δὲ βουλευθῇ ἀνῦξε ἢ ἕτερον πτόμα κατα<θ>έσει, τοῦτον αὐτὸν
μὲν σταυ-
ροῦ ὑποκίστε κινδύνου, vv τὰ δ' ἐκίνου τῷ ταμείῳ

LL. 1-3 are written in the relief panel, left of the rider's head, LL. 4/5 under the relief [ed.pr. does not record the ligatures; the beginning of the text (for the restoration cf. *IG X.2.1.500*) was written on the lost part of the monument, Chaniotis] || 4. κατ<α>θέσει, ed.pr.; καταθέσει = καταθέσαι, Sève [KATAEE on the ph., Chaniotis] || 4-5. the grave was bought for 1,500 denarii; the violator is

threatened with the death penalty (crucifixion) and confiscation of his property, ed.pr. || ἐκίνου, ed.pr. [ἐκίνου on the ph., Chaniotis].

633 bis. Thessalonike. Epitaph of Archetimos, 5th/6th cent. A.D. *SEG* LII 640. Republished by D.Feissel, *An.Ép.* (2003) [2005] no. 1594, with comment on the function of ἐπαρχικός.

634-636. Varvara (Chalkidike). Christian inscriptions, 5th/6th cent. A.D. Edd.pr. I.Tav lakis - D.Bitzikopoulos - V.Maladakis, *AEMΘ* 17 (2003) [2005] 395 and 398 (ph.; dr.), report the discovery of three Christian inscriptions in Early Christian basilicas excavated at Γιάζο-Τζώρτζη near Βαρβάρα in northeast Chalkidike. Cf. M.B.Hatzopoulos, *BE* (2005) no. 356.

634: 395. **Roof tile inscribed with an invocation, 5th cent. A.D.** Clay roof tile with an engraved text [before firing?]; found in Basilica I: Κ(ύρι)ε βοήθη

635: 395 (ph.; dr.; text in majuscules). **Christian invocation, 5th/6th cent. A.D.** Marble capital inscribed on second use; found in the central aisle of Basilica I.

Χρη<σ>τέ βο<ή>θη τοῦ δούλου | Μαρτυρίου vacat | καὶ ΜΝΗ†ΗΜΗ

1. XPHTE BOΘH, lapis || 2. the name Martyrios is attested in Macedonia (Feissel, *Recueil* nos. 17 and 150; *I.Beroia* 425, ed.pr. [for the confusion between the genitive and the dative cf., e.g., *SEG* LII 596, 1457 bis, 1458 bis, 1530, 1662, Chaniotis] || 3. MNH†HMH, ed.pr., H. [but MNH†HMH on the dr.; perhaps καὶ μνή†[H]μη; in that case this line was added after Martyrios' death, Chaniotis].

636: 398 (ph.). **Inscribed tile, 5th cent. A.D.** Fragment of a [clay?] tile with an engraved inscription [before firing?]; found in Basilica III: Ζωτηκός Κηλήτης

1-2. KHLHHTHC, ed.pr.; Κηλήτης, a nickname ('le Hernieux'), attested for the Patriarch of Alexandria Athanasios, D.Feissel, *BE* (2006) no. 539

637. Vergina. Starting with this volume, we present the epigraphic finds from Vergina under Aigai.

638. Unknown provenance (Macedonia?), Dedication to Asklepios, ca. 350-330 B.C. Right part of a relief plaque of Pentelic marble with a representation of Asklepios and Hygieia; unknown provenance; previously in the collection of G.Papailiakis, which primarily consisted

of finds from Macedonia; now in the Archaeological Museum in Thessalonike. F.M.Petsas, *AD* 24 B2 (1969) 292 (ph.); id., *Μακεδονικά* 14 (1974) 304 no. 39.1. E.Voutiras, in G.Despinis at al., *Κατάλογος* -- II (cf. our lemma no. 585) 15-17 no. 152 (ph.), republishes the inscription with detailed analysis of the work, which he attributes to an Attic workshop: [name] Ἀσκληπ[ιῶν]

639. Unknown provenance. Epitaphs, 1st cent. B.C./A.D. SEG LII 651/652. [These two epitaphs, known only from photographs of J.Frel, have exactly the same text. At least one of them may be a modern forgery, Chaniotis.]

640. Unknown provenance. Inscriptions on a lead miniature amphora, 5th-8th cent. A.D. Lead miniature amphora bought in Macedonia and typical of a category found in the Balkans; inscriptions sinistrorsum, badly effaced, in a broad central fascia around the body (A) and a narrow fascia around the base (B); now in the collection of C.Schmidt in Munich; readings (by C.Schmidt apud R.) are tentative. Ed.pr. L.Y.Rahmani, *art.cit.* (cf. our lemma no. 2145) 49 no. 23 (ph.): 1) EOTO[---?]; 2) EYGOPEI.

THRACE

641. Thrace. Christian inscriptions. The corpus of the Christian inscriptions of Thrace compiled by C.Asdraha and presented in a series of articles in *AD* (cf. *SEG* XLVI 834 and XLVIII 887; L 657) has now been published as a book: *Inscriptions chrétiennes et proto-byzantines de la Thrace et de l'île d'Imbros (III-XV siècles). Présentation et commentaire historique* (Athens 2003). The book retains the original page numbers, but contains an index. Cf. our lemmata nos. 653 and 673.

641 bis. Thrace. History. P.Delev, *Thracia* 15 (2003) 107-120, surveys the history of Thrace between 281 and 167 B.C. with brief discussion of the following texts: *IG* XII.8.156; *IGBulg* I² 307, 388/389; III 1731; *Syll.*³ 438.

642. Thrace. Religion: The cult of Ares and Souregethes. Z.Gočeva, in *Studia* -- *Beshevliev* (cf. our lemma no. 726) 88-95, studies the dedications to Ἄρης and Σουρεγεθής in Thrace and Moesia. The cult of Ares is primarily attested in the region of Philippopolis, probably under Greek influence. Σουρεγεθής was an epithet of the Thracian Rider. Non vidimus; see *An.Ép.* (2003) [2006] no. 1556 and our lemma no. 724.

643. Anchialos (area of: Burgas). Dedications to Apollo Karsenos. P.Kijaškina, in I.Karajotov (ed.), *Studia in memoriam Ivani Gálabov* (*Izvestija na Narodnija Muzej Burgas* 3; Burgas 2000) 106-116 (in Bulgarian; English summary), attributes a sanctuary on the Shiloto peak (near Burgas), never properly excavated, to the cult of Ἀπόλλων Καρσηνός (cf. *IGBulg* I² 378; ph.). K. mentions two new texts:

1) Dedicatory relief with a representation of the Thracian Rider (p. 110) [cf. M.Oppermann, *Der Thracische Reiter des Ostbalkanraumes im Spannungsfeld von Graecitas, Romanitas und lokalen Traditionen* (Langenweißbach 2006) 242/243 and 354 no. 1015, with discussion of the iconography; the ph. on pl. 87 seems to show that on L. 1 (above the relief) nothing stood before Καρσηνῶ. Avram]: [Ἀπόλλωνι?] Καρσηνῶ ἱ Γαϊανός εὐχαριστήριον.

2) Statue of Apollo Kitharodos; no text (108/109; ph.; 1st cent. B.C.). [K. erroneously refers to this statue as dedicated by Apollonios from Apollonia, son of Eptaikenthos; M.Oppermann, *op.cit.* 242, rightly identifies the dedicant with Ἀπολλώνιος Επταικενθου, a strategos under the reign of Rhometalkes II; cf. id., *Die westpontischen Poleis und ihr indigenes Umfeld in vorrömischer Zeit* (Langenweißbach 2004) 259. For Ἀπολλώνιος Επταικενθου Βιζυηνός, στρατηγός Ἀνχιάλου καὶ Σελλητικῆς καὶ Ῥυστικῆς, see also R.M.Dawkins - F.W.Hasluck, *ABSA* 12 (1905-1906) 175-177 no. 1; *IGBulg* I² 378 (again, a dedication to Apollo Karsenos); *IGBulg* II 743. Ἀκύλας Επταικει[νθου], a [στρατηγός Ἀ]κχιά<λ>ου (ΚΧΙΑΓΟΥ, *lapis*) (B.Borisov, *Arheologija* (Sofia) [1988] 3 [ph.]; Roman Imperial period) may be a relative, Avram].

644. Apollonia Pontica. Decree of Mesambria, after ca. 253 B.C. IGBulg I² 388. A.Avram, *CRAI* (2003) 1190-1193 and 1196, presents the text of this decree as reconstructed by the late J.G.Vinogradov (unpublished manuscript), who regarded this text as a decree of Kallatis (Mesambria, *IGBulg*) [we do not reproduce Vinogradov's restorations here as they are speculative and possibly too long]. A. endorses the identification of the city issuing the decree with Mesambria; the stele was to be erected in a sanctuary of Apollo, whereas in Kallatis one would expect the Samothrakion; the expression ἐπὶ τὰς ἐχφορὰς (L. 12) is known from decrees of Mesambria (*IGBulg* I² 308 bis, 341). This document should be associated with the war in the Black Sea between Kallatis and its allies and Byzantion (ca. 255-253 B.C.) in which Antiochos II was involved; Mesambria was one of the king's allies and also an ally of Kallatis (cf. *IGBulg* I² 316: [Καλλὰ?]τιανῶν σωτηρία). Cf. our lemma no. 645. A. suggests two restorations. L. 3-5: Perhaps τεταγμέ[ν]ος στραταγός ὑπὸ βασιλέως Ἀν[τιόχ]ου ἐπ' Ἀ[στικῆς] (cf. *IGBulg* I² 43: καθεστάμενος ὑπὸ βασιλέως Θρακῶν Σαδαλου στρατηγός ἐπὶ τῆς προσχώρου; Ptol., *Geogr.* 3.11.67: Ἀστική στρατηγία). LL. 10/11: [Τελ]εσεῖαν Ε[---] or [Τελ]εσεῖα Νε[---] ([ἐπὶ τῇ προαρ]έσει ἂν ἔ[χ]ων διατελεῖ ποτὶ τὸν δῆμον κτλ.], *IGBulg*, hence the estimated length of the lines on which Vinogradov's restorations are based); A. admits, however, that the form Τελεσεῖας is not attested.

645. Apollonia Pontica. Honorary decree for Aisias of Kallatis, 3rd cent. B.C. (ca. 250-200 B.C.?). IGBulg I² 391; SEG LII 661. A.Avram, *art.cit.* (cf. our lemma no. 2209) 1198/1199, reprints the text of his edition (see *SEG* LII 661), pointing out that this document

confirms good relations between Kallatis and Apollonia. Its connection with the war of Kallatis and its allies against Byzantion (ca. 255-253 B.C.; cf. our lemma no. 644) is not certain.

645 bis. Apollonia Pontica. List of the members of a Dionysiac association, 2nd cent. A.D. *IGBulg* I² 401. I.Shopova, *Thracia* 15 (2003) 651-656, discusses the designations of cult functions (λίκναφόρος, κισταφόρος, κρατηρίαρχος, βουκόλος, ἀρχιβασσάρα) and their relation to Dionysiac rituals.

646. Augusta Traiana (area of: Sliven). Dedication to Apollo Syidenos, 2nd cent. A.D. Fragment of a marble plaque; found at Sliven, the ancient ἐμπόριον Θουιδαί/Σουιδαί. Ed.pr. I.Štereva, *Razkopi i Proučivannia* 28 (2001) 23, 116 (ph.); non vidimus. Read by N.Sharankov, *An.Ép.* (2003) [2006] no. 1567, from the ph.

Ἀπόλλωνι Σιδηνῷ Λούκις Βενεφικάριος εὐχὴν

The epithet Σιδηνός derives from the place name Σουδαί, attested only in the form Θουιδαί (*IGBulg* V 5634), ed.pr.

647. Augusta Traiana. Honorary inscription for the emperor Constantine I, ca. 324-337 A.D. *SEG* LII 695. D.Feissel, *BE* (2004) no. 533, suggests restoring ἀν[α]ησάμενον in L. 6 (ἀν[αι]ρησάμενον, I.Tantillo in *SEG*).

648. Augusta Traiana (area of: Carasura). Christian epitaph of Theodoros, 30 January 541 A.D. *SEG* XLII 632. Five joining fragments of a marble plaque that join *SEG* XLII 632 were found in a grave near the Christian basilica where the rest of the inscription was found. Edd.pr. C.Buyukliev - N.Sharankov, *Thracia* 15 (2003) 335-344 (ph.; dr.), with detailed commenary. Cf. N.Sharankov, *An.Ép.* (2003) [2006] no. 1566.

+ Ἐνθάδε κατὰ-
κίται Θεόδωρος
ὁ τῆς μακαρίας μνήμης
4 γενόμενος ἀπὸ Εἰ[---]
Φιλιπποπό(λεως)· τ[ελευ]-
τῶ δὲ μνήμῃ Ἰα(νουαρίῳ) λ', ἡμέ[ρα ζ'],
ινδ(ικτιώνος) γ', Φλ(αβίου) Βασιλ(ίου) τοῦ
8 [λὰ]μπρ(οτάτου) ἔτ(ους) κε'

The letters on the new fragments are underlined || 2. the scribe originally wrote ΘΕΟΔΩΡΩΝΟ and corrected it later || 4. perhaps ἀπὸ ἐ[κδίκων]. ed.pr. || 6. μνήμῃ = μνήμῃ; in fine or ἡμέ[ρα] [Σαβ(βάτῳ)], ed.pr. || 7. Fl. Basilus was consul in 541 A.D., ed.pr.

648 bis. Augusta Traian (area of: Carasura). List of συμποσιασταί of Asklepios. *IGBulg* III 1626. Republished by D.Boyadzhiev, *Thracia* 15 (2003) 233-237 (ph.), who observes that several patronymics are abbreviated and should therefore not be regarded as the genitive form of complete names: Μουκα. (L. 5 and 13), Επτη. (L. 7), Αὐλου. (L. 11), and Δία. (L. 14) [in fact, this is the communis opinio and none of these names has been included in *LGN IV*, Chaniotis]. As a parallel, he mentions an unpublished inscription from Augusta Traiana with a list of names (LL. 10-12: Περγάμις Ὀλυνπ., Ἰ Βάλης Ὀλυνπιτοδώρου, Ἰ Πολέμις Ὀλυνπ.).

649. Constantinople. The office of the ὀρφανοτρόφος. J.W.Nesbitt, *SBS* 8 (2003) 53-62, discusses the office of the ὀρφανοτρόφος in Constantinople, primarily in the light of Byzantine seals. Most of them postdate the chronological limits of *SEG*; on 54 he presents the seal of Stephanos, known from two specimens at Dumbarton Oaks (St. Paul and St. Peter on the obverse, an inscription on the reverse): Κ(ύρι)ε βοήθη Ἰ(σ)τεφάνω Ἰ(κ)ουβικουλ[α]ρίῳ (καί) ὀρφανοτρ[ό]φῳ (ph.; 7th cent. A.D.; the sign S for καί).

650. Constantinople. Latin (building?) inscription mentioning Theodosius (I?) and two epigrams, late 4th cent. A.D. and early 5th cent. A.D. Fragment of a marble base inscribed on its front and left side; found in 1930 west of the mosque Lâleli. A.M.Schneider, *AA* (1940) 590-592 (ph.; dr.). Ed.pr. D.Feissel, *CRAI* (2003) 495-523 (ph.; French translation), who recognizes the text on side B as consisting of an epigram of Mouselios known through the literary tradition (*AP* 9.800 = B LL. 1-4; *AP* 9.801 = B LL. 5-7); it consists of three distichs. A second epigram, also consisting of three distichs and commemorating the Mouseion (*AP* 9.799), was probably inscribed on the same base (now lost). Mouselios, praepositus sacri cubiculi under Theodosius II (*PLRE* II p. 768, Musellius 1), was responsible for the reorganization of the Μουσεῖον (B L. 5), the university of Constantinople (before 425 A.D.; cf. *Cod.Theod.* 14.9.3 and 15.1.53). According to *AP* 9.799, Mouselios' epigrams were written on a pillar of porphyry near the Φιλαδέλφειον; they were written on this base which supported a porphyry obelisk. F. discusses in great detail the consequences this identification has for the topography of Constantinople, suggesting that the Mouseion was located in a building complex known as the Capitolium.

A:	[T]heodosi[-----]	[...] ἀγορμεν[-----]
	[...]positus qu[-----]	[...]οδητοι[-----]
	[...] opus eff[-----]	8 [...]ευγους α[-----]
4	[...]is praef[-----]	[...]φιν ἐπιτ[-----]
	Ἀὐτ[ὰρ] ἐμοὶ το[-----]	[...] τὸ πρὶν ρ[-----]

[...]λα μιν ἀψ[-----]
12 [...] ἀφνεια[-----]

[...]NEKA[-----]
[...]NEPEΣ[-----]

B: [Ταῦτα λόγοις ἀν]έθηκεν
[ἐκὼν Μουσήλιος] ἔργα,
[πιστεῦων καθ]αρῶς
4 [ὡς Θεός ἐστι Λ]όγος·
[Μουσείου τὰ μὲν αὐτὸς] ἐτεύξα[το].
[πολλὰ δὲ σώσα]ς
[ἐστῶτα σφαλερῶς ὕδρ]υσεν ἀσφαλ[έως].
8 [-----] Μ]ουσήλι[ος]
[-----]
[-----]θου μεγ[...]

A. 1-4. Written with larger letters || 1, probably Theodosius I, ed.pr. || 2. or [--]positusqu[e], ed.pr. || 3-4. cf. *CIL* III 738: [praefectus vocit quod Tatianus opus, ed.pr. || 8. [ς]εύγους or [φ]εύγουσα, Chaniotis || B. written with larger letters than A LL. 5-14 || 5. [αὐτὸς] ἐτεύξα[το], ed.pr. [initio, the sigma is visible on the ph., Chaniotis].

651. Constantinople. Building inscription, late 4th cent. A.D. Marble lintel above the entrance of the so-called Fourth Minor Gate. Ed.pr. N.Asutay, *BZ* 96 (2003) 1-4 (ph.), who observes that this text shows that the Romanos Gate, named after a church of St. Romanos, should be located here and not at the Topkapı Gate. Cf. D.Feissel, *BE* (2004) no. 528, who dates the text to the reign of Theodosius I.

† Πόρτα μέση εισφέρουσα † ἐπὶ τὸν Ἅγιον Ῥωμανόν † ☩

652. Constantinople. Stamped tiles, 4th-6th cent. A.D. J.Bardill, *Brickstamps of Constantinople* (Oxford 2003), presents a catalogue of 1749 stamped tiles from Constantinople (4th-6th cent. A.D.; 157-403; ph.), and discusses in detail the geographical distribution of the finds, the location of brickyards, the general features of brickstamps, brick production, the status and functions of the persons named in the stamps, the functions of the stamps in the context of public and private supply of construction material, the possible meanings of the abbreviation BAPE, the stamping, storage and supply of bricks, building programs in Constantinople (primarily in the 4th-6th cent. A.D.), and the chronology of the stamps; the majority of the material can be dated to the 5th and 6th cents. A.D. On 83-99 lists of the names of individuals recorded on stamped tiles from dated and undated complexes.

653. Hebdomon. Christian inscriptions. *SEG* L 657. D.Feissel, *BE* (2004) no. 525, suggests a series of corrections to inscriptions published by A.Avramea (cf. *SEG* L 657 and our lemma no. 641). 232: F. reads ἔχων τ(ῆν) εἰσπρατίαν κάμπτορ δεσποτικός ('ayant la fonction

de campstor? impérial; ἔχω τὴν ἐκσπρατίαν, κάμπτορ δεσποτικός, 'suivant l'expédition (comme) campstor impérial,' A.); the date reads ἡ(μέρα) ζ' ἐν(τ)ικ(τιών)ι ιβ' (the year 6062 since the creation of the world = 554 A.D., A.). 233 A/B: These boundary stones are not in Hebdomon. The expression τῶν ἐμψυτευθέντων αὐτῷ (sc. Αἰθериφ) τόπων in 233 A designates land leased to or by Aitherios. 233 B, the text of which was not reproduced by A., was published by G.Mendel, *BCH* 33 (1909) 432: ὅροι χωρίζοντες τὰ δίκαια τοῦ ὀρφανοτροφίου κ(αὶ) Αἰθериφ τοῦ ἐνδοξ(οτάτου) κουράτορος.

653 bis. Kabyle. Cohors I Athoitorum. L.Getov, *Thracia* 15 (2003) 121-123, summarizes the information provided by the Greek and Latin inscriptions of Kabyle (*SEG* XXVIII 578; XLII 646, 649/650; *IGBulg* III 1774) for the Roman military camp at Kabyle and the service of the *cohors I Athoitorum* (σπεῖρη Ἀθοειτῶν Ἀντωνινιανή) and its officers (ἀκτάριος/ἀκτοάριος, πρίνκιπ, χιλίαρχος).

654. Kralevo. Thasian amphora stamp, ca. 266-255 B.C. Thasian amphora with stamped handle found in a grave in Tumulus III at Kralevo. Mentioned by M.Damyanov, *Archaeologia Bulgarica* 7.1 (2003) 32: Ἀπολλόδορος Θασίων

655/656. Laskarevo. Epitaphs. Two epitaphs from the village of Laskarevo (45 km east of Sandanski). Ed.pr. D.G.Angelov, *ZPE* 143 (2003) 142 nos. V/VI.

655: no. V. Cf. N.Sharankov, *ZPE* 148 (2004) 199. Epitaph of the parents of Aur. Pyroulas, undated [3rd cent. A.D.]. Plaque with four portrait busts in relief in two rows (two in each row); an inscription above the heads.

Αὐρή(λιος) Πυρούλας τοῖς γονῖσι μνήμης χάριν

1-2. The dative γονῖσι was created by analogy to γονεῖς, S.

656: no. VI (ph.). Epitaph of Diseisos and Baskeilas, undated [3rd cent. A.D.]. Plaque with parts of three busts in relief (the parents above, a boy below); an inscription to the left (LL. 1-3) and right (LL. 4-6) of the lower bust. Republished by N.Sharankov, *ZPE* 148 (2004) 200, who gives an accurate description of the monument. We reproduce his text.

Πυρούλας Σεῖτα, Ἰ Δισείσφ ἰ τῇ γυναικὶ ἢ καὶ Βασκειλά τῷ υἱῷ

Πορυ(ύ)λας Σειτα [-]. ΑΙΣΕΙΩ τῇ γυναίκα || καὶ ΒΑΣΚΕΙΑ τῷ [-], ed.pr. || 1. the upsilon of Πορυ(ύ)λας may have been painted or scratched, S. || 1-6. the names Πορυ(ύ)λας, Σειτας, and Βασκείας are attested; Δυσσεύς is attested for the first time (cf. Ζεῦσις), S.

657. Vacat.

658. Maroneia. Treaty of alliance between Maroneia, Ainos, and Rome, ca. 167 B.C. SEG XXXV 823; XLVII 1067*. K. Clinton, *art.cit.* (our lemma no. 659) 408-410, 417 (ph.), republishes this document based on autopsy and on the information provided by the text in our lemma no. 659 A L. 8, which shows that the treaty should be dated to 167 B.C. or shortly after. Republished in *I.Thrac.Aeg.* E168.

[-----]
[i]ερέω[ς -----]
πρεσβε[υσάντων ----- name and patronymic -----]
Ἐπιγόνου τ[οῦ -----, ----- τοῦ]
4 Μητροφάνου, τοῦ ----- τοῦ -----]
τοῦ Ἀθήναι, Ἀγαθομ[ένους? τοῦ -----]
Πυθίωνος τοῦ Ἡρακλίου· π[ρὸς τὸν δῆμον τὸν]
Ῥωμαίων καὶ τὸν δῆμον τὸν Μα[ρωνιτῶν καὶ τὸν]
8 Αἰνιῶν τοὺς κεκριμένους ὑπὸ Λευκίου [Αἰμιλίου]
ἐλευθέρους καὶ πολιτευομένους με[θ'] αὐ[τῶν]
τῶν φιλία καὶ συμμαχία καλὴ ἔστω κτλ.

4. in fine, τ or ι, C. || 5. Ἀγαθομ[ένους?], C.; Ἀγαθοκ[λέους], SEG [rather Ἀγαθομ[ένου] (cf. L. 4, Chaniotis)] || 7. in fine, restored by C. || 8. Ainos must have been connected by sympolity with Maroneia and had concluded a similar treaty of alliance with Rome, C.

659. Maroneia. Decree of Maroneia and oaths concerning embassies to the emperor, ca. 41-54 A.D. Two non-joining fragments of the upper part of a stele of Thasian marble with moulding and three akroteria, found as pierres errantes in Samothrake (originally thought by ed.pr. to be fragments of two stelae inscribed by the same mason). A: Fragment of the upper part of the stele with moulding and three akroteria; found in 1988 in a Byzantine context on the Western Hill. B: Fragment broken above and below; found in 1986 on the Western Hill, reused in a Byzantine building. Edd.pr. K. Clinton, *Chiron* 33 (2003) 379-417 (ph.; translation), with detailed commentary; cf. id., *Chiron* 34 (2004) 145-148, with the observation that the two fragments belong to the same stele, and that the text on fragment B is the αἰώνιον ψήφισμα mentioned in A L. 26. The text is structured as follows: Decree A: Proposal to the council (A L. 1-3); reference to an embassy to emperor Claudius (A L. 3-5), whom the envoys reminded of the old friendship and alliance between Maroneia and Rome (A L. 8/9), the

destructions the city had suffered as a faithful ally of the Romans (A L. 5-8, 9-12), and the award and confirmation of privileges (alliance, freedom; A L. 12-15); reference to the confirmation of these privileges by the emperor (A L. 15-22); reference to the need to be prepared for similar embassies in the future (A L. 22-29) and to a 'blank document' to be used in the future, whenever embassies to Rome became necessary (cf. A L. 26: αἰώνιον ψήφισμα); the text of the decree concerning the appointment of envoys to the emperor in the future (A L. 29-54). Decree B: This decree is the αἰώνιον ψήφισμα ('blank decree') referred to above (Clinton [2004], correcting the views expressed in the ed.pr.). The fragment contains instructions concerning how the embassy is to behave in the emperor's presence (B L. 1-21); the oath of envoys to Rome (B L. 21-31); and a citizen oath (B L. 31-41).

In his commentary ed.pr. points out that the new text shows that the treaty between Maroneia and Rome (cf. our lemma no. 658) was concluded upon the introduction of the imperium Romanum in this region, i.e., in 167 B.C. or shortly after (A L. 8), and that the city suffered complete destruction during the Mithridatic War (88-87 B.C.; cf. *RGDE* 20 = SEG XVIII 349; XLI 718; 385-389). Ed.pr. also discusses the procedure for the swift appointment of envoys: In a critical situation any citizen could apply for the position of envoy by means of a χρηματισμός to the synedria of the archons (A L. 28-35; cf. B L. 21-23); during this application the volunteers had to swear an oath (A L. 35/36; cf. B L. 21-31); the names of the successful applicants were registered in the decree (A L. 36/37), probably in the 'blank document'; the appointed envoys received a copy of the decree with their names inscribed on it and sealed with the seal of Dionysos that they desired (A L. 37-40).

M. Wörle, *Chiron* 34 (2004) 149-167, reprints the text (German translation), suggests various restorations and discusses the following subjects: the influence of Roman residents in Maroneia (A L. 1/2; cf. *I.Assos* 26); the unusual procedure for the appointment of envoys (cf. *I.Sardis* 8); the function of the 'blank document'; and the two oaths. For the significance of the new document for the history of polis institutions see also id. in P. Fröhlich - C. Müller (edd.), *Citoyenneté et participation à la basse époque hellénistique. Actes de la table ronde des 22 et 23 mai 2004*, Paris (Geneva 2005) 145-161. Cf. P. Gauthier, *BE* (2005) no. 382. Republished in *I.Thrac.Aeg.* E180. Cf. M. Sève, *An.Ép.* (2003) [2006] no. 1559 (French translation).

- A Γνώμη βουλευτῶν καὶ ἱερῶν καὶ ἀρχόντων καὶ Ῥωμαίων τῶν
[τὴν πόλιν κατοικούντων καὶ τῶν λοιπῶν πολιτῶν ἀπάντων]
[ἐ]δοξεν τῇ βουλῇ· ἐπεὶ ὁ ἐπιφανέστατος θεὸς τοῦ κόσμου καὶ
4 [κ]τίστης νέων ἀγαθῶν ἅπασιν ἀνθρώποις, Τιβερίος Κλαύδιος Καῖσαρ Σεβα[ρ]
στὸς Γερμανικός, πρε[σ]βευσάντων ἡμῶν ἐπ' αὐτὸν καὶ δηλωσάντων τὴν
τῆς πόλεως πρὸς τὸν δῆμον τὸν Ῥωμαίων ὑπόστασιν καὶ τὰς τύχας [τὰς πρό-
[τε]ρον ἅς ὑπέμεινεν ὁ Μαρωνιτῶν δῆμος διὰ τὴν πρὸς Ῥωμαίους φιλί-
8 αν, εὐθὺς ἅμα τ<ῇ> τῆς ἡγεμονίας αὐτῶν συντάσει φίλος καὶ σὺμμαχος γε-
νόμενος καὶ μετὰ ταῦτα ὑπομείνας ἐπιδεῖν κατασκαφὴν μέν τῃς ἔξῃον-
τασταδίου τὸ περίμετρον πόλεως, τέκνων δὲ ἀπολήας καὶ λε[η]λαστῶν
[κ]αὶ αἰχμαλωσίαν καὶ τὰς ἄλλας τὰς κατὰ μέρος συμφορὰς ἵνα μὴ δὲν τῶν πρὸς
12 Ῥωμαίους θραύσῃ δικαίων, ἀνθ' ὧν σὺμμαχος μὲν καὶ φίλος ὑπὸ [τῆς συνκλή]-

του δια τῶν δογμάτων καὶ ἐνσύνθηκος καὶ ἐνσπονδος ἐκρίθη, ἐλευθερίαν δὲ καὶ νό-

- μους μετὰ τῶν ἄλλων φιλανθρώπων ἔλαβε, ἃ δεδήλωται ὑπὸ τῆς συνκλή-
του δια δογμάτων καὶ ὑπὸ τῶν αὐτοκρατόρων δια τῶν ἀποκριμάτων, ἀπεκρίνα-
16 το ὡς τὴν τοιαύτην πόλιν ἄξιόν ἐστι αἰώνιῳ χάριτι κεκοσμηθῆσαι μὴδενὸς
τῶν δεδομένων αὐτῇ φιλανθρώπων ἐλασσουμένου, δι' ἃ δὴ ἀποκατέστησεν
αὐτὴν εἰς τὸ ἀρχαῖον δίκαιον ἐπιβεβαιώσας τὴν τε ἐλ[ευθερί]-
αν καὶ τὰ φιλάνθρωπα πάντα, ὑποσχόμενος (XOMENOΣ) [διὰ]
20 ἀποκρίματος πρέπουσαν καὶ δυνατὴν πηλικυτῶ θεῷ ὑπό-
σχασιν καὶ εἰς τὸ λοιπὸν ἀνεπηρέαστους ἡμᾶς διαφυλά-
σσειν καὶ ἀνανκαιότατον δέ ἐστιν καὶ ἡμᾶς πᾶσαν εἰσενέγκασ-
θαι φροντίδα ὑπὲρ τοῦ μήτε νῦν μήτε ἄλλοτε ποτε, λαθόντων
24 τῶν τῆς πόλεως δικαίων, συνβῆναι κατὰ μὴδὲν τρόπον ἐλασσω-
θῆναι ἡμῶν τὴν ἐλευθερίαν καὶ τὰ φιλάνθρωπα· ἔσται τοῦτ' ἐάν χά-
ριν τούτων καὶ διὰ ψηφίσμα<τ>ος αἰωνίου νομο<θετ>ηθέντος ἢ ἐπὶ τοὺς Σεβα-
στοὺς πρεσβῆα κατὰ (ΤΑ) πάντα καιρὸν ἐτοίμῃ ὑπάρχει, μὴδενὸς ἐνοχ-
28 λῆσαι τρόπου δυναμένου τοῖς βουλομένοις ἀναλαβεῖν τὸν ὑπὲρ τῆς πατ<ρί>-
δος ἀγῶνα· δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ γεγράφθαι καὶ κεκυρῶσθαι ψη-
φισμα ὑπὲρ τῆς τοιαύτης πρεσβείας τὸ ἐπὶ τέλει τοῦ ψηφίσματος
[γ]εγραμμένον καὶ εἶναι προσηφαλισμένον εἰς τὸν ἅπαντα χρόνον, ἵνα
32 ἐάν τις καταλάβῃ καί<ρ>ος χρεῖας τῆς τοιαύτης πρεσβῆας, θραυνομένο[υ]
τινὸς τῶν τῆς ἐλευθερίας ἡμῶν ἢ τῶν λοιπῶν φιλανθρώπων κα[θ' ὅν]-
τινασὺν τρόπον, ἔχωσιν ἐξουσίαν πάντες οἱ βουλόμενοι διὰ χρηματ[ισ]-
μοῦ ἐπιγράψαι ἑαυτοὺς τῷ ψηφίσματι πρεσβευτάς, ὁμόσαντες τὸν [ύ]-
36 πογεγραμμένον τῷδε τῷ ψηφίσματι ὅρκον, ἐπιγράψαι

vacat

- (.Α) ἑαυτοὺς πρεσβευτάς καὶ σφραγι<σ>άμενοι τὸ ψή(φισμα) σφραγεῖδι
[ἐ]χούσῃ πρόσωπον Διονύσου, ὃ ἂν αὐτοὶ βουλῇθῶσιν, οἱ κατεσταμένοι ὄδ[ε]
[π]ρεσβευταὶ κατὰ τὸ ψήφισμα ἐπὶ τὸν προεστώτα τῆς ἡγεμονίας
40 αὐτοκράτορα θεὸν Σεβαστὸν Καίσαρα, μὴδενὸς ἔχοντος ἐξουσίαν
[τ]ιτοῦ ὑπεναντίου μήτε γράψαι μὴδὲν μήτε εἰπεῖν μήτε [προ]-
[β]αλέσθαι πρεσβευτὴν ἄλλον ἢ πρεσβεῖν τινὰ ἐπὶ προσκαίρω[ι]
[τι]νὶ ὑπεναντί<α> τοῖς προεψηφισμένοις περιέχοντι ψηφίσματι
44 [μήτε] ἐμποδίσαι τὴν πρεσβῆαν ἢ ποιῆσαι τι μαχόμενον τῷ νόμο]-
[θετ]ηθέντι ψηφίσματι κατὰ μὴδὲν τρόπον· πρεσβεύ<ε>ιν δὲ πα[.]
[..... τοὺς] ἐπανηγειλόμενους ἐνγράφως περὶ τούτων [Ι.].
[-- ca. 10 -- τῶι] νουμοθετημένοι εἰς τὸν αἰῶνα ψηφίς-
48 [ματι -- ca. 11 --] του μήτε περιαιροῦντας μήτε προσγ[ρά]-
[φ]οντας ἄλλο τι ἢ τὸ ὄνομα τοῦ προ[ε]στώτος τῆς ἡγεμονίας Σ[ε]-
[β]αστοῦ Καίσαρος καὶ ἐπιγ[ρά]φοντας ἐπὶ τέλει τὰ τῶν πρεσβευ-
τῶν ὀνόματα -- ca. 11 -- ..] τοῖς δὲ ἐξ ἐπανηγελίας μ[ι]-
52 [.....] κατορθώσα[.]
[.....] οὗς τὰς ε[.].

[.....] NO[.]
[.....]

lacuna of ca. 76 lines

- B [.....]
[.....] IINIKENLOL
[.....] AIΣ μὲν αὐτοῖς, ἄξιας δὲ
[.....] μ]αρτυρίας ἡξιώθη φίλος καὶ σὺμ-
4 [μαχος γενέσθαι καὶ λαβεῖν τὴν διὰ τῶν τῆς] συνκλήτου δογμάτων κριθεῖς-
[αν ἐλευθερίαν κ]αὶ τοὺς νόμους μετὰ τῆς πόλεως καὶ χώρας καὶ
[πάντων τῶν] φιλανθρώπων, ἃ διὰ τῶν δογμάτων καὶ ἀποκριμάτων
[τῶν] αὐτοκρατόρων δηλοῦται<ι>· ἀνανκαιότατον δέ ἐστιν μὴδὲν καί-
8 ρὸν παραλείπειν ὑπομνήσκοντας καθ' ἕκαστα περὶ τῶν ἡμετέρων
δικαίων, ὅπως ἄθραυστα καὶ σῶα πανθ' ἡμεῖν φυλάσσηται ὑπὸ τῶν τῆς
ἡγεμονίας προεστώτων· δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ ἡρῆσθαι πρεσ-
βῆαν ἥτις ἀφικομένη πρὸς τὸν αὐτοκράτορα θεὸν Σεβαστὸν Καίσαρα
12 ἀσπάσεται τε αὐτὸν παρὰ τῆς πόλεως καὶ συνηθεῖσα ἐπὶ τῷ ἐρρῶσθαι αὐ-
τὸν πανοικίον καὶ τὰ πράγματα αὐτῷ τε καὶ τῷ δήμῳ τῷ Ῥωμαίον κατὰ
τὸ κράτιστον χωρεῖν, παραθεμένη τὰ τῆς πόλεως δίκαια πάντα αὐτῷ τε καὶ
τῇ ἱερᾷ συνκλήτῳ δεήσειται μετὰ πάσης ἐντεύξεως καὶ ἰκεσίας τὴν τε ἐλε[υ]-
16 θερίαν ἡμεῖν καὶ τοὺς νόμους καὶ τὴν πόλιν καὶ τὴν χώραν καὶ ἅλλα φιλάνθρω-
πα πάντα, ἃ οἱ τε πρόγονοι ἡμῶν καὶ ἡμεῖς λαβόντες παρ' αὐτῶν ἔσχομεν,
ταύτ' ἡμεῖν φυλάξαι, ἵν' οἱ πάντοτε καὶ ἀδιαλείπτως τὴν πρὸς Ῥωμαίους εὖ-
νοϊαν καὶ πίστιν φυλάξαντες πάντοτε τῆς ἐξ αὐτῶν διὰ ταῦτα χάριτος ἀπο-
20 λάωμεν· ἡιρέθησαν πρεσβευταὶ γνησιώτατα προθυμηθέντες ὑπὲρ τῆς πα-
τρίδος· ν ὁ πρεσβευτικὸς διὰ τοῦ χρηματισμοῦ ἐσόμενος ὅρκος· vacat

vacat

- ὁ δεῖνα τοῦ δεινὸς ἐχρημάτισεν ἐπὶ τῶν κατὰ τὴν συνεδρίαν ἀρχόντων ἐαν-
γελλόμενος πρεσβεῖν ἐπὶ τὸν Σεβαστὸν καὶ τὴν σύνκλητον ὑπὲρ τῆς ἐλε[υ]-
24 θερίας τῆς πόλεως τῆς Μαρωνειτῶν καὶ τῶν φιλανθρώπων αὐτῆς ἀπάντων κ[αθῶς]
τὰ γραφέντα περὶ τούτων ψηφίσματα ἐν ταῖς τρισὶ στήλαις περιέχει, ἀγωνιζόμε-
νος παντὶ σθέν<ε>ι καὶ μήτε παραπρεσβεῦν μὴδὲν μήτε καθυφειμῆ[ν]ος μὴτε δω]-
ροδοκούμενος ὑπὸ μὴδενὸς τρόφῳ μὴδενί, καὶ ἐπόμενι τὸν θεὸν [Σεβαστὸν]
28 Καίσαρα καὶ Τιβέριον Καίσαρα θεὸν Σεβαστὸν καὶ Τιβέριον Κλαύδιον Καί[σα]ρα
Σεβασ[ι]-
τὸν Γε[ρ]μανικὸν καὶ τὴν ἱερὰν σύνκλητον καὶ τοὺς ἄλλους θεοὺς ἅ[παντας συν]-
τηρήσειν τὰ προγεγραμμένα πάντα, εὐορκονῦντι μὲν μοι εὐ[.] εἰ[η], ἐπιορκοῦντι
δὲ τὰ ἑναν]-
τία· ὅρκος ὁμοθησόμενος ὑπὸ πάντων· vacat
32 ὁμνῶν τοὺς θεοὺς πάντας καὶ πάσι[α]ς καὶ τὸν θεὸν Σεβ[αστὸν] Καίσαρα καὶ
Τιβέριον Καίσα]-
ρα θεὸν Σεβαστὸν καὶ Τιβέριον Κλαύδιον Καίσαρα [Σεβαστὸν] Γερμανικὸν καὶ]
τὴν ἱερὰν σύνκλητον πάντα πονηρίσειν παντὶ σ[θ]θένει ἀγωνιζόμενος --- ca. 10 ---]

served in the army, as Maximus (LL. 2 and 6) was for the sons of C. Valerius Pudens who did not serve, ed.pr. [the living members of the family are mentioned in LL. 1-4, the deceased ones in LL. 4-8 Chaniotis] || 1-2. παλαιστρατ[ι]ώ[ι]της, ed.pr. || 3-4. ζῶσιν, ed.pr.; ζώωσιν, S. [rather ζώωσιν, Chaniotis] || 5. for Μοκασοκον cf. Μουκασουκον (IGBulg III.1.1016), *An.Ép.* || 7-8. κατοχηκίστι, ed.pr. (H written with smaller letters); κατοχηκίστι from κατοίχομαι (but in the active voice), *An.Ép.* || 9, the 162th year of the Aktian era, ed.pr.

664:

140/141 no. II. Epitaph of M. Munatius Silvanus, undated [2nd cent. A.D.]. Pedimental stele with an inscription in the pediments and relief decoration in two panels; the Thracian rider with an acolyte, a snake, and a tree in the upper panel; a togatus between two seated women in the lower panel; two slaves behind the women (S.'s description). We reproduce the text of Sharankov.

Μά(ρκω)
Μουννατίω Σιλ-
βανῶι, ἥρωι, ἱππ(εῖ) σπείρης
4 Μακεδονικῆς, Γ(άιος) Ἀσειλίου Καπ[ί]των, ἱππ[ε]υδ[ε]ς
σπείρης Μακεδονικῆς κατὰ διαθήκην ἐ[πι]ποίησεν?

1. Μά[ρκω], ed.pr.; Μά(ρκω), Sève || 4-5. ..εἰλιος καὶ | Μακεδον... ΚΑΤΑΔΙΔΟΗ...H... (Γά(ιος) Σεῖλιος?), ed.pr.

665. Perinthos. Epitaph of T. Fl. Mikkalos and his wife, late 1st cent. A.D. *SEG* XLIV 606; *I.Perinthos* 72. C.Berns, *op.cit.* (our lemma no. 1284) 247/248 no. 34 A 1, reprints the inscription after *SEG* XXXV 828, without taking into account the changes in the text suggested in *SEG* XLIV 606 (quoted by B.) and *I.Perinthos* 72 (not quoted).

666. Philippopolis. Building inscription (?), Roman Imperial period (?). *SEG* LII 710. Republished by V.Gerassimova, *art.cit.* (cf our lemma no. 668) 123/124 no. 5 (ph.), who dates it to the late 5th cent. A.D. D.Feissel, *An.Ép.* (2003) [2006] no. 1574, points out that the use of a praenomen (Τι(βερίου) Όφ[---]) is incompatible with such a late date.

667. Philippopolis. Christian building inscription, late 5th cent. A.D. *SEG* LII 709. Republished by V.Gerassimova, *art.cit.* (cf our lemma no. 668) 118-123 no. 4 (ph.). D.Feissel, *An.Ép.* (2003) [2006] no. 1573, observes that Βίκτωρ and Πατρίκιος in LL. 2/3 are personal names, not titles, and rejects G.'s interpretation [likewise *SEG* LII 709 app.cr.].

668. Philippopolis. Mosaic inscriptions, late 4th and mid-5th cent. A.D. Mosaics found in a large residential building. Ed.pr. M.Bospačieva, *Archaeologia Bulgarica* 7.2 (2003) 90-92

(dr.). Republished by V.Gerassimova, in *Studia -- Beshevliev* (cf. our lemma no. 726) 117 no. 1; non vidimus. See D.Feissel - S.Follet, *An.Ép.* (2003) [2006] no. 1572.

1) Δησηδέρσιος --- | ἐμού[σ]ω[σα/σεν]

2) Εἰρήνη (label ob a bust of Eirene)

3) καλῶς ἤλθες | εὐτυχῶς

The inscriptions were found in the entrance room 1 (1) and in room 3 (2 and 3); nos. 2 was made in the second half of the 4th cent. A.D., no. 3 is somewhat later, no. 3 dates to the mid-5th cent. A.D., ed.pr. || 1. we present the text of F.-F. || 1. the Latin name Desiderius, F.-F. || 2. EMOIC, B., G.; also possible [σὺν] ἐμοῖς or [οἱ] ἐμοῖ [συνεργοί], F.-F. || 2. a Christian rather than a pagan personification, ed.pr.

669. Philippopolis. Obscene graffito on a tile, 3rd cent. A.D. Clay tile inscribed before firing; found in the Roman forum. Ed.pr. N.Dimitrova - N.Sharankov, *ZPE* 143 (2003) 201-204 (ph.): Εὐφίλητε, κυσθεγλείχων

'Euphiletos, you pussy-licker'; the obscene word κυσθεγλείχων (κύσθος and ἐκλείχω; *cunnilingus*) was hitherto unattested; cf. the personal name Κυσθόλοχος (*I.Ko.Ko.* 23) and Aristophanes, *Knights* 1284/1285; *cunnilingus* is used as an insult in inscriptions from Pompeii (*CIL* IV 1331 + add, 2400, 4264, 4304, 5178); this is the first attestation of voicing of kappa before lamda (ἐγλείχω for ἐκλείχω) in inscriptions in Bulgaria, ed.pr.; [cf. M.Slavova, *The Phonology of the Greek Inscriptions in Bulgaria* (Stuttgart 2004) 115, Avram]; M.Sève, *BE* (2004) no. 58, remarks that this may be a joke among the workers in a pottery workshop.

670. Pistiros. Graffiti on pottery. *SEG* LII 711. L.Dubois, *BE* (2005) no. 370, comments on some of the graffiti presented in *SEG* LII 711. I: The author of the graffiti (Ἀθηναγόρης | ἡμέρης μισθόν) is of Ionian origin; the nature of the text is unclear ('pourrait-on supposer qu'il s'agisse d'une "étiquette" destinée à être apposée sur un tas de piécettes représentant le salaire journalier d'Athénagorès?'). IV (= *SEG* XLVI 874.v): The abbreviation Δηλ. is more likely a Greek personal name (without excluding the possibility of the Thracian Δηλόπτιχος). XXVI: Εὐκτη or Εὐκτῆ(μων). XLI (= *SEG* XLIX 912.10): Κόρα is the Dorian form of the theonym Κόρη. XLV (= *SEG* XLIX 912.11): Μάρων is a Thracian theonym [a theonym would have been in the genitive or the dative; in XLI possibly and abbreviated personal name in the genitive, Chaniotis; in XLV Maron is a personal name to be added to *LGPV* IV, s.v., Avram]. LXV: The author of the graffiti (Ἐκαταῖος) is of Ionian origin.

671. Sandanski (Parthicopolis?). Epitaph of a family, 166/7 A.D. Marble fragment. Ed.pr. D.G.Angelov, *ZPE* 143 (2003) 141/142 no. III (ph.). Republished by N.Sharankov, *ZPE* 148 (2004) 199; cf. S.Follet, *An.Ép.* (2003) [2006] no. 1600: ΠΟ[-----]ΤΩΤΕ κέ Ζω[ί]λω | τῷ ἀδελφῷ καὶ Ἀρ[τε]μιδώρῃ Κασίου || τῇ μητρὶ · ᾤ | ηγορ· τοῦ καὶ | διτ·

1. Not read by ed.pr. || 2. τῷ τε κέ Ζω[...] (ἐαυτῷ τε in ligature?), ed.pr.: the end of the official Roman name of Zoilos followed by τῷ τε κέ (= καὶ), S.; [...]τῷ τε κέ; the end of the name of Zoilos' brother, F. || 6-7. Η·ϕ·ρ. and ·ΔΙ·Τ·, lapis; the 197th year of the Aktian or 314th year of the provincial era.

672. Sandanski (Parthicopolis?). Epitaph of Epinike, undated [2nd cent. A.D.]. Plaque with relief representation of a wreath and an inscription below. Ed.pr. D.G. Angelov, *ZPE* 143 (2003) 142 no. IV. Republished by N. Sharankov, *ZPE* 148 (2004) 199 (ph.): Ἐπινίκη | Πύρρου, οἱ ἀδελφοί

1. Πυνίκη, ed.pr.; Ἐπινίκη for Ἐπινίκη, S. || 2. the mason first wrote ΠΠΟΥ and added the Y later, S.

672 bis. Sboryanovo. Amphora stamp, ca. 300-250 B.C. Stamped amphora handle of the 'Parmentis group' found at Sboryanovo (near Ispirih). Mentioned by T. Stoyanov, *art.cit.* (cf. our lemma no. 2147) 35 (dr.), who attributes it to a production center in Mesambria Pontica: Μαρποβίου

673. Selymbria. Epitaph of the soldier M. Cincius Nigrinus, early 2nd cent. A.D. *IGR* I 779; *I. Byzantion* S31 [cf. *SEG* L 671]. C. Vendries, in *Les pierres de l'offrande* II 51-60, comments on the representation of Nigrinus' equipment, which includes a lyre and a plektron. V. suspects that Nigrinus performed as *scaenicus* either in his cohort or after the end of his service; V. collects further evidence for *ludi* in the Roman army. G. Petzl, in S. Follet (ed.), *L'hellénisme d'époque romaine* -- (cf. our lemma no. 596) 288 (ph.), refers to this text alongside other evidence for soldiers with an interest in music.

674. Selymbria. Christian inscriptions. *SEG* L 657. D. Feissel, *BE* (2004) no. 523, suggests a series of corrections in inscriptions published by A. Avramea (cf. *SEG* L 657 and our lemma no. 641). **196:** A.'s date (3rd/4th cent. A.D.) is too early for a document that uses the indictio. A text published by G. Seure, *BCH* 36 (1912) 640 no. 1, is part of the same epitaph. The complete text reads (the letters in Seure's fragment are underlined): *πρεσβυτέρως χριστιανός | χορίου Νήτου Μεγαλῆς ὑπὸ Νακολίαν*. **201:** Since Nakoleia was in Phrygia Salutaris and not Pakatiane, F. restores: *[ἀπ]ὸ χορί[ου --] | Μεγαλ[ῆ] ἐπαρχί[ας] Φρυγίας Πακα[λι]τιαν[ῆς] ([ἀπ]ὸ χορί[ου Νήτου] | Μεγαλῆς ἐπὶ Νακολί[ας] Φρυγί[ας], A.).* **203:** Ὅροι Δαμασκόρων refers to a place name (Δαμάστορα) rather than to a family (Δαμάστορες). **219:** H. Grégoire apud A. Wilhelm, *Byzantion* 6 (1931) 466/467, had given the correct reading: *Θυμὰ κατὰ Μυώβρων* (= Μυώβρωντον; *Θωμὰ κα(ὶ) Ἀμυὰ βρωντων*, A.); here, *κατὰ* indicates a surname.

675. Stryme. Epitaphs, ca. 450-350 B.C. D. Terzopoulou, *AD* 55 A (2000) [2004] 143-182 (ph.), collects the funerary monuments found in Stryme, discusses their typology and decoration, and presents a catalogue of stelae (158-180; on 147 the inscribed funerary altar *SEG* XXIV 639). In addition to numerous inedita (see our lemmata nos. 676-703), T. improves or completes the reading and provides the date of several texts presented in *SEG* on the basis of preliminary reports [we add references to *I. Thrac. Aeg.*, Avram]:

SEG XLVI 859 = 171/172 no. 29 (ph.; ca. 400-375 B.C.) = *I. Thrac. Aeg.* E138: Attribution to Stryme, date.

SEG XLVII 1103 L. 1 = 161 no. 7 (ph.; ca. 450-400 B.C.) = *I. Thrac. Aeg.* E112: [B]ιτίων (cf. *LGPV* IV, s.v.; [---]ίτων, *SEG*).

SEG XLVII 1104 L. 2 = 165/166 no. 17 (ph.; ca. 375-350 B.C.) = *I. Thrac. Aeg.* E153 (ca. 350 B.C.): Δημήτριο[ς] | Δάδου vacat (*I. Thrac. Aeg.*; Δάδου | O.E. | [ca. 2-3] vacat, T.; only L. 2: ΔΑΔΥΟ..., *SEG*). The patronymic seems to have been inscribed in a rasura (T.).

SEG XLVII 1105 = 178/179 no. 44 (ph.; ca. 400-375 B.C.) = *I. Thrac. Aeg.* E117 (ca. 450-400 B.C.): Date.

SEG XLVII 1106 = 171 no. 30 (ph.; ca. 450-400 B.C.) = *I. Thrac. Aeg.* E137 (ca. 400-375 B.C.): [ca. 2]ΟΙ[ca. 2] | [ca. 2]κος ΣΙ[ιβ]υρτίο (remains of letters, *SEG*).

SEG XLIX 986 = 172/173 no. 31 (ph.; ca. 375-350 B.C.) = *I. Thrac. Aeg.* E154 (ca. 350 B.C.): Date; remains of letters of a second line.

SEG XLIX 987 = 162/163 no. 9 (ph.; ca. 450-400 B.C.) = *I. Thrac. Aeg.* E114: Μητροφάντη Νέσιτιος (Μητρο[φ]άντη? ΝΙ[---]ΤΙΟΣ, *SEG*). Metrophante was unattested (cf. Καλλιφάντη, Ξενοφάντη), Nestis is associated with the river Nestos (T.).

SEG XLIX 988 = 174 no. 33 (ph.; ca. 375-350 B.C.) = *I. Thrac. Aeg.* E132 (5th/4th cent. B.C.): [ca. 3]ανδρος | [ca. 5]όλου (remains of letters, *SEG*).

SEG XLIX 989 = 161/162 no. 8 (ph.; ca. 450-400 B.C.): Α[θ]ενόδοστος | Ὀρίο (remains of letters, *SEG*). Athenodostos is unattested (cf. Πολύδοστος in Abdera), Horios is rare (T.). *I. Thrac. Aeg.* E107 reads: Αθην[ά]ς | Δ(ι)ὸς Ὀρίο.

SEG XLIX 990 L. 2 = 179/180 no. 48 (ph.; ca. 375-350 B.C.) = *I. Thrac. Aeg.* E123 (ca. 425-400 B.C.): Νυμέο, genitive of the unattested Νυμῆς (T.; Νύμεω?, *SEG*); the hypocoristic form Νυμῆς = Νουμῆς, the hypocoristic form of Νουμήνιος (*I. Thrac. Aeg.*) [cf. our lemma no. 700 on Νουμήνιος, Avram].

SEG XLIX 991 173 no. 32 (ph.; ca. 400-375 B.C.) = *I. Thrac. Aeg.* E135: Date [the reference to *SEG* XLIX 981 should be corrected to XLIX 991].

We present a comparative numerorum.

<i>SEG</i> XXIV	Terzop.	<i>SEG</i> XXXIV	Terzop.	<i>SEG</i> XLVI	Terzop.
655	1	708	41	859	29
<i>SEG</i> XXVII		<i>SEG</i> XXXV		<i>SEG</i> XLVII	
336	25	765	42	1103	7
337	16	<i>SEG</i> XXXVIII		1104	17
<i>SEG</i> XXXIII		674	5	1105	44
564	4	722	43	1106	30

SEG XLIX	Terzop.	SEG XLIX	Terzop.	CEG	Terzop.
986	31	989	8	156	1
987	9	990	48		
988	33	991	32		

676-703. Stryme. Epitaphs ca. 450-350 B.C. 28 funerary stelae from Stryme and vicinity (especially from the cemetery at Mitriko). Ed.pr. D.Terzopoulou, *art.cit.* (cf. our lemma no. 675) 159-179 (ph.), with detailed discussion of the names [which have been included in *LGN IV*, Avram]. Some of these stelae have been mentioned in preliminary reports but have not been included in *SEG*. These texts are now republished in *I.Thrac.Aeg.* (we adopt the dates given there). The inscription on 169 no. 24 is illegible.

676: 159 no. 2 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E127. **Epitaph of Herainna, ca. 400 B.C.** Upper part of a marble stele from Mitriko. Cf. G.Bakalakis, *Προανασκαφικές έρευνες στη Θράκη* (Thessalonike 1958) 81 (ph.): 'Ηραίννα Ἀρτέμωνα

677: 159/160 no. 3 (ph.) = *I.Thrac.Aeg.* E136. **Epitaph of Echedemos, ca. 400-375 B.C.** Poros stele from Stryme. Cf. J. and L.Robert, *BE* (1961) no. 390: 'Εχέδημος Ἀπελλέω

678: 161 no. 6 (ph.) = *I.Thrac.Aeg.* E165. **Epitaph of Kikos from Aigina, ca. 450-425 B.C.** Poros stele from Mitriko: Κίκος vacat Ἰ Φρασιδήμω Αἰγινήτης

679: 163 no. 10 (ph.) = *I.Thrac.Aeg.* E119. **Epitaph of Aristas, ca. 425-400 B.C.** Poros stele found at Mitriko. Cf. D.Terzopoulou, *AD* 52 B2 (1997) 879/880: Ἀριστᾶς Ἰ 'Ηροβόλω

[1. Ἀρίστας in *LGN IV*, Avram].

680: 163/164 no. 11 (ph.) = *I.Thrac.Aeg.* E110. **Epitaph of [--]ostratos and Par[--]tes?, ca. 450 B.C.** Marble stele from Mitriko. Cf. D.Terzopoulou, *AD* 52 B2 (1997) 880: [ca. 2]όστρατος Ἰ Παρ[ca. 2]της ←

1. initio, the second letter may be Ν, ed.pr.; Νύόστρατος?, *I.Thrac.Aeg.* II 2. Παρ[οῦ]της?, ed.pr.; Παροῦτης, *I.Thrac.Aeg.* [or an ethnic, Chaniotis].

681: 164 no. 12 (ph.) = *I.Thrac.Aeg.* E116. **Epitaph of Nikarete, ca. 450-400 B.C.** Upper part of poros stele from Mitriko: Νικαρέτη Ἰ [Σ]ίμο

682: 164 no. 13 (ph.) = *I.Thrac.Aeg.* E145. **Epitaph of Protis, ca. 375-350 B.C.** Upper part of marble stele with moulding; found between Mitriko and Pagouria. Cf.

Bakalakis, *op.cit.* 80 (ph.); J. and L.Robert, *BE* (1956) no. 158: Πρωτίς Ἰ 'Ηρονέστω

1. Πρωτίς, ed.pr.; Πρωτίς, *I.Thrac.Aeg.* II 2. a rare name referring to Hera and the river Nestos (cf. our lemma no. 699), ed.pr.

683: 164 no. 14 (ph.) = *I.Thrac.Aeg.* E144. **Epitaph of Metrophon, ca. 375-350 B.C.** Marble stele with moulding; from Mitriko: Μητροφῶν Ἰ 'Ηροφίλου

684: 165 no. 15 (ph.) = *I.Thrac.Aeg.* E140. **Epitaph of Aspo, ca. 375-350 B.C.** Marble stele with moulding; from Mitriko: Ἀσπῶ Ἰ Μητροδότου

685: 166/167 no. 18 (ph.) = *I.Thrac.Aeg.* E130. **Epitaph of Protaphaos, ca. 400-375 B.C.** Upper part of a marble pedimental stele with akroteria; found in Mitriko: Πρωτόφαος vacat 'Ηρυσστράτο

1. Πρωτόφαος is a rare name; cf. Πρωτοφάνης (*LGN II*, s.v.); 'Ηρυσστράτος is a variant of the common 'Ηρόστρατος or a miswritten 'Ηγέστρατος, ed.pr. [cf. *LGN IV*, s.v. 'Ηγέστρατος, Avram].

686: 166 no. 19 (ph.) = *I.Thrac.Aeg.* E129. **Epitaph of Dioskorides, late 5th cent. B.C.** Upper left part of a marble pedimental stele from the peninsula of Molivoti: Διοσκορίδ[ης -----]

687: 167/168 no. 20 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E128. **Epitaph of Metrodotos, ca. 400 B.C.** Upper part of a marble pedimental stele; the pediment is missing; found between Mitriko and Pagouria. Cf. Bakalakis, *op.cit.* 80 (ph.); J. and L.Robert, *BE* (1956) no. 158: Μητρόδοτος Ἰ 'Ηράνδρο

688: 168 no. 21 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E150. **Epitaph of Antiochos, ca. 350 B.C.** Upper part of a marble pedimental stele; found between Mitriko and Pagouria. Cf. Bakalakis, *op.cit.* 81 (ph.); J. and L.Robert, *BE* (1956) no. 158: Ἀντίοχος Ἰ Ἀργινώτου

689: 168 no. 22 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E131. **Epitaph of Diogeiton, 5th/4th cent. B.C.** Marble pedimental stele: [Δ]ιογείτων Ἰ [Ἐ]καταίο

690: 168 no. 23 (ph.; ca. 425-400 B.C.) = *I.Thrac.Aeg.* E125. **Epitaph, ca. 400 B.C.** Upper part of a marble pedimental stele decorated with relief akroteria: [ca. 3]Α[.]ΟΞΑ Ἰ [-----]

1. [ca. 3]Α[.]ΟΞΑ, = *I.Thrac.Aeg.*

- 691: 169/170 no. 25 (ph.) = *I.Thrac.Aeg.* E124. **Epitaph of Dionys(i)othemis**, ca. 425-400 B.C. Marble pedimental stele; an earlier text was erased when the preserved inscription was written; the pediment is missing; found at Mitriko: Διονυσ(Ι)όθεμις<ς>
- ΔΙΟΝΥΣΙΟΙΥΝΘΕΜΙ lapis.
- 692: 170/171 no. 27 (ph.) = *I.Thrac.Aeg.* E134. **Epitaph of Aristas**, ca. 400-375 B.C. Marble pedimental stele from Mitriko: Ἀριστάς | Κωμαίο
- 693: 171 no. 28 (ph.; ca. 475-450 B.C.) = *I.Thrac.Aeg.* E160. **Epitaph of Metrodotos**, ca. 400-375 B.C. Upper part of a marble pedimental stele; the pediment is missing; found in Mitriko: Μητρόδοτος | Ἀρτέμωνος | τοῦ Μάνδρωνος
- 694: 174 no. 34 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E156. **Epitaph of [--]arche**, ca. 350 B.C. Right part of a marble pedimental stele: [--]άρχη | [--]νέω
- 695: 174/175 no. 35 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E161. **Epitaph of Glaukos and Kriton**, ca. 350 B.C. Marble pedimental stele: Γλαῦκος, Κρίτων | Ἀντιπατρίδου
- 696: 175 no. 36 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E151. **Epitaph of Artemo**, ca. 350 B.C. Upper part of a marble pedimental stele; the pediment is missing: Ἀρτεμῶ | Ἡγησιππίδου
- 697: 175 no. 37 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E149. **Epitaph of Antagoras**, ca. 350 B.C. Middle part of a marble pedimental stele: Ἀνταγόρας | Ἄστου
- 698: 176 no. 38 (ph.) = *I.Thrac.Aeg.* E166. **Epitaph of Timo and Sopolis** from Amphipolis, ca. 375-350 B.C. Upper part of a marble stele: Τιμό, | Σώπολις | Ἀμφιπολί[ται]
- 699: 176 no. 39 (ph.) = *I.Thrac.Aeg.* E118. **Epitaph of Heronestos**, ca. 450-425 B.C. Middle part of a marble stele: [Ἡρ]όνεστος | [Ἰπ]ποκρίτο
- 700: 176/177 no. 40 (ph.) = *I.Thrac.Aeg.* E120. **Epitaph of Aristoboulos**, ca. 425-400 B.C. Lower part of a marble stele from Mitriko. Cf. Bakalakis, *art.cit.* 81 (ph.): Ἀριστόβουλος | Νυμηνίο

NYMHNIO lapis; Ν<ο>υμηνίο; ed.pr. [cf. our lemma no. 675 on Νυμῆς, Avram].

- 701: 179 no. 45 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E159. **Epitaph**, 4th cent. B.C. Small fragment of a marble stele from Mitriko. Cf. D.Triantaphyllos, *AD* 46 B1 (1991) 343/344: [--] | [--]σίου
- 702: 179 no. 46 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E148. **Epitaph of [--]okrates**, ca. 400-350 B.C. Middle part of a marble stele from Mitriko: [ca. 5]οκράτης | [-----]ο
- 703: 179 no. 47 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E160. **Epitaph**, 4th cent. B.C. Lower part of a marble stele from Mitriko: [-----] | [-----]σίου

704. Traianopolis. Dedication to Asklepios and Hygieia, late 2nd/early 3rd cent. A.D. Marble altar, damaged on left and bottom; found in 1997 near a modern chapel at the top of the hill of Agios Georgios (ancient Traianopolis). Mentioned by D.Triantaphyllos, *AD* 53 B2 (1998) [2004] 745/746. Ed.pr. A.Zournatzi, *Ancient East and West* 2.2 (2003) 328-332 (ph.), who collects the evidence for goldsmiths (χρυσοχόοι, αὐράριοι) in Thrace and in the Roman East (331 note 20), for the cult of Asklepios and Hygieia in Traianopolis (332/333), and for the significance of thermal springs at this site for the cult of healing deities (333-339). A tumulus in Traianopolis may be the grave of a person connected with the local healing cult (339-342). Other epigraphic finds at this site include a boundary stone of sacred land (Dumont-Homolle, *Mélanges* 440 no. 108 [now *I.Thrac.Aeg.* E434]: ὅρος ἱερῆς χώρας) and an honorary inscription for Marcus Aurelius (*SEG* XLV 882) [now *I.Thrac.Aeg.* E437]. The boundary stone had been associated with mainland holdings of the sanctuary of the Great Gods of Samothrake (cf. *IG* XII.8 pp. 39/40), but it may refer to the sacred land of the sanctuary on the hill of Agios Georgios [but then one would expect ἱερὰ γῆ, not ἱερὰ χώρα, Chaniotis]. Now republished in *I.Thrac.Aeg.* E435.

[Αγ]αθῆι τύχ[η]·
[Θε]ῶ Ἀσκλη-
πιῶ καὶ Ὑγεί-

4 α Αὐρ(ήλιος) Κάρπος[ς]
χρυσοχόος ε[ύ]-
[χ]αριστήριον[ν]

1. [Αγ]αθῆι τύχ[ηι]; the iota (L. 1) is smaller; [Αγ]αθῆι τύχ[η]. *I.Thrac.Aeg.* [with a sign between the two words, Avram] || 6. the tau is smaller than the other letters, ed.pr.

705. Vetren. Byzantine seals, 6th/7th cent. A.D. Two lead seals. Edd.pr. I.Jordanov - G.Atanasov, *Srednovekovnijat Vetren na Dunav* (Shumen 1994) 32-40 nos. 111/112 (ph.); non vidimus; see the review of published seals in *SBS* 6 (1999) 95: 1) (Virgin and Child; obv.) Πρίσκου (monogram; rev.) (111); 2) (Virgin and Child; obv.) Θεοδώρου (monogram; rev.) (112).

706. Unknown provenance. Phiale of Kotys, ca. 383-360 B.C. Silver omphalos phiale inscribed on the rim. Offered for sale in Gorny & Mosch, Giessen; cf. catalogue *Auktion* 119.

Kunstwerke der Antike, 16. Oktober 2002, 102 no. 3520 (ph.; text in majuscules): Κότυος ἐξ Ἡργίσκης

Cf. a vase with a similar inscription in the Rogozen treasure [SEG XXXVII 618(5)], *Auktion*; [on Ἡργίσκη see Z.H.Archibald, *The Odrysian Kingdom of Thrace* (Oxford 1998) 225 with note 68, Avram].

MOESIA

707. Moesia. Epigraphic research. C.C.Petolescu, *SCIVA* 47 (1996) [1998] 401-419 nos. 631-691; 48 (1997) 383-390 nos. 689-720; 49 (1998) [2000] 277-289 nos. 721-758; 50 (1999) [2000] 189-201 nos. 759-201; and 52/53 (2001/02) [2004] 267-300 nos. 819-910 (in Romanian), presents further issues (XIV-XX) of his bibliography of epigraphic studies relating to Romania (Dacia and Moesia Inferior) as well as indices for issues VI-XX. The relevant studies primarily concern Latin epigraphy. He reprints the following texts: *SEG* XXXIX 672 A (746); XLVI 910/911 (717/718); XLVII 1117 (747), 1159 (751), 1161 (752), 1196 (758); XLVIII 979 (816); L 685 (883b); *I.Kallatis* 183 (817). Cf. our lemmata nos. 736 and 751.

708. Vacat.

709. Moesia. Villages. A.Suceveanu, *SCIVA* 52/53 (2001/2002) [2004] 151-172 (in Romanian; French summary), reviews the literary and epigraphic evidence concerning the administration, economy, and social structure of village communities in the Dobroudža, distinguishing various categories according to the origin and legal status of the population. Greek inscriptions are added in connection with κῶμοι in the territories of Histria (*I.Histriae* 363), Kallatis (*I.Kallatis* 51), Tomis (*SEG* XLVI 911), and the municipium Tropaeum Traiani (*JGR* I 596), and with πόγγοι in Histria (*I.Histriae* 378) and Kallatis (*I.Kallatis* 54). The territory of Tomis may have been divided into a χόρα and a regio *Tomitana*.

710. Albești. Graffito, ca. 300-250 B.C. Fragment of a bowl; a graffito on the bottom. Edd.pr. L.Buzoianu - M.Bărbulescu, *Pontica* 35/36 (2002/03) 62 (ph., dr.; in Romanian; English summary); edd.pr. discuss the pottery imported from Albești to the territory of Kallatis (61-77): ΣΚΥ[- -]

Presumably Σκυ[λής] or Σκύ[θα], edd.pr.

711. Axiopolis. Epitaph of Euphrasi(o)s (or dedication to three martyrs), late 3rd/early 4th cent. A.D. *SEG* XXVII 358; XLVII 1117*. N.Zugravu - M.Alexianu, in *Istorie și conștiință. Profesorului Ion Agrigoroaiei la a 65-a aniversare* (Iași 2001) 19-27 (in Romanian), reprint this text (Κυρίλλω, ἰ Κυνδαίῳ, ἰ Τασειῷ παρατίθονται Εὐφράσιν), interpreting Εὐφράσιν as a personal name; the name Εὐφράσι(ο)ς is attested in Late Antiquity (contra I.Barnea: εὐφρασιν, i.e. 'alms'; see *SEG* XLVII 1117). Εὐφράσι(ο)ς was buried ad martyres. Z.-A. do not, however, exclude the interpretation 'I bring praise (εὐφρασιν)' to the martyrs (I.Barnea, *Studii teologice* 6.3/4 [1954] 219-228). [The interpretation as a personal name seems far more plausible, Avram.]

712. Capidava. Owner's inscription on a ring, 6th cent. A.D. Silver ring with a monogram. Ed.pr. Z.Covacef, *Pontica* 35/36 (2002/03) 325-327 no. 1 (ph.; in Romanian; French summary): Ἰωάννου

712 bis. Dionysopolis (area of: Balchik). Thasian amphora handles, early 3rd cent. B.C. stamped amphora handles found on the embankment of a tumulus containing two Hellenistic graves excavated at Balchik (near Dionysopolis). Mentioned by M.Damyanov, *Archaeologia Bulgarica* 7.2 (2003) 33/34 (dr.): 1) Θασίων ἰ sword ἰ Αἰσχυρίαν; 2) Θασίων ἰ alabastron ἰ Ἀρχήν[αξ]; 3) Θασίων ἰ sickle ἰ Μ[ενέ]δημος; 4) Θασίων ἰ right hand ἰ Μενέδημο[ς]; 5) [Θα]σ[ίων] ἰ sword? ἰ ΠΙΠΑΣ.

Amphora stamps with these three Thasian eponyms (ca. 294-287 B.C.) are found in the Greek colonies on the west shore of the Black Sea, D. II 5. [-]Σ[-] ἰ [-]ΠΙΠΑΣ, D. [[Θα]σ[ίων] ἰ sword? ἰ ΠΙΠΑΣ, Chaniotis; possibly [Δεῖν]όπας, Avram].

713. Halmyris. Graffiti concerning transactions of soldiers (?), 2nd/3rd cent. A.D. Three joining fragments of a tile; on the obverse an inscription engraved before firing, on the reverse an inscription engraved after firing; found at Murighiol (Halmyris), outside the east gate. Edd.pr. A.Suceveanu - M.Zahariade in A.Suceveanu et alii (edd.), *Halmyris I* (Cluj-Napoca 2003) 125/126 no. 21 (in Romanian); see C.Petolescu, *An.Ép.* (2003) [2006] no. 1552. Cf. A.Avram, *BE* (2006) no. 289.

A:	Βαλέριος [Βαλερ]-	[-----]ΑΤΩ
	ἴνος Κόνσ[τανς]	8 Ο[.] πλουριμνος
	φρᾶτερ ΟΠ[-----]	[...]ΟΥΣΕΝΤΕΡΝ[...]
4	Σεκοῦν(δόν) Ἑρμῇ	[...]ΑΜΟΥΣΕΝ[...]
	[-----]ΑΠΡΕΚΟ	[-----]NON[-----]
	[-----]ΥΣΔΕΚΕ	12 [-----]
B:	[Βαλέρ?]ιος [Βαλε?]-	[ρίνο]ς λεγιών(ς)

4 [πρεί]μα(ς) 'Ιωβ(ίας) Σε[-]
[Βα]λερίαν? Διο[κλ]-
ητιανού COCTOΠ
[.]ΙΝΔΙΑΙΒΝΤΙΑΩΣ
[.]ΝΕΠ[....]ΡΩ
8 ΕCIBON[----]ΟΣ

12

TITHCΠPA[----]
AKE βενεφακ[---]
[---]NECΑΛON[---]
[---]AN[-----]
[-----]

Readings and restorations of edd.pr. with suggestions by M.-A. Speidel and A. Avram [edd.pr. attempt to restore Greek words; given the presence of Latin words transliterated into Greek (certainly in A L. 3, 8, and B L. 10) it is doubtful whether the majority of the text is in Greek (see below), Chaniotis] || A. 3. ὁπ[άζω] or ὁπ[άζει], edd.pr. || 4. Ἐρμῆ, edd.pr. [in fine, on the dr. space for two letters, Chaniotis] || 5-8. [..]ου ἀπρεκο[.]ους δὲ κὲ [..]αυ[.] ο [.] κλουμυνος, edd.pr. || 5. on the dr. we read [..][...]ΑΠΠΕΚΟ; [tu]a (or [su]a) preco? (rather than praeco) || 6. initio, in the lacuna space for ca. 7 letters, e.g., Latin [-]bus dece[-] || 9-10. certainly Latin texts: [-am]us enter[-] || 1 [-]amus en[ter-]; J.N. Adams (per ep.) suggests inter n[os]; enter- may represent inter-; cf. J.N. Adams, *Bilingualism* -- (cf. our lemma no. 2186) 53 (SB III 6304: εντερρογατιωε), Chaniotis] || B. 'Valerius Valerinus (?) de la première légion Iovia, conseillère à Valérie, fille de Dioclétien, qui confectionne des objets en os, de donner à celui qui perfore [...]' edd.pr. (translated by A. Avram, *BE* [2006], no. 289, who regards it as very doubtful) || 3. 'Ι(ουβίας) ὥρε, edd.pr.; 'Ιωβ(ίας) Σε[-]; the beginning of the name of the daughter or son of Diokletianos, Avram] || 4-11. Διο[κλ]ητιανου(ς) ὁστοπ[οι]ον διαρ<ρ>ιντι δὴθ(ήειν) | ἀνεπ[----] ἐρω | εσι βον[----]ος | τι τῆς πρα[----] | ακε βενεφακ[---] | [...]τεσαλον[.....], edd.pr. [we give the text as we read it on the dr. || 6. διάριν, sc. διάρι(ον) (diarium, a form of daily pay) || 8. a form of bonus?, Chaniotis] || 10. sc. benefac[---], edd.pr., following a suggestion of A. Avram.

714. **Halmyris. Graffito.** *SEG XXXVIII 746*. Republished by A. Suceveanu - M. Zahariade in A. Suceveanu et alii (edd.), *Halmyris I* (Cluj-Napoca 2003) 124/125 no. 20 (dr.; in Romanian) in the same form as in *SEG XXXVIII 746*, confirming the reading τριβαῖον (a mortar) and rejecting O. Bounegru's suggestion τριβλίον (sc. τρύβλιον, a bowl).

715. **Histria. Decree, ca. 253 B.C.** *I.Histriae* 24. A. Avram, *art.cit.* (cf. our lemma no. 2209) 1200, suggests that this text may be related to the liberation of captives (L. 24: σώμασι πολίται[κοίς]; L. 8: ἐπέλυσεν) during the war of Kallatis and its allies against Byzantion (cf. our lemmata nos. 719/720). On 1200 note 46 A. presents J.G. Vinogradov's restorations, which he rightly describes as 'aventureuses'.

716. **Histria. Dedication to Leto, late 5th cent. B.C.** *I.Histriae* 380 (text in majuscules). Republished by A. Avram, in *The Cauldron of Ariantas* 87-91. He identifies this fragment as a base, perhaps of a small bronze statuette.

[Σ]ωθεμ[ίς, | Πρ]ωτογέν[ους | γυ]νῆ, κόσμ[ημα] | Λητο[ῖ]

stichedon

For a statue of Leto, possibly dedicated by a member of the same family, see our lemma no. 717; the cult of Leto is attested in Histria and Berezan, but not in other Milesian colonies, A.

717. **Histria. Dedication to Leto, late 5th cent. B.C.** *I.Histriae* 170. A. Avram, *art.cit.* (cf. our lemma no. 716) 88/89, reads [---] Μο[λπο]θέμιος in L. 1 (Ι[ππο]λόχο --]εμιος, *I.Histriae*). The presence of two names with the element -θεμις in two contemporary dedications to Leto (see our lemma no. 716) suggests that the dedicants were members of the same family.

718. **Histria. Christian inscription (trisaigon), ca. 550-600 A.D.** Two fragments of a round marble plaque (mensa?) with a raised frame; on the front a cross and an inscription; on the back two holes (possibly for attaching the plaque to a column); found in a basilica built during the reign of Justinian (the bishop's basilica?); a cross and three inscriptions on the upper face. Ed.pr. A. Suceveanu, in *Arta istoriei. Istoria artei. Academicianul Răzvan Theodorescu la 65 de ani* (Bucharest 2003) 17-26 (ph.; dr.; in Romanian; French summary), with discussion of the early history of Christianity in Scythia Minor. Cf. *An.Ép.* (2003) [2006] no. 1553: 1) φῶς (on the vertical line of the cross); 2) [-]N (on the horizontal line of the cross); 3) ἄγιος ὁ Θεός, ἄγιος εἰσχυ[ρός, ἄγιος ἀθάνατος, ἐλέησον ἡμ]ᾶς † (on the frame of the round plaque).

1. Cf. E. Popescu, *Inscripțiile grecești și latine din secolele IV-XIII descoperite în România* (Bucharest 1976) nos. 49/50, 91, 94, 380, ed.pr. || 2. [I(ησοῦς)] Ν(αζαρηνό)ς or [I(ησοῦς)] ν(ικῆ); cf. Popescu, *op.cit.* nos. 185/186, ed.pr. [or [I(ησοῦς)] Χ(ριστός)] ν(ικῆ) as in, e.g., *ALA* 134 c, Chaniotis] || 3. the formula of the trisaigon is that of the synods of Nikaia and Chalcedon (cf. *SEG* XX 365; XL 211; *I.Kios* 119; *IGLS* II 317 and 482); the formula used by the Monophysites had the addition στανρωθεῖς δι' ἡμᾶς before ἐλέησον ἡμᾶς (cf. *SEG* VIII 660; *IGLS* II 289, 357/358, and 500); this text shows that the 'Skythian' church followed the synods of Nikaia and Chalcedon, ed.pr. [the nearest geographical parallel for this formula is *SEG* XLVIII 996 from Pantikapaion, Avram].

718 bis. **Histria. Potter's signature on stamped vase, ca. 325-250 B.C.** Fragment of a 'one handler' of local production; a potter's signature stamped in the interior. Ed.pr. O. Bounegru, *Pontica* 35/36 (2002/03) 79-83 (ph.; dr.): ΑΛΕ[-----]

Αλε[ξάνδρου?], ed.pr.; cf. P. Dupont, *REG* 119 (2006) 317 no. 597: 'le profil est celui d'un one handler à bord biseauté et non d'une écuelle à bord aplati : le dessin est fantaisiste. Cette réserve ne change rien à l'intérêt du document qui est bien réel, puisqu'on ne connaît pas d'autre tesson de production histrienne porteur d'un tel timbre. Par ailleurs, à l'Agora, les modèles de one handlers à bord biseauté sont datés du 1^{er} quart du IV^e s., alors que, selon O.B., la pratique du timbrage sur la vaisselle de série hellénistique débute surtout à partir du III^e s.'.

719. Kallatis. Honorary decree of Kallatis for Stratonax and the Apolloniatai, ca. 253 B.C. *I.Kallatis* 7; *SGDI* 3089; *SEG* LI 944, A.Avrar, *art.cit.* (cf. our lemma no. 2209) 1193-1197 and 1208, reports that the stone is in the Archaeological Museum in Sofia. He reprints the text (as in *I.Kallatis*), rejecting the restorations proposed by M.Manov (*SEG* LI 944), since they are based on the false assumption that the decree dates to the 2nd cent. B.C. This decree is connected with the war of Kallatis and its allies against Byzantion (255-253 B.C.); that Apollonia was an ally of Kallatis is confirmed by *I.Histria* 112. After collecting the evidence for the involvement of Ptolemy II in this war, A. suggests restoring τοῦ τε βασιλέως Πτολεμαίου ἄξι[ω]θέντος ὑπὸ ἄ<μ>α Βιθ[υνὼν καὶ ---]ίων ὅπως λύσῃ τὸν ποτ' Ἴσ[τριαν]οὺς ἥδη ἐνεστακότα πόλεμον in LL. 9-12 (1208; contra J.G.Vinogradov, who identified the king as Antigonos Gonatas).

720. Kallatis. Honorary decree for a strategos, 3rd cent. B.C. (ca. 250 B.C.?). *I.Kallatis* 106, A.Avrar, *art.cit.* (cf. our lemma no. 2209) 1199/1200, reprints this text, arguing that it refers to the liberation of Histrian captives during the war of Kallatis and its allies against Byzantion (255-253 B.C.); the honorand had paid the ransom (LL. 5/6). On 1199 note 45 he presents a restoration suggested to him by J.G.Vinogradov for LL. 4-6: καὶ τοὺς ἀφισταμένους τῶν πολιτῶν συγκατά]γων ἀπεδίδου τοῖς Ἰ[σ]τ[ριαν]ῶν ἄρχουσιν λύτρον ἀνα]λίσκουσας καθ' ἕκαστον ---] [this restoration is impossible since it leaves [ἀνα]λίσκουσας without any syntactic connection with the rest of the text, Chaniotis]. Cf. also our lemma no. 715.

720 bis. Kallatis. Cult regulation concerning the cult of Dionysos Dasyllios, 2nd cent. B.C. *I.Kallatis* 47 (*LSCG* 90). N.Robertson, in M.B.Cospomoulos (ed.), *Greek Mystery Cults: The Archaeology of Ritual in Ancient Greek Secret Cults* (London 2003) p. 219 and 233 note 8, observes that the title of the Dionysiac initiate was βάκχος, a higher title than that of μύστης, and suggests restoring [οὔτε βάκχος οὐ]τε νεόβακχος in LL. 8/9 ([οὔτε μύστης], *LSCG*, *I.Kallatis*) [his reference to *LSCG* Suppl. 90 should be corrected to *LSCG* 90, Chaniotis].

721. Kallatis. Funerary epigram, 4th cent. B.C. *I.Kallatis* 130 (*SEG* XXV 751; *CEG* 731). S.Follet, *BE* (2003) no. 32, tentatively suggests restoring [κουριδ]ί]ας ἀλόχου in L. 1 ([σεμνοτάτ]ας, Peek; [κεδνοτάτ]ας, J.Bousquet apud *I.Kallatis*).

722. Lomeč. Epitaph, 2nd/3rd cent. A.D. Stele found at Lomech, district of Lovech. Ed.pr. I.Christov in *Pāišta i pātni sārāženia v Hemus V* (Tárnovo 2002) 130; non vidimus. See S.Follet, *An.Ép.* (2003) [2005] no. 1571.

Θ(εοῖς) κ(αταχθονίοις)
Βαλερία Φιρμίν[α]
ΑΒ[---]ΥΔΑΝ[---]ΥΡ

4 [---]ΤΩΠΙΑΝΙΜ[---]
[---]ΜΕΞΕΙΗ[---]Ε

1. HK, ed.pr.; Θ(εοῖς) κ(αταχθονίοις), F. II 2. or Βαλερία Φιρμίν[α], ed.pr. II [3. Αβ[ο]ν(ν)δάν[τια]τ[α]?, Avram] II 4. perhaps the remains of a form of πραιτωριανός, F. [or [Βίκ]τωρ, [Βίκ]τωρι, [Βίκ]τωρία, [Βίκ]τωριανή, Chaniotis; if so, [Α]ύρ. in L. 3 in fine, Avram].

723. Vacat.

724/725. Nikopolis ad Istrum (area of: Veliko Tárnovo). Dedications to Heros Souregethes, early 3rd cent. A.D. Two relief representing the Thracian Rider found in 1994 during the construction of a road between Veliko Tárnovo and Debeleč (site Dulga Luka). Ed.pr. I.Tsarov, *Annuaire du musée historique de Veliko Tárnovo* 14 (1999) 78-82 (ph.; dr.).

724: 80/81; cf. Z.Gočeva, *art.cit.* (our lemma no. 642) 93/94; non vidimus; N.Sharankov, *An.Ép.* (2003) [2006] 1565; M.Oppermann, *Der Thrakische Reiter* (Langenweißbach 2006) 336 Kat. 439 (ph.). **Dedication to Heros Souregethes by Cl. Rufus.** Stele with rounded top; an inscription on the frame above and under the relief panel: Κλ(αύδιος) Ροῦφος Ι' Ἡρώι Σουρεγεθ<ι>

2. Σουρεγεθι, T., lapis; an error of the mason (for Σουρεγεθι), O; Σουρεγεθι, G.; cf. *IGBulg* III.1.1293: Σουρεγεθις; *IGBulg* V 5329: Σουρεγεθς, S.

725: 83-85; cf. M.Oppermann, *op.cit.* 139 and 353 Kat. 968. **Dedication by the village of Theolopara.** Lower part of a relief plaque with part of the Thracian rider in front of an altar: Κώμη Θεωλοπάρων εὐχαριστήρεον ΗΡΩΝΗC ἀνετίθει

1. Θεωλοπάρων, ed.pr.; Θεωλοπάρων, O. [Θεωλοπάρων, dr. and in the English summary, Chaniotis]; the ending -παρα is common in Thracian village names, Avram II 2-3. one expects "Ἡρώνι ἀνέστησε/ἀνέθηκε; but ΗΡΩΝΗC can be read on the ph.; the rest is illegible on the ph., Chaniotis].

726. Nikopolis ad Istrum (area of: Butovo). Dedication of a column by a priest, early 3rd cent. A.D. Limestone column from Butovo (territory of Nikopolis); now in the museum at Tárnovo. Ed.pr. P.Lungarova in *Studia protobulgarica et mediaevalia Europensia. A Festschrift in Honour of Prof. Veselin Beshevliev* (Sofia 2003) 135-139 (ph.); non vidimus. See *An.Ép.* (2003) [2006] 1563.

Πανταλός Κορ-
νούτου, ἱε-
ρεὺς Βαχχί-
ου Ἀσιανῶν,

τὸν κίονα
ἐκ τῶν ιδίω-
ν ἀνέστησε-
ν

4

8

v

1. The Thracian name Pautalos (cf. the place name Πανταλία and the female form Πανταλίς) is attested here for the first time, ed.pr. II 3-4. the Βαχχίων (Βαχχείων) Ἀσιανῶν was a Dionysiac association of immigrants from Asia Minor, as opposed to the Dionysiac association of the local population (ILBulg 438: bacchium vernaculorum), ed.pr. II 5. κίονα[N], ed.pr. [κίονα under the influence of nouns of the first declension, Chaniotis].

727. **Novae. Dedication to Asklepios, 3rd cent. A.D.** SEG XXXV 844; IGBulg V 5259; IGLN 176. Republished by J.Kolendo, *Archeologia (Warszawa)* 49 (1998) 64, who suspects that the dedicant Αὐρ. Διόδορος was a doctor (cf. IGLN).

728. **Odessos. Dedication to Apollo Delphinios, 3rd cent. B.C.** A.Minchev, in G.V.Grammenos - E.K.Petropoulos (edd.), *Ancient Greek Colonies in the Black Sea* (Thessalonike 2003) 254, mentions an unpublished dedication to Ἀπόλλων Δελφίνιος (small ph. on 275). A.Avrar, BE (2006) no. 275, corrects the date (3rd cent. B.C.; 5th cent. B.C., M.).

729. **Oescus. Dedication to Genius Herculi, late 2nd/early 3rd cent. A.D.** Marble base and dedicatory relief; the relief represents Herakles and Diomedes (?); between Herakles' legs, a bull and a boar; inscription on the base; found at Krošovene (near Gigen, ancient Oescus). Ed.pr. T.Kovačeva, *Izvestija na Muzeite v Severozapadna Bălgarija* 26 (1998) 63/64 no. 8 (ph.); non vidimus; see N.Sharankov, *An.Ép.* (2003) [2006] no. 1537, who observes that Γενίφ Ἡρκούλει is a transliteration of Genio Herculi.

Αὐρήλιος Μάξιμος Γενίφ Ἡρκούλει

730. **Ratiaria. Christian tile, early 4th cent. A.D.** Right part of a mould-made tile with a representation of the Resurrection of Lazarus; found at Arčar (ancient Ratiaria), perhaps in a grave; now in a private collection. Ed.pr. N.Markov, *Arkheologija (Sofia)* 44.3 (2003) 30-33 (in Bulgarian; English summary; ph.): [--- Σ]ωτήρος

[Ο Σ]ωτήρος, ed.pr. [--- Σ]ωτήρος, Chaniotis].

731. **Tomis. Inscribed lead weight, Roman Imperial period.** Quadrangular lead weight; on the front (A) representation of a ship; on the back (B) representation of a ceramic vessel. Presented in *Auktionskatalog Gorny und Mosch, Giessener Münzhaltung, München*, 122 (2003) no. 2423 and mentioned by P.Weiss, *Chiron* 35 (2005) 414 (ph.).

A: τετραίλε[ιτρο]ν

B: δίκαιον
Ἰταλικό

Weight: 1223 gr.; W. refers to various other weights from Tomis with τετρούνκι(ον), τριούνκι(ον) and διούνκι(ον) Ἰταλικόν, οὐνκία (δικαίον), ἡμίλιτρον, λείτρα Ἰταλική, λείτρα δίκαιον (with representations of vases and ships); he also mentions and gives a photograph of a similar weight from Tomis, presented in *Auktionskatalog Gorny --- 108* (2001) no. 2184: λείτρα (ship) Ἰταλική (vase) (299 gr.).

732. **Tomis. Byzantine seals, 4th-7th cent.** 20 lead seals. Ed.pr. I.Barnea, *Pontica* 25 (1992) 281-296 nos. 1-5, 8, 10-23 (ph.): 1) Εὐτο[χί]ο[υ] (1; bust; 5th/6th cent. A.D.); 2) Φθ[ε]ρο[πο]λ[ι]τ[ο]ῦ (2; 5th/6th cent. A.D.); 3) Μελα[ν]ίτερ (3; 5th/6th cent. A.D.); 4) Τηρ[ι]ε[ί]η (4; 5th/6th cent. A.D.); 5) Παύλου (5; monogram on the obverse; 6th cent. A.D.); 6) Θεοτόκε βοήθ[ι] (8; monogram and Jonas and Daniel on the obverse; 4th cent. A.D.); 7) A: [Θεο]δο[σί]ο[υ] [Τηλο]δο[σί]ο B: Il(lu)s(tri) (10; 6th cent. A.D.); 8) A: Ἀνδρέου B: πατρικίου (11; 6th/7th cent. A.D.); 9) A: Παύλου B: χαρτουλαρίου (12; 6th/7th cent. A.D.); 10) Ἀρτάβου (13; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 11) Βάλτου (14; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 12) Βάρδα (15; monogram on the obverse, illegible monogram on the reverse; 6th/7th cent. A.D.); 13) Διακόνου (16; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 14) Θεοδώρου (17; St. Theodor on obverse, monogram on reverse; 6th/7th cent. A.D.); 15) Θεοδούλου (18; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 16) Ἰωάννου (19; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 17) Ἰωάννου (20; Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 18) Λεοντίου (21; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 19) Ματ[θα]ίου (22; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 20) Θεοτόκε βοήθ[ι] Πάβλου Θεοτόκε βοήθ[ι] Π(αύ)λ(ω) (23; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.).

2. A nick-name of a merchant or a reference to the perishable material [in the latter case it would be φθαρτοῦ; probably Φθεροτοῦ = Περρωτοῦ, Chaniotis] || 3. a form of Μαυανδρούπολις?, ed.pr. || 4. a city in Mysia, ed.pr. || 7 B. illustris is abbreviated as ILSL instead of ILLS, ed.pr.

733. **Unknown provenance. Christian amulet, 4th cent. A.D.** Lead amulet with a representation of Jesus' adventus in Jerusalem (obverse) and an inscription (reverse); found in northern Bulgaria; now in a private collection. Ed.pr. N.Markov, *Arkheologija (Sofia)* 44.4 (2003) 51-53 (ph.; dr.; in Bulgarian; English summary), who points out that this may be the earliest representation of Jesus' adventus: φυλακιδὸν ἀγλαθὸν

734. **Unknown provenance. Owner's inscription on ring, 5th/6th cent. A.D.** Bronze ring with monogram. Ed.pr. I.Jordanov in D.Ovčarov (ed.) *Popovo v minaloto* (Varna 1994) 22-27; non vidimus; see the review of published seals in *SBS* 6 (1999) 93: Θεοδώρου

<i>SEG XLVII</i>	<i>CIGD</i>	<i>IDR II</i>	<i>CIGD</i>	<i>IDR III.2</i>	<i>CIGD</i>
1162	22	319	43	292	111
<i>SEG XLVIII</i>		358	77	400	108
984	12	390	85	583	115
984 bis	73	391	86		
985	110	403	89	<i>IDR III.3</i>	
<i>SEG XLIX</i>		406	90	13	41
1023	111	407	91	398	3
<i>SEG LII</i>		408	92	399	4
728	22	432	100	400	5
		435	87	401	6
<i>CIG</i>		457	93	409	7
6813 b	21	460	96	432	8
6814	6	461	97		
6815	13	462	98	<i>IDR III.6</i>	
		463	99	312	28
<i>I.Apulum</i>		464	101	325	36
15	13	465	102	326	35
51	14	484	78	328	34
56	15	485	79	329	33
229	16	486	84	331	31
256	17	487	80	332	32
262	18	488	81	355	30
267	19	489	82	391	29
352	20	492	83	425	27
355	21	567	40	426	26
370	22	580	37		
433	11	583	38	<i>Gramatopol</i>	
706	12	661	103	133	140
<i>IDR I</i>		<i>IDR III.1</i>		148	141
TabCer IV	10	28	59	176	142
TabCer VIII	9	42	44	350	143
		43	45	356	144
<i>IDR II</i>				371	145
114	46	<i>IDR III.2</i>		373	134
126	48	62	113	388	146
129	50	67	112	389	137
130	51	68	110	398	148
131	52	157	104	400	135
168	74	222	105	401	136
311	61	223	106	640	149
317	60	224	107	641	150
				643	151

<i>Grammatopol</i>	<i>CIGD</i>	<i>IGR I</i>	<i>CIGD</i>	<i>CIL III</i>	<i>CIGD</i>
644	138	544	19	7781	21
645	139	545	16	7782	19
		546	104	7928	111
<i>IGR I</i>				7995	110
537	55	<i>CIL III</i>		8059	131
538	6	1107	20	p. 933 IV	10
540	18	7740 a	13	p. 959 XXV	9
541	13	7762	16		
542	20	7766	17	<i>ILS</i>	
543	17	7766 a	18	3849a	104

736. Dacia. Epigraphic research. In his reviews of epigraphic publications concerning Moesia and Dacia (cf. our lemma no. 707), C.C.Petolescu reprints *SEG XLVIII* 985 (782), and *SEG LII* 727 = *I.Apulum* 706 (797).

737. Dacia. Prosopography and onomastics. For Dacian names in Egypt see D.Dana, *ZPE* 143 (2003) 166-186.

738. Aiton (area of Cluj). Inscribed tile, Roman Imperial period. Fragment of a clay tile inscribed after firing; found in a Roman settlement. N.Gudea, *Acta Musei Porolissensis* 11 (1987) 102 no. 36a; non vidimus. Republished in *CIGD* 2, where it is suggested that it is a writing exercise: ΚΗΠΣ

739. Apulum. Greek inscriptions. *SEG LII* 727/728. In our summary of *I.Apulum* we missed two Greek texts: *I.Apulum* 56 = *An.Ép.* (1965) no. 32: Val(erius) Primus | Ianuarius | Δάωνη; *I.Apulum* 256 = *IGR I* 543. We also note that *I.Apulum* 51 = *SEG XXXIII* 588; *I.Apulum* 706 = *SEG XLVIII* 984. *I.Apulum* did not include *SEG XLIV* 647 bis = *CIGD* 23. *I.Apulum* 370 (*SEG LII* 728) is mentioned in *SEG XLVII* 1162. See also our lemmata nos. 740-743.

740. Apulum (area of: Alba Iulia). Dedication, Roman Imperial period. Limestone altar found at Alba Iulia; now in a private collection. Ed.pr. in *CIGD* 25 (ph.): Ἀγαθ[ῆ] | Τύχῃ | ΑΠΡ., | HN[---] | -----] | Υ.Θ[---] | -----] N. | [ἀνέ]θη[κεν?]

741. Apulum (area of: Alba Iulia). Incertum, 2nd cent. A.D. Limestone altar or base found at Ciugud (3 km east of Apulum; Alba Iulia). Ed.pr. I.Piso, *Acta Musei Napocensis*

39/40 (2002/2003) 213-215 no. 14 (ph.). Cf. *An.Ép.* 2003 [2006] no. 1476. Included in *CIGD* 24 as ineditum (ph.). Ed.pr. regards it as a dedication, *CIGD* as a dedication or an epitaph.

ΚΑΥ Ι Λόνγολς Α...

Read by P., who suspects that the abbreviated name in L. 1 may be the name of an unknown deity of Asia Minor (cf. Cludrus, the name of a river in Phrygia; Plin., *NH* 5.108). ed.pr. [but then the name would not have been abbreviated, Chaniotis]; Κλ(α)ύ(διος), *CIGD* II 3. Αύα[voυ], ed.pr.: no text, *CIGD*.

742. Apulum. Instrumentum domesticum, Roman Imperial period. The corpus of the inscribed instrumentum domesticum from Apulum by C.L.Băluță, *Inscriptiile Daciei Romane III. Dacia Superior 6. Apulum. Instrumentum domesticum* (Bucharest 1999) [abbreviated *IDR* III.6], includes several Greek texts, most of them published in journals which are not widely accessible. These texts are republished in *CIGD* (for a comparatio numerorum see our lemma no. 735): a clay tile inscribed before firing (312 = I.I.Russu, *Studii și comunicări, Muzeul Brukenthal Sibiu* 12 [1965] 62/63 no. 21; N.Gudea, *Acta Musei Porolissensis* 11 [1987] 103 no. 43; col. I: Marcus, I Marcianus, I FOINAS I FOINAS; col. II: Μαρκιανός, I Πουθινίαν, I Μάρκος, I Μάξιμος; amphora stamp (325 = V.Moga, *Apulum* 26 [1989] 201/202: Διονυσιο-γένους, *CIGD*; Διονυσιο(ς) Γένους, *IDR* [which is surely wrong, Avram]); amphora stamp (326 = V.Moga, *art.cit.* 201/202 no. 2: Ἡρακλᾶ; amphora stamp (328; ineditum: [Πα]ύλου); amphora stamp (329 = A.Popa, *Apulum* 19 [1981] 74 no. 4: Πρωτ[...]); amphora stamp (331 = I.I.Russu, *art.cit.* 63 no. 22a; A.Popa, *art.cit.* 74 no. 5: Σώζων); amphora stamp (332; ineditum: Τάτιανοῦ); base of a terra sigillata vase inscribed before firing (355; ineditum: ΕΥΠΑ[...], perhaps Εὐπά[τωρ]); an owner's inscription on a lamp (391 = *CIL* III 8077.16); the base of a stone matrix for glass vases (425 = I.I.Russu, *art.cit.* 63 no. 22; C.L.Băluță, *SCIVA* 34.2 [1983] 167-171: BEBI M. Αὐ(ρή)λιος Ἰοῦστος; BEBI may be the name of a second potter, e.g., Baebius or Bebeius, *CIGD*); a Christian (?) gem (426 = *CIL* III 8078.1; cf. N.Vlassa, *Acta Musei Napocensis* 13 [1976] 218-230). With regard to the amphora stamps (nos. 325/326, 328, 331/332), *CIGD* provides parallels from Drobeta (326, 328), Histria (325), Potaissa (326), Romula (326, 328, 331/332), and Sucidava (331).

743. Apulum. Amphora stamps, Roman Imperial period. Three stamped amphora handles found at Apulum. Ed.pr. C.L. Băluță, *Apulum* 40 (2003) 243-246 nos. 1-3 (dr.). For parallels see our lemma no. 735: 1) Ἐρμί[που]; 2) Στρατ[ο]νείκου; 3) Παύλου.

744. Barboși-Galați. Potter's stamp on mortarium, Roman Imperial period. Fragment of a mortarium with stamp; found at Barboși-Galați. Ed.pr. S.Sanie, *SCIVA* 50 (1999) [2000] 177-179 (dr.; in Romanian; English summary): Ζωτ[ικοῦ]

745. Bechet. Rhodian amphora stamps, 2nd-1st cent. B.C. Three stamped handles of Rhodian amphoras; found at Bechet (Dolj county). Ed.pr. D.Bondoc, *SCIVA* 50 (1999) [2000] 155-161 (ph.; in Romanian; English summary): 1) Ἐπὶ Ε[ὐφρ]άνορο[ς] I Παν[άμου] and [Εὐκρ]άτεος (1; stamps on both handles; ca. 180-145 B.C.); 2) Ἐπὶ Ἀγ[ορά]να[κτος] I [...ο]υ (2; ca. 108-88 B.C.); 3) Μῖδα (3; ca. 146-108 B.C.).

1. [Εὐκρ]άτεος, ed.pr. [[Μενεκρ]άτεος]; that the potter Menekrates and the priest Euphranor were contemporaries was suspected by V.Grace; cf. G.Jöhrens, *Amphorenstempel* -- (cf. *SEG* XLIX 327) 46 nos. 112/113. Euphranor is now dated to ca. 209 B.C. by G.Finkielsztejn (cf. *SEG* LI 1013); cf. stamps with the same names and month in E.M.Pridik, *Inventarnyj katalog klejm na amfornykh ručkakh i gorlyčkakh i na čerepicakh Ermitažnogo sobranija* (Petrograd 1917) 9 no. 169 and G.Jöhrens, *op.cit.* 24 no. 38 II 2. Agoranax is dated by G.Finkielsztejn to ca. 108 B.C. (cf. our lemma no. 815 A), Avram].

746. Buciumi. Smith's signature on a bronze strigil, undated. Bronze strigil; an inscription on the handle; found in the castellum at Buciumi (district of Sălaj). E.Chirilă et alii, *Das Römerlager von Buciumi* (Cluj 1972) 82/83 no. 1 (ph.). Republished in *CIGD* 39 (ph.): Θεόδωρος Ταρσεὺς ἐποίησεν

747. Dierna. Phylactery and defixio, late 2nd/early 3rd cent. A.D. *SEG* XXVII 415; *IDR* III.1.43. Gold tablet; an inscription on three panels; found in a workshop. Republished in *CIGD* 45 (ph.), where it is interpreted as a defixio [but the material (gold) and the invoked gods suggest that the Greek text is a phylactery; the phylactery was later used as a curse tablet, Chaniotis].

A:	ΩΙ.	B:	θεοὶ	C:	Demon im(m)undit(a)e
	YYYY		ὑψ(ιστοι)		te agite(t). Aeli Firm-
	IY Αδ(ω)να(ι)				me. Ste(t) supra caput
	θεός				Iuliae Surillae

748. Porolissum. Dedication to Theos Dolichenos, 3rd cent. A.D. Fragment of a dedicatory relief representing Zeus Dolichenos standing on a bull. Edd.pr. N.Gudea - D.Tamba, *Porolissum III. Über ein Jupiter-Dolichenus-Heiligtum im municipium Septimium Porolissensium* (Zalău 2001) 26/27 R13 (ph.). Cf. I.Piso, *Acta Musei Napocensis* 38.1 (2001) 221-238; non vidimus. Republished in *CIGD* 63 (ph.): Ἀπο<λλ>νάρης Βάσσο(υ) εὐχὴν I [θε]ός Δολιχηνός

I. ΑΠΟΝΑΠΙΣ, lapis; ΑΤΤΟΝΑΠΙΣ ΒΑΣΣΟ(ς) ΕΥΧΕΙΝ, edd.pr.; Ἀπο<λλ>νάρης Βάσσο(υ) εὐχὴν, P.

749. Potaissa. Incertum, Roman Imperial period. Bronze plate. Mentioned by M.Bărbulescu, *Potaissa. Studiu monografic* (Turda 1994) 151; non vidimus. Presented in

CIGD 70, where it is mentioned that it is not certain whether the text is complete [an amulet?; cf. our lemma no. 808 bis, Chaniotis]: ψυχ[ή?]

750. Romula. Inscribed gems, Roman Imperial period. Three gems from Romula; nos. 1/2 are now lost: 1) D.Tudor, *Oltina romană* (Bucharest 1978*) 411; *IDR* II 484; *CIGD* 78: κύρρ | καλή or κύρρ | καλή; 2) Tudor, *ibid.*; *IDR* II 487; *CIGD* 80: Ἀκάκ(ι)ε | εὐόδοι; 3) *SEG* XXXVI 692; *IDR* II 661; *CIGD* 661; S.Nemeti, *Latomus* 64 (2005) 398/399: [With no reference to the edition of this text by S.Sanie (summarized in *SEG* XXXVI 692)] N. points out that the correct reading of the text on the obverse is Ἀβρασάξ [as in *SEG*], wonders whether the reading ΙΑΩΜΑΡΙΑ (reverse) is correct [μωρι (my lord), Sanie], and speculates whether ΧΑΡΕΥ, added to the palindromic text αβλαναθαναλβα (reverse), should be read as χαίρε, χάρις or χάρις, <ζ>(ωή), ὕ(γεία). [Sanie reads ΧΑΡΕΥ as part of the palindromic text (PAXAB, i.e., lord of the sea, followed by two letters of the tetragram), Chaniotis.]

1. KYNA | KAAH, Tudor; KYNA | KAAE, *IDR*; κυρίε | καλή, *CIGD* [κύρρ | καλή (or nominative), Chaniotis]
 || 2. εὐοδία καὶ ἐκεῖ, Tudor; AKAK | EYODI, *IDR*; Ἀκάκ(ι)ος | εὐοδὶ, *CIGD* [Ἀκάκ(ι)ε or Ἀκάκ(ι) εὐοδὶ, Chaniotis].

751. Unknown provenance. Amphora stamp, Roman Imperial period. Stamped amphora handle in the Museum of Oltenia. Ed.pr. D.Bondoc in *Oltenia: Arheologie - Istorie* 12 (2000) 93 no. 5 (dr.); non vidimus; see C.Petolescu, *SCIVA* 52/53 (2001/02) [2004] 270 no. 838b [for this potter see our lemma no. 735]: Στρατον[εἰκου]

752. Unknown provenance. Gem, Roman Imperial period. Opal gem with a sinistrorsum inscription. M.Gramatopol, *op.cit.* (cf. our lemma no. 735) 70/71 no. 400 (ph.); Gudea - Ghiurco, *op.cit.* (cf. our lemma no. 735) 164 no. 8; S.Nemeti, *Revista Bistriței* 16 (2002) 110/111. Republished in *CIGD* 135. S.Nemeti, in G.Németh - I.Piso (edd.), *Epigraphica II. Mensa rotunda epigraphiae Daciae Pannonicaeque* (Debrecen 2004) 43/44 no. 1, and id., *Latomus* 64 (2005) 399/400 [no reference to *CIGD*], interprets the text as a variant of the Στοχβαθλη logos, known from several gems (Στοχβαθλη, Μαλακισθομ, Αβρομαωθ, Αβραμήλ): ΣΘΟΝΒΑΘΛΗ | ΝΑΛΑΚΣΘΟΝ | ΑΛΑΚΑΜΥΟΜΗ | ΑΒΡΑΜΜΑΩ | ΑΒΡΑΜΗΛ | ΖΖΖ

753. Unknown provenance. Gem, Roman Imperial period. Opal gem. M.Gramatopol, *op.cit.* (cf. our lemma no. 735) 70/71 no. 401 (ph.); Gudea - Ghiurco, *op.cit.* (cf. our lemma no. 735) 164 no. 9. Republished in *CIGD* 136 and by S.Nemeti in Németh - Piso (edd.), *op.cit.* (cf. our lemma no. 752) 43-46 no. 2: A: Σφραγείς Σαολομῶν(ος) κύριος Νααθ B: ΑΒΑΚΜΑΜΟ | ΖΑΡΡΑΧΙΣΑΜΑΝΣΑ | ΟΝΟΒΑΒΙΑΖΑΛΑΖΑΔ | ΚΑΜΙΑΟΥΩΔΑΓΙΟΝ || ΘΙΕΡΜΑΤΕΛΕΒΑΙΔ | ΔΩΔΜΔΔΟΚΜΟΥΘ | ΒΕΒΑΛΛΑΩΘΙΒΑ | ΑΒΑΛΑΒΑΤΒΔΑΛΛ | ΑΒΕ

A. Inscribed along the periphery of the gem; reading by N.: ΣΣΑΟΛΟΙΝΩΝΙ ΚΥΡΙΟΣΝΑΘΣΦΑΤΕΙ, G.; ΣΣΑΟΛΟΙΝΩΝΙΚΥΡΙΟΣΝΑΘΣΦΑΤΕΙ, G.-G. || B. inscribed in the center of the gem.

NORTH SHORE OF THE BLACK SEA

754. North Shore of the Black Sea. Epigraphic research in the 18th and early 19th cent. In a study dedicated to the development of ancient studies and archaeological research in South Russia in the 18th and early 19th cent., I.V.Tunkina, in *The Cauldron of Ariantas* 303-364 (dr.), refers to the discovery and study of inscriptions (esp. 345-349) and presents drawings of the following texts: *IOSPE* I² 281 (344), 418 (343), and 670/671 (325); Olbian amphora stamps (328); a terracotta figurine of Demeter from Olbia (331; inscription Διονυσίου on the back [*LGN* IV, s.v. no. 389]); bronze figurine of Dionysos with later Christian graffiti (359; V.Latyšev, *Sbornik grečeskikh nadpisj khrisianiskikh vremen iz Južnoj Rossii* [St. Petersburg 1896] 121/122 no. 116).

755. North Shore of the Black Sea. Honors in honorific inscriptions. M.V.Skržinskaja, *VDI* 247 (2003.4) 89-101 (in Russian; English summary), presents an overview of the honors awarded to citizens and foreigners (στέφανος, ἀναγόρευσις, ἀνδρία, προξενία, προεδρία) in the cities of the North Shore of the Black Sea (especially in Olbia, Chersonesos Taurica, and Tyras).

756. North Shore of the Black Sea: Sarmatian migrations. In a study of the Sarmatian migrations, J.A.Vinogradov, in *The Cauldron of Ariantas* 217-226, argues that a specific group of tribes, the Sarmatians proper, was responsible for a first wave of migrations in the 3rd cent. B.C. (*IOSPE* I² 32: Σαῖοι; cf. 343 L. 14: βαρβάρων), but later this name was transferred to other groups. The Σαταρχοι (*IOSPE* I² 672) were part of a second wave after the mid-2nd cent. B.C. The presence of Sarmatians in the Tauris in the 2nd cent. B.C. (cf. *IOSPE* I² 352) is discussed by V.M.Zubar, *Arkheologija* (Kiev) (2003.1) 27-35. Id., *Arheologija* (Kiev) (2003.2) 25-41, discusses the Sarmatian raids in the 1st cent. A.D. (cf. *IOSPE* I² 369 and 421/422).

757. North Shore of the Black Sea. Byzantine seals, late 8th cent. A.D. From the review of published seals in *SBS* 6 (1999) 71-73, we present the lead seals that fall within the chronological limits of *SEG* and were found in or concern the area of the North Shore of the Black Sea. The original publications were not accessible to us.

Ed.pr. N.A.Alekseenko, *Materialy po arkheologii, istorii i etnografii Tavrii* 5 (Simferopol 1996) 155-170, presents lead seals in private collections: 1) Θεοτόκε βοήθει (monogram) Θεολ-δότη (obv.) ὑπάτη, βασιλικῶ σπαθαροκανδιδάτω καὶ ἄρχοντι Χερσώνως (rev.) (1; dr.); 2)

Θεοτόκε βοήθει (monogram) τῷ σῶ δούλῳ (obv.) † Ζαῖλῳ ὑπάτῳ καὶ ἄρχοντι Χερχόνος (sic; rev.) [a typo?] (2; dr.); 3) Θεοτόκε βοήθει (monogram) [τῷ σῶ] δούλῳ (obv.) † [Ζαῖλῳ ὑπάτῳ] [(καὶ)] ἄρχοντι Χερσόνος (rev.) (3; dr.); 4) † Ε[ὐστ]αθίῳ βασιλικῷ σπαθαρίῳ καὶ ἄρχοντι [Χε]ρσόνος (obv.) [Κ]ωνσταντίνῳ βασιλικῷ σπαθαρίῳ (rev.) (7; dr.); 5) Θεοτόκε βοήθει (monogram) τῷ σῶ δούλῳ (obv.) [Λ]έοντι ὑπάτῳ [(καὶ)] κυρῷ Χ[ερσώνος] (rev.) (8; dr.); 6) Θεοτόκε βοήθει (monogram) [τῷ σῶ δούλῳ] (obv.) [Λ]έοντι ὑπάτῳ [(καὶ)] κυρῷ Χ[ερσώνος] (rev.) (9; dr.); 7) Θεοτόκε βοήθει (monogram) τῷ δούλῳ σ[του] (obv.) Ζαχαρίῳ ἐπισκ[ό]πῳ Χε[ρσώνος] (rev.) (10; dr.)

Ed.pr. V.S.Šandrovskaja, *Iz kollekciij akademika N.P.Likhačeva: Katalog vystavki* (St. Petersburg 1993), publishes the lead seals in the collection of N.P.Likhačev; non vidimus; see the review in *SBS* 6 (1999) 99-104: 8) (eagle with monogram; obv.) Στρατηγίῳ χαρτουλαρίῳ (rev.) (70; 7th cent. A.D.); 9) (invocative monogram; obv.) Ζαχαρίῳ (rev.) (71; 7th cent. A.D.); 10) (invocative monogram with stars; obv.) Χριστοφόρῳ (rev.) (72; 7th/8th cent. A.D.); 11) (Virgin and Child; obv.) Θεοδώρῳ (rev.) (73; 6th/7th cent. A.D.); 12) † Θεοδώρῳ ἐπισκόπῳ (obv.) Τραπεζούντων (rev.) (77; ca. 650-700 cent. A.D.); 13) Χριστὸς ἐβοήθη τῷ σῶ δούλῳ (obv.) [Κ]ωνσταντίνῳ κομμενικαρίῳ (rev.) (79; 8th/9th cent. A.D.); 14) Θεοτόκε βοήθει τῷ σῶ δούλῳ (monogram; obv.) Σισιννίῳ πατρικίῳ καὶ στρατηγῷ (rev.) (81; late 8th cent. A.D.); 15) (bust of St. Nicholas and invocative monograms; obv.) Θεωπέμπτῳ (monogram) μητροπολίτῳ (rev.) (82; 8th cent. A.D.).

Ead. in ead. (ed.), *Vizantiia i Bližnij Vostok: Pamjati A.V.Bank* (St. Petersburg 1994) 70-89.

16) (military saint; obv.) Ἐπιφάνιος (rev.) (1; ca. 550-650 cent. A.D.).

Ead. in ead. (ed.), *Kollekciia muzeja RAIK v Ermitaže: Katalog vystavki* (St. Petersburg 1994) no. 270: 17) (military saint; obv.) Στέφανος (monogram; rev.) (7th/8th cent. A.D.).

758. Apatouron (area of). Dedication to Aphrodite Ourania, 2nd/3rd cent. A.D. Fragment of an epistyle found in a tumulus near Taman, now in the Museum of Taman. Ed.pr. S.R.Tokhtas'ev, *Tamanskaja starina* 4 (2002) 85-89 no. 3 (in Russian); non vidimus. See A.Avrām, *BE* (2006) no. 305(3).

[Ἀφροδίτῃ Οὐρανίῃ Ἀπαυ]ούρῳ μεδε[ούσῃ]
[ἐπὶ βασιλέως Σαυρο]μάτου υἱῷ με[γά]λου
[βασιλέως -----]

Sauromates I (93-123 A.D.) or II (173-211 A.D.), T. [but the dative υἱῷ (L. 2) makes no sense in a dating formula and suggests a second recipient of the dedication; could it be [καὶ] βασιλεῖ I Ψροκουπόριδι, Σαυρο]μάτου υἱῷ, με[γά]λου βασιλέως?]; Rhescouporis III (211-227 AD) was the son of Sauromates II, Chaniotis.]

759. Belozerskoe. Stamps and a dipinto on amphoras, 4th cent. B.C. In a report on the excavations at the settlement of Belozerskoe, at the mouth of the Dnieper (district of Kherson, southern Ukraine), V.P.Bylkova, *Mouseion* 3 (2003) [2004] 117-146 (in Russian), mentions the discovery of an undetermined number of amphora stamps, giving details about some of

them: 1) stamp of Herakleia recording the potter's name Ἀμφικράτης (130); 2) Heraklean stamp with the text Κρον[---] (134; ca. 350-325 B.C.) [Κρόν[ιος]; cf. *I.Heraclea Pontica* p. 147, Avram]; 3) Heraklean stamp mentioning the magistrate Σκύθας and the potter Ἡρακλείδης (131; ca. 360-355 B.C.); 4) unstamped Heraklean amphora with the dipinto ΠΑ on the neck (131; ca. 350-325 B.C.); 5) Thasian stamp with the name of the magistrate Ναύσων (131; ca. 335-325 B.C. rather than 316-311 B.C.); 6) Thasian stamp mentioning the magistrate Ἀμφανδρος and the potter Σκύμνος (139; ca. 342-330 B.C.); 7) Thasian stamp mentioning the potter Βίων (139; ca. 342-330 B.C.); 8) Sinopean stamp with the text Ἐπιέλου ἰ ἀστυνό(μου) ἰ Δημήτρι(ου) club (131; ca. 350-340 B.C. according to N.F.Fedoseev); 9/10) Sinopean stamps mentioning the ἀστυνόμοι Μαντίθεος and Θεόγειτος (137).

8. ΕΠΙΕΛΠΟΥ ἰ ΑΣΤΥΝΟ ἰ ΔΕΜΕΤΡΙ, B. [probably a typo for Δημήτρι., Chaniotis; Ἐπιέλου ἰ ἀστυνό(μου) ἰ Δημήτρι(ου); cf. Y.Garlan, *Les timbres sinopéens sur amphores et sur tûles trouvés à Sinope* (Paris 2004) 118 no. 61, Avram II 9-10. both group II (Garlan), very close to Epilpes (ca. 330-320 B.C.), Avram].

760. Belozerskoe. Stamps on tiles, 4th cent. B.C. In a report of the excavations at the settlement of Belozerskoe, V.P.Bylkova, *art.cit.* (cf. our lemma no. 759) 137, mentions the discovery of Sinopean stamped tiles. They record the magistrate Φίλων (or Φιλόνικος) and the potter Ποσειδώνιος with the magistrates Απολλόδοτος and Ἰστιάτος (ca. 370-350 B.C.) [rather ca. 350 B.C., since according to Y.Garlan, *op.cit.* (cf. our lemma no. 759) 94/95, the stamps seem to start only around 355 B.C., Avram].

760 bis. Berezan. Graffito on a bone tablet, ca. 525-500 B.C. SEG XXXVI 694; LII 731 bis*; *IGDOP* 93. E.Penkova, *Thracia* 15 (2003) 605-617, attempts to associate this text with the 'ethnic (oral) Thracian faith defined by Al. Fol' (609). This article defies a summary.

761. Bosporan Kingdom. Onomastics. S.R.Tokhtas'ev, in *ANAXAPEIE* -- (cf. our lemma no. 788) 155-168 (in Russian), discusses several names attested in inscriptions from the Bosporan kingdom, adducing many parallels. *CIRB* 65: Παττιεις (158 no. 4; Θεοφ[ίλ]ου ΠΑΤΙΕΙ, *CIRB*). *CIRB* 147: Καλλιότερος, Φιλέτερος, and Μυρομένη (sc. Μυρωμένη; 158/159 no. 5). *CIRB* 884: Κα[λ]ιστών, i.e., Καλ(λ)ιστόν (160 no. 6; Καλλιστώ, *CIRB*). *CIRB* 1016: Σαουανίων (160/161 no. 7; LL. 7/8: ἐνέσθε(σαν) Σαουανιονι; ἐνέσθεσ' Ἀουανιονι, *CIRB*). *CIRB* 1034: Γαεις (161 no. 8; cf. V.V.Škorpil [cf. *LGN* IV, s.v. Γαίς (1), Avram]; Τάεις, *CIRB*). *CIRB* 1059: Ἀχιλλείδης (162 no. 9; cf. *I.Priene* 266 L. 1); in LL. 4/5 T. reads: τῷ Ἀχιλλήϊ[δεω] (τῷ Ἀχιλλήϊ[ω]), *CIRB*, sc. an inhabitant of Ἀχιλλήϊος δρόμος, Ἀχιλλέιον κώμη or Ἀχιλλήιον πόλις, settlements mentioned by literary sources).

762. Chersonesos in Tauris. History: Relations to Bosporos. E.A.Molev, in *The Cauldron of Ariantas* 209-215, gives an overview of the political and economic relations

between Chersonesos Taurica and the Bosporan kingdom from the 4th to the 2nd cent. B.C. (cf. *IOSPE* I² 344). Epitaphs of citizens of Chersonesos, Theodosia, Phanagoria, and Herakleia found in Pantikapaion and Nymphaion (*CIRB* 173, 195, 231, 923) contradict the assumption that these cities were part of an anti-Bosporan alliance in the 4th cent. B.C.

763. Chersonesos in Tauris. Inscriptions. A very good overview of the history and monuments of this city and of the history of research on Chersonesos is provided by various authors in J.C.Carter (ed.), *Crimean Chersonesos: City, Chora, Museum and Environs* (Austin 2003). The volume contains color photographs and/or drawings of many inscriptions/monuments: *SEG* XLIX 1031 (ostraka; p. 19); *IOSPE* I² 401 (the oath of Chersonesos; p. 136; translation; cf. our lemma no. 764); *IOSPE* I² 471 (epitaph; p. 160); E.I.Solomonik, *VDI* 123 (1973.1) 59 (ph.); O.Y.Nevrov, *VDI* 147 (1979.1) 98 no. 2 (Gnostic gem with $\lambda\omega$ on the obverse and $\alpha\beta\rho\alpha\sigma\acute{\alpha}\xi$ on the reverse; p. 150). On 108 the ph. of Greek and Hebrew graffiti on the wall plaster of the '1935 Basilica'. See also our lemmata nos. 767-769, and 772.

764. Chersonesos in Tauris. Citizen oath, early 3rd cent. B.C. *IOSPE* I² 401; *Syll.*³ 360; *SEG* LII 733*. A.Dössel, *Die Beilegung* -- (cf. our lemma no. 2202) 179-196, reprints the text (German translation) with commentary. She argues that this oath was sworn during a civil war by the members of the democratic party, who claimed to represent the entire citizen body. For this reason it combines general formulations and formulations connected with the ongoing stasis. The idea of $\acute{\alpha}\mu\acute{o}\nu\omicron\nu\alpha$ (L. 5) refers to concord among the members of this group and not to its reconciliation with its opponents. On 184/185 note 21 D. rejects the attempt of J.G.Vinogradov and A.N.Sčeglov to associate *SEG* XXXIV 750 and *IOSPE* I² 418 with the same events (cf. *SEG* LI 955). Cf. our lemma no. 763.

765. Chersonesos in Tauris. Economy: Wine trade. N.Jefremow, *MBAH* 22.1 (2003) 27-47, presents an overview of trade relations between Chersonesos in Tauris and the cities of the West Shore of the Black Sea during the early Hellenistic period. He primarily exploits the evidence provided by stamped wine amphoras (on 35, a list of the names of astynomoi attested in amphora stamps found in Histria, Kallatis, and Odessos).

766. Chersonesos in Tauris. Regulation concerning prostitution, 185/6 A.D. or ca. 222-235 A.D. *IOSPE* I² 404. I.Makarov, *VDI* 247 (2003.4) 123-136 (in Russian; English summary), assumes that the dispute between the soldiers of the Roman garrison and the city did not concern the division of the prostitution tax ($\tau\acute{\epsilon}\lambda\omicron\varsigma$ πορνικόν), which was paid entirely to the fiscus, but the delimitation of the district of the city in which this tax was to be levied. He suggests several restorations.
L. 1: [name ἄρχουσι, β]ουλ[ῆ], δήμω Χερσονησιτῶν χαίρειν ---]; this is the beginning of the letter of the governor of Moesia inferior.

L. 2: [ἐν καιρ]οῖς εὐδα[μονεστάτοις] followed by the name of an emperor, Severus Alexander rather than Commodus.

LL. 18/19: [ἐπὶ τόποι]ς, ἐφ' οἷς ἰ καλῶνται ὁδίκως καὶ βιαιῶς τινὰ πράττοντες.

L. 36: manifeste determinatam partem ad ius f(isci) [attinentem ---]; the *pars* in question was the 'part' of the municipal territory subject to the tax.

767. Chersonesos in Tauris. Epitaphs. J.C.Carter (ed.), *Crimean Chersonesos* -- (see our lemma no. 763), presents photographs of several epitaphs published in largely inaccessible publications (2-7) and never included in *SEG*; no. 1 seems to be an ineditum, as we infer from the fact that the names have not been included in *LGPN* IV; nos. 2-7 were published by E.I.Solomonik, *Novye epigrafičeskie pamjatniki Khersonesa* (Kiev 1964) 46 (2), 143 (7), 146 (3), 148 (4), 159 (6), and 160 (5). See also our lemma no. 768. 1) Ἡράκλειος ἱ Τιβείου (dr. on p. 68; painted stele decorated with sword in scabbard and sword belt in relief; ca. 300 B.C.); 2) Δουλιῶν ἱ Δελφοῦ (p. 85; stele with hatchet in relief; Roman Imperial period); 3) Μεγακλῆ ἱ Σαννίωνος (p. 142; painted moulded stele; same decoration as in no. 1; early 3rd cent. B.C.); 4) Σαννίων ἱ Μεγακλέως (p. 142; painted moulded stele decorated with a painted walking stick; 3rd cent. B.C.); 5) Ἡρώι ἱ Εὐμάρεως (p. 143; painted moulded stele with carved and painted sash and alabastron; 3rd cent. B.C.); 6) Ἐρμόδωρος ἱ Ἀλκίμου (p. 143; painted moulded stele with carved and painted strigil and aryballos; 3rd cent. B.C.); 7) Κίνωλις ἱ Πασίχου (p. 144; painted stele with moulding, with a painted pruning knife in low relief; 4th/3rd cent. B.C.); 8) Θέμιστος Στράτωνος, ἱ ζήσας καλῶς ἔτη σ' ἱ Βασιλική, θυγάτηρ ἱ Ιουλιανῶν γυνὴ δὲ ἱ Θεμίστου, ζήσασα ἱ ἔτη ν' ἱ χαίρετε (marble sarcophagus with a reclining couple flanked by Erotes; 3rd cent. A.D.; *VDI* 1 [1938] 80 no. 10; p. 159; English translation [with incorrect reading of Straton as Stratonikes, Chaniotis]).

768. Chersonesos in Tauris. Funerary epigram for Leschanoridas, 4th/3rd cent. B.C. Moulded stele with painted representation of two nude males; the figure on right stretches his arms toward the head of the figure on left; under the cornice, medical instruments; found in 1969 near the fortification walls. E.I.Solomonik - I.A.Antonova, *VDI* 127 (1974.1) 94-105 (ph.; dr.; in Russian). Mentioned in J.C.Carter (ed.), *Crimean Chersonesos* -- (see our lemma no. 763) 144 (ph.; translation). We present the text, which has never been included in *SEG*.

[Τ]ῶιδε τάφῳ κοσμεῖ Λεσχανορίδαν ὁ τεκνῶσας
Εὐκλῆς ἱατρὸς πατρίδ[ο]ς ἐκ Τενέδου

An elegiac couplet [the translation 'To his son, the deceased Leschanoridas, his father Eukles, the doctor from Tenedos built this tomb' is not accurate; 'with this tomb his father, Eukles, a doctor from Tenedos, adorns Leschanoridas,' Chaniotis].

769. Chersonesos in Tauris. Gladiatorial monument, 2nd/3rd cent. A.D. Fragment of a frieze with a representation of a gladiatorial combat, found in the theater. S.N.Bibikov (ed.), *Antičnaja skulptura Kheronesos* (Kiev 1976) 159 no. 502 (ph.); non vidimus. Mentioned in J.C.Carter (ed.), *Crimean Chersonesos* -- (see our lemma no. 763) 76/77 (ph.): $\Xi\acute{\alpha}\nu\theta\omicron\varsigma$

770. Chersonesos in Tauris. Stamped amphoras, ca. 240-220 B.C. Stamped handles of amphoras of Chersonesos (1/2) and Sinope (3), found in a farmhouse on the Majak peninsula. Mentioned by S.J.Saprykin, in *The Cauldron of Ariantas* 151-154: 1) $\text{Μάτ[ρι]ος Ἀ[ισ]τυνόμου}$ (151; ca. 315-300 B.C.); 2) $\text{[Ἡ]ρο[νί]κος Ἀ[ισ]τυνόμου}$ (151; ca. 325-315 B.C.); 3) $\text{Ἀστυνόμου Ἰ} \text{Πόσιος τοῦ Ἀστίου}$ (154; ph.; ca. 240-220 B.C.).

771. Chersonesos in Tauris. Byzantine seal, 7th cent. A.D. Lead seal; St. Peter and St. Paul on the obverse, an inscription around a monogram in the form of a cross on the reverse; in a private collection. Ed.pr. N.Alekseenko, *SBS* 8 (2003) 76/77 no. 1 (ph.), in a study of the relations between Chersonesos Taurica and the Byzantine empire from the 6th to the 13th cent. (75-83): $\dagger \text{Τοῦ εὐαγοῦς μεγάλου (ὁρφανοτροφίου)}$

772. Chersonesos in Tauris. Byzantine seal, ca. 659-668 A.D. Lead seal with the busts of Constans II and Constantine IV (obverse), Herakleios and Tiberios (reverse) and an inscription on both sides. Presented by K.Zykova in J.C.Carter (ed.), *Crimean Chersonesos* -- (see our lemma no. 763) 182 (ph.) [text in majuscules, no word division; we transcribe the text, Chaniotis].

A: $\dagger \text{Στεφάνου πατρικίου καὶ κομμερ-}$

B: $\text{κισίου ἀπ[ο]θήκης Ἀβύδου}$

[There are several patricii by the name of Stephanos in the 7th cent.: *PLRE* IIIb, s.v. nos. 44, 69/70, Chaniotis.]

773. Hermonassa. Dedication to Aphrodite, ca. 400-350 B.C. Statue base. Edd.pr. S.I.Finogenova - S.R.Tokhtas'ev, *Hyperboreus* 9 (2003.1) 83-88 (ph.; in Russian; German summary). Cf. S.I.Finogenova in *Ancient Greek Colonies* -- II (cf. our lemma no. 728) 1020/1021 (ph.): $\text{Ἡρακλείδας Ἡρακλεώτας Ἰ Αφροδίτη}$

3. Αφροδίτη Οὐρανία, worshipped in Apatouron; for her cult in Hermonassa cf. *CIRB* 1041, 1043, and 1055; to this evidence A.Avrar, *BE* (2006) no. 304, adds *CIRB* 1045 and the text in our lemma no. 758.

774. Labrys (Semibratnee, near Gorgippeia). Metrical dedication to Apollo-in-Labrys by Leukon I, ca. 389-349 B.C. *SEG* XLIII 515; LII 740. S.R.Tokhtas'ev, in *Bosporskij fenomen* 1 (St. Petersburg 2001) 63-79 (in Russian), and id., *VDI* 250 (2004.3) 144-180 (in

Russian), adduces this epigram in a discussion of the ethnic of the Sindoi (67). In *LL* 5/6 he reads $\Xi\acute{\alpha}\nu\delta\omega\omicron\varsigma$ and $\Sigma\acute{\iota}\nu\delta\omega\omicron\varsigma$ (as in *SEG* XLVIII 1027; not $\Xi\acute{\alpha}\nu\delta\omega\omicron\varsigma$ and $\Sigma\acute{\iota}\nu\delta\omega\omicron\varsigma$ as in *SEG* LII 740; cf. Polyaeus, *Strateg.* 8.55: βασιλεῖ $\Sigma\acute{\iota}\nu\delta\omega\omicron\varsigma$). The legend $\Sigma\acute{\iota}\nu\delta\omega\omicron\varsigma$ on the silver coins of ca. 450-400 B.C. should be understood as an abbreviation $\Sigma\acute{\iota}\nu\delta\omega\omicron\varsigma$ (ἰκόν, sc. νόμισμα), since in this period the genitive plural $\Sigma\acute{\iota}\nu\delta\epsilon\omega\omicron\varsigma$ is expected, and is in fact attested on coins (70). The *Sindones* in Pomponius Mela (I.111) were the cities in the Sindike that issued these coins.

J.G.Vinogradov, *VDI* 242 (2002.3) 3-22 (in Russian), discusses the historical context of this epigram (the dynastic conflict between king Hekataios and his son Oktamasades); in L. 2 he restores $\epsilon\acute{\nu}$ [Ἀσῆ], in L. 6 $\kappa[\alpha\tau\epsilon\theta\rho\epsilon\acute{\zeta}\epsilon\nu]$.

774 bis. Mangup (Crimea). Monumental inscription from the reign of Justinian I, after 547/8 A.D. V.V.Latyšev, *Izvestija Imperatorskoj Arkheologičeskoj Komissii* (St. Petersburg) 65 (1918) 18-19 no. 1. Republished by A.J.Vinogradov, in *ANAXAPEIS* -- (cf. our lemma no. 788) 70/71 (in Russian), who suggests a new reading for L. 3: $[\iota\nu]\delta[\iota\kappa\iota\omega\nu\omicron\varsigma] \alpha\iota'$ $\epsilon\acute{\tau}\omicron\upsilon\varsigma$ [--]. The same date appears in an inscription of Taman (V.V.Latyšev, *Vizantijskij Vremennik* 1 [1894] 657-662). Three dates are possible for an eleventh indictio during the reign of Justinian: 532/3, 547/8, or 562/3 A.D.; here perhaps after 547 A.D. (V.).

775. Neapolis. Funerary epigram for Argotas, ca. 180-150 B.C. Upper left part of a limestone plaque broken in many small pieces; found in the 'Southern Palace'. Edd.pr. J.G.Vinogradov - J.P.Zajczew, *Arkheologija* (Kiev) (2003.1) 45-53 (in Russian), who identify Argotas with a Skythian chieftain from the reign of the Skythian king Skilouros (cf. *CIRB* 75). We present their text [the reading and restoration of *LL*. 3 and 5-8 are far from certain, Chaniotis].

Λαίνεον τόδε σῆμα μεγαυχ[ήτοι]ο ἔ[στι]σεν
[Α]ργότου ὁ Σκυθῆς κοίρανος ἱπποβό[του]·
[αἰ]ζητοῖς δὲ λιπόντα ποθὲν προσήκοντα ἄγευς
4 [εἰ]νεκεν Ἑλλάνων στέργε φιλο[φροσύνης]·
[π]ολλὰ δὲ κ[αὶ] ἰσχυροῖσι [προ]καμῶ[ν] πάτρης ἐπὶ πλήθει
Θραικῶν Μαιω[τῶν] τ' Ἀρεῖ ὅπιν κίδα[σεν]·
5 υἱεῖς δ' ἐξήκο[ν]τα κόρας ἴσας τε ἔφυσεν,
8 θ[ε]ρ[ε]ψ[ας] δ' ἀντί[ν]υ τοῦ παιδὸς Ἰδ[ανθέμους?]

776. Nikonion. Honorary inscription for an emperor?, Roman Imperial period. Fragment of a marble plaque. Ed.pr. V.P.Alekseev, *VDI* 241 (2002.2) 64/65 no. 10 (dr.; in Russian; English summary), who tentatively interprets it as a dedication to Hadrian, set up in 117 A.D. (or 124 A.D.), when Hadrian was honored in Tyras and Pantikapaion (*CIRB* 48).

[-----]OAI[-----]

[-- Σ]εβαστο[-----]

[--]ΑΓΙΩΘΕΝ[-----]

4 [--]. ἐκ τῶ[ν] ιδίων?

[1. The first letter may be a Θ, Avram] || 2. [Σ]εβαστό[υ] or [Σ]εβαστό[ν], ed.pr. [the last letter on the dr. may be the left half of a lunate omega (cf. L. 4): [Σ]εβαστό[ν]?; perhaps a dedicatory formula of the type [ὕπερ ὑγείας κατὰ τῶν κυρίων Σ]εβαστό[ν κατὰ]; in that case the emperors may be Septimius Severus and Caracalla or Caracalla and Geta; the letter forms suggest a date in the Severan period, Avram]. || 3. Ἀγισθεν., ed.pr. [impossible, Avram; possibly misread (no ph.); Καλεισθέν[ης] or [Π]λεισθέν[ης]?, Chaniotis].

777. Nikonion. Incertum, 5th/4th cent. B.C. Lead tablet inscribed on both sides. Briefly mentioned by V.P.Alekseev, *VDI* 241 (2002.2) 64 (dr.; in Russian; English summary) [a defixio or a private letter, as the use of lead and the participle of δέομαι in L. 3 suggest, Chaniotis].

A: [- -] I A N O O Z [- - -] B: [- - -] A A T [- - -]
 [- - -] Ω I E A O O N [- - -]
 [- - -] Σ δ ε ο μ ε [- - - -]
 4 [- - - -] I K P [- - - -]

778. Nymphaion. Inscribed rings, 1st/2nd cent. A.D. Two rings found at Nymphaion (catacombs 18 and 20) in 1974; now in the Ermitage. Ed.pr. O.J.Neverov, *Archeologia (Warszawa)* 46 (1995) [1996] 75 nos. 44/45 (ph.): 1) Καλῆ (bronze ring with cornaline plate; inscribed on the plate; 1st/2nd cent. A.D.); 2) Χαρά (silver ring, 1st cent. A.D.).

779. Nymphaion. Graffito on a cup, ca. 450-400 B.C. Attic drinking cup found in 1868 by Franz Briller in a grave in Nymphaion; an inscription engraved after firing on the lower surface of the foot; now in the Ashmolean Museum. Mentioned by M.Vickers, *Scythian Treasures in Oxford* (Oxford 1979) 40 (ph.). Ed.pr. K.Nawotka, *Archeologia (Warszawa)* 51 (2000) [2001] 131 (ph.), who interprets the text as the owner's name in the genitive; Αχαξη is an unattested non-Greek name [a name in the nominative, *LGNP* IV, s.v., with reference to *Corpus Vasorum Antiquorum* Oxford 139 no. 2, Chaniotis]; Αχαξης

780. Nymphaion. Graffiti and dipinti on vases, 5th cent B.C.-2nd cent. A.D. 172 graffiti and 69 dipinti on vases were found at Nymphaion from 1993 to 1997. Ed.pr. K.Nawotka, *Archeologia (Warszawa)* 49 (1998) 85-98 nos. 1-242. For reasons of space we do not reproduce the catalogue. N. interprets the graffiti as dedications (1), numerical notations (2-13; acrophonic: 2-4), funerary texts (14-17) [these texts are not funerary, although the vases were found in the cemetery; three of them consists of the same abbreviated name (14-16=2; an owner's mark?), the fourth is a sympotic greeting (17=3), Chaniotis], and abbreviated names and other unidentified graffiti, usually consisting of one or two letters (19-173); no. 18 is a loom weight (our lemma no. 782). The dipinti usually consist of single letters or abbreviations (174-242). We present a selection of texts: 1) Δη. Δη. (86 no. 1; ph.; black-glazed plate with four holes); 2) Βατ. (87 nos. 14-16; ph.;

the same graffito on the foot of three drinking vases); 3) χαίρε (87 no. 17; ph.; 5th cent. B.C.; jug) 4) Γλυ. (88 no. 32; plate; inscribed before firing); 5) Εισι. (88 no. 38; ph.; foot of vase; 4th cent. B.C.); 6) Εστ. (88 no. 41; ph.; foot; after 3rd cent. B.C.); 7) Μ Νεο. (89 no. 55; ph.; foot of bowl; 4th cent. B.C.); 8) Νικ. (89 no. 61; ph.; foot of bowl); 9) ΑΙΛΟΝ (90 no. 90; ph.; rim of bowl); 10) Απ. φίλη (91 no. 94; ph.; amphora; 1st/2nd cent. A.D.); 11) Αττ. (91 no. 95; amphora; 1st cent. A.D.); 12) [ἀνέ]θηκε[---] (91 no. 111; ph.; amphora); 13) 'Πολ. Α. (92 no. 116; amphora; the first four letters in a monogram); 14) Μνα. (93 no. 132; ph.; amphora; Hellenistic); 15) [---]ουλον (93 no. 142; ph.; two sherds of a neck; Roman Imperial period); 16) [---] Σαρδ[---] (93 no. 148; ph.; sherd; Hellenistic); 17) ΕΙ ἑλᾶται Ι.ΥΚΑΙ (96 no. 198; ph.; neck of Chian amphora with dipinto; 4th cent. B.C.); 18) Θρα. (96 no. 206; amphora); 19) 'Ιου. (96 no. 208; Mendeian amphora).

Edd.pr. D.E.Čistov - K.Domzalski, *art.cit.* (cf. our lemma no. 781) 124-133 (ph.; dr.), present graffiti and dipinti on vases found in pottery dumps in Sector N (4th cent. B.C.-2nd cent. A.D.). Most graffiti consist of single letters, numerals and abbreviations. Some of them are on amphoras of Chios (192, 231), of Thasos (116), and of unknown provenance (1, 16, 238, 335), and on Pontic terra sigillata (8, 84). Most dipinti are on amphoras of Herakleia Pontica (117, 138, 140, 146, 148/149), Mende (34, 49, 104, 153, 203, 243), Chios (35, 101, 119/120, 150-151, 192-199, 230, 241/242, 249), Thasos (118, 201/202, 236, 250), and the Bosporan area (237) as well as on amphoras of unknown provenance (29, 77, 106, 283, 306, 335). The legible texts usually consist of single letters and abbreviations. We present a selection of texts: 20) Π[ίε, ε]ὑφραίν[ου] (126 no. 111; dipinto on a beaker; dr.; ph.; 2nd/3rd cent. A.D.); 21) Πε[---]ΘΔ (128 no. 201; dipinto on a Thasian amphora; dr.; Hellenistic); 22) Α: [---]ΣΟΤ[---] Β: [---]ΕΤΟ (p. 129 no. 243); dipinti under the two handles of a Mendeian amphora; B: Σιστρίστυμ; dr.; 4th cent. B.C.); 23) ΕΕνΡΙΝ[---] (130 no. 269; graffito on a black glass vessel; dr.; Roman Imperial period).

1. Δη(μήτρι) rather than δη(μόσιον), ed.pr., who points out that the plate was intended to be hanged as an ex-voto [or to serve as a label for a dedication; cf. our lemma no. 977 || 5. a theophoric name (Εἰσι- for 'Ισι-)? || 6. probably 'Εστιαῖος or sim., Chaniotis] || 14. Μνά(γρος) or Μνά(κης), ed.pr. || 15. perhaps a name ([Π]ουλον, [Μέδ]ουλον, [Ποῦπ]ουλον), ed.pr. || 16. Σάρδ[ος]? ed.pr. || 17. the dipinto indicates the content of the vase (olives), ed.pr. || 20. Π[...].ΥΦΡΑΙΝ[...], ed.pr. [πίε, ε]ὑφραίν[ου]; for the expression cf. *SEG* XLV 1686; for similar wishes on beakers cf. *SEG* XLVII 1259; LI 1485, 2231/2232, 2242; our lemmata nos. 1164(1), 1921(2-4), 2125(12, 32, 34) || 21-23. we read the text from the dr.; the first letter in 21 L. 2 may be a O, Chaniotis].

781. Nymphaion. Amphora stamps, 4th-3rd cent. B.C. Large quantities of trade amphoras were found in pottery dumps in Sector N at Nymphaion (cf. our lemma no. 780). Edd.pr. D.E.Čistov - K.Domzalski, *Archeologia (Warszawa)* 52 (2001) [2002] 97-138 (ph.; dr.). For reasons of space, we do not reproduce the catalogue, but only give the personal names that appear on stamps (133-136). **Herakleia Pontica** (35 pieces; 4th cent. B.C.): Ἀκρονος, Ἀρχέλας, Ἀρχέστρατος, Δαμάτριος, Δεινο., Δέρκετος, Εὐγετίων, Εὐπάμων, Εὐωπίδας, Θε., Ἡρακλέδας (sic), Ἥρις, Καλλίας, Κύρος, Μολοσσός, Ὀναςος, Πα., Σιλανός, Τιμάσανδρος, Χι., Ωφέλιων. **Rhodes** (2 pieces, 3rd/2nd cent. B.C.): Δωρι., Σιστρίστυμ.



Sinope (8 pieces; ca. 260-220 B.C.): ἀστυνομούντος Ἰκεσίου τοῦ Ἀντιπάρχου, Ἡφαιστί(ω)νος (tab. 6.1) [Ἡφαιστίος, Avram], ἀστυνόμ[ου] Μικρίου τοῦ[ῶ] Ἀρισταγόρου, [Ἀγάθ]ων (tab. 6.2), [ἀστυ]νομούντος [--]νόστου [--] (tab. 6.3), ἀστυνομούντος Μνήσιος τοῦ Φορμίωνος, Ἀγάθων (tab. 6.9). **Thasos** (13 pieces; ca. 390-350 B.C.): Ἀθηνα., Ἀθηνόδωρος, Ἀρισταγόρης, Διάρης, Ἡράκλειτος, Ἡροφῶν, Θρασωνίδης, Καλλιφῶν, Κίρων, Κλεοφῶν, Λεύκων, Λεωγ., Φεΐδιππος.

Stamped amphora handles were also found at a rural settlement at Geroevka, 3 km south of Nymphaion. Mentioned by V.N.Zin'ko, *Archeologia* (Warszawa) 47 (1996) 88-89 (dr.). Edd.pr. N.F.Fedoseev - V.N.Zin'ko, *Archeologia* (Warszawa) 48 (1997) 55-60. We list the personal names which appear on the better preserved pieces. **Herakleia Pontica** (36 pieces; 4th cent. B.C.): Ἀλκέτας, Ἀμφίτας, Ἀνδρόνικος, Ἀπολλώνιος, Ἀριστοκλῆς, Ἀρχέλας, Ἄττης, Δαμάτριος, Δαμοφῶν, Διονύσιος, Εὐκλείων, Ἡρακλείδης, Θεογένης, Ἰαροκλῆς, Καλλίας, Καρακούδης, Κερκίνος, Λύκων, Λυσίθεος, Μαλάκων, Μερκένας, Μίκκος, Μῦς, Σατυρίσκος, Σάτυρος, Σκύθας, Στύφω, Φίλιππος. **Sinope** (13 pieces; ca. 370-270 B.C.): ἀστυνόμοι: Αἰσίνης, Ἀπολλοδόωρος, Ἐνδημος, Θεουπέιθης, Ἰστιάιος, Μνήσις, Φιλόνικος, Φόρβας; potters: Ἀρχεπτόλεμος, Ἀττάλος, Ἰάραξ, Καλλισθένης, Νίμαξ, Ποσειδώνιος. **Thasos** (14 pieces; ca. 370-350 B.C.): Ἀμύντωρ, Δαμάσσης, Δημάλκης, Ἰππίδης, Νύμφων, Μέλιος, Πανσανίης, Τιμησικλῆς.

781 bis. Nymphaion. Inscribed loom weight, Hellenistic period. Clay loom weight inscribed after firing. Ed.pr. K.Nawotka, *art.cit.* (our lemma no. 780) 87 no. 18 (ph.): Σ

782. Nymphaion. Stamped tiles, 4th cent B.C. Five stamped tiles found in pottery dumps (cf. our lemma no. 781). Edd.pr. D.E.Čistov - K.Domzalski, *art.cit.* (cf. our lemma no. 781) 124-133 (ph.; dr.); nos. 1-4 are Bosporan, no. 5 is from Sinope: 1) [βα]σιλι[κ-] (124 no. 24); 2) [Ἄ]πο. (124 no. 28); 3) Η[--] (124 no. 45); 4) [---]δου (124 no. 46); 5) [---]πο[---]στν[---] (125 no. 59).

Stamped tiles were also found in a rural settlement at Geroevka, 3 km south of Nymphaion. Mentioned by V.N.Zin'ko, *Archeologia* (Warszawa) 47 (1996) 88-89 (dr.). Edd.pr. N.F.Fedoseev - V.N.Zin'ko, *Archeologia* (Warszawa) 48 (1997) 56 and 58/59; nos. 6-10 are from Sinope, nos. 11-18 are Bosporan (ca. 375-350 B.C.): 6-10) ἐπ' Ἀρίστανος ἰ ἀστυνόμου eagle, dolphin ἰ Νευμηνίου (58 nos. 40-43); 11-16) Ἀπολ. (59 nos. 55-56); 17) Ἀπ(ολλ.) (59 no. 61); 18) ΜΤ (59 no. 62).

[5. Perhaps [ἀ]στν[νόμου]μοῦντος, Chaniotis.]

783. Olbia. Palaeography of the early stone inscriptions. J.G.Vinogradov, in *ANAXAPEIS* -- (cf. our lemma no. 788) 6-12 (in Russian; dr.), discusses the evolution of letter forms on stone inscriptions of Olbia to the end of the 5th cent. B.C. He distinguishes several periods, providing examples for each one of them: I.1 (mid-6th cent. B.C.): *I.Olbiae* 103; I.2

(ca. 525-500 B.C.): *IOSPE* I² 215 and *I.Olbiae* 63 (A = *IOSPE* I² 273); II (ca. 515-485 B.C.): *IOSPE* I² 212/213; *I.Olbiae* 62 and 64; III.1 (ca. 485-475 B.C.): *IOSPE* I² 270; *I.Olbiae* 1 and 167; III.2 (ca. 475-450 B.C.): *IOSPE* I² 164 and 172; *I.Olbiae* 111; IV.1 (ca. 450 B.C.): *IOSPE* I² 208 and 307; *I.Olbiae* 55; IV.2 (ca. 450-425 B.C.): *I.Olbiae* 56+57, 58/59, 104-106, perhaps also 60/61; *IGDOP* 5 = *SEG XXXI* 701; V (late 5th cent. B.C.): *I.Olbiae* 2 A/B. V. argues that the stoichedon style first occurred in Olbia under Milesian influence during the period IV.1, before becoming more frequent during the period IV.2 because of close relations with Athens.

784. Olbia. Religion and calendar. In an overview of the development of the Western Temenos, A.S.Rusjaeva, in *The Cauldron of Arianas* 93-116, mentions the following texts [we provide the references to corpora, Chaniotis]: *SEG XLII* 709; *IGDOP* 58, 71, 81, and 99; *I.Olbiae* 65; our lemma no. 788(1-8, and 11) [cf. A.S.Rusjaeva, *Religija Pontijskikh Ellinov v antičnuju epokhu* (Kiev 2005) 204-261, Avram]. Ead., *VDI* 245 (2003.2) 112-117 (in Russian; English summary), summarizes the state of research concerning the calendar of Olbia. See also our lemma no. 760 bis. In a discussion of the history of the temple of Achilles in Leuke, near Olbia, ead., *ACSS* 9 (2003.1) 1-16, refers to (*IOSPE* I² 325/326). S.B.Bujskikh, in *ANAXAPEIS* -- (cf. our lemma no. 788) 34-43 (in Russian), presents a panorama of archaeological research at Bejkuš (territory of Olbia) [cf. *SEG LI* 969] and briefly comments on graffiti concerning Achilles' cult [cf. id., in J.Hupe (ed.), *Der Achilleus-Kult im nördlichen Schwarzmeerraum vom Beginn der griechischen Kolonisation bis in die römische Kaiserzeit* (Rahden/Westf. 2006), which will be summarized in *SEG LVI*, Avram].

785. Olbia. Award of proxeny to a man from Kalchedon, ca. 350-325 B.C. Fragment of a marble plaque found near the temple of Apollo Ietros in the Western Temenos. Edd.pr. A.Rusjaeva-A.V.Odrin, *Arkheologija* (Kiev) (2003.3) 41-49 (in Ukrainian; English summary), who restore the text on the basis of many similar texts. Edd.pr. collect the evidence for the relations between Kalchedon and the Black Sea region: the possible participation of Kalchedon in the foundation of Mesambria; a proxeny for two Kalchedonians in the Bosporan Kingdom (*IOSPE* II 2 = *CIRB* 2, where [Καλχ]ηδόνας, instead of [Χαλκ]ηδόνας, should be restored; the relations between Histria and the oracle at Kalchedon [see also *SEG L* 682 and 691, Avram]; the possible mention of a proxenos from Olbia in *I.Kalchedon* 4 ([Ὀλβιανός? τῶν πρὸς] Ὑπαννί; cf. J.G.Vinogradov, *Pontische Studien* [Mainz 1997] 337: [Ὀλβιοπολίτης πρὸς] Ὑπαννί) [for Ὀλβιανός cf. *FgrHist* 804 (Διονύσιος ὁ Ὀλβιανός; possible also [Βορυσθεν(ε)ίτης πρὸς] Ὑπαννί), Avram].

[Ἀγαθῇ Τύχη]·
[Ὀλβιοπολίται ἔδωκαν]
[-- ca. 8-10 --] [ἰ]κου Καλχη-
[δονίω] αὐτῶι καὶ ἐγγό-
[νοις πρ]οξενίαν [καὶ] πο-

4 [λίτει]αν ἀτέλειαν [πά]-
[ν]των χρη[μ]άτων
[ὧ]ν ἂν [αὐτοὶ εἰσά]-
[γωσιν] κτλ.]

6: [ὧν ἂν] αὐ[τοῖς], edd. pr.: [[ὧ]ν ἂν [αὐτοῖς], on the basis of the ph., Avram].

786. Olbia. Dedication to Achilles Pontarches, 2nd cent. A.D. *IOSPE* 12 134. S.R.Tokhtas'ev, in *ANAXAPEIS* -- (cf. our lemma no. 788) 155-156 no. 1 (in Russian), suggests reading ἱερατεύοντος Μουκουνα Κύρου (Μουκουνακύρου, *IOSPE*). Adjoining Μουκουναγος as a parallel (*IOSPE* 12 129 LL. 6/7), he suggests an Iranian origin for the names Μουκουνα and Μουκουναγος and comments on other Iranian names in Olbia in the Roman Imperial period. [Therefore, Μουκουνακύρος in *LGPN* IV is a ghost name, Avram.]

787. Olbia. Epitaph of Oulios from Elea, ca. 450-425 B.C. *SEG* LI 976. L.Vecchio, *art.cit.* (cf. our lemma no. 1114) 256/257, discusses the epitaph of Οὔλιος, with some reservations about J.G.Vinogradov's view that the honorand was an itinerant physician; the name Oulios is no compelling evidence that the bearer was a physician; Eleatic influence in the diffusion of Orphism in this area is highly hypothetical; many 'non-medical' Eleatans are attested abroad, especially on Delos [see also our lemma no. 811], among them an Ἀρίστων (*EAD* XXX 332) [the name played a key-role in Vinogradov's argument: see *SEG* LI].

788. Olbia. Graffiti with dedications to Apollo, ca. 550-400 B.C. Edd.pr. J.G.Vinogradov - A.S.Rusjaeva, in M.I. Zolotarev (ed.), *ANAXAPEIS. Pamjati Jurija Germanoviča Vinogradova (Khersonesskij sbornik 11; Sevastopol 2001)* 134-142 (in Russian; ph.; dr.), (re)publish graffiti relating to the cult of Apollo in the Western Temenos of Olbia; nos. 8, 10/11, 13, 16, 18-23 are inedita. [The authors do not give references to *IGDOP* or *SEG*; we have tried to identify the inedita and the published texts based on the ph. and on references to the earlier (almost exclusively Russian) bibliography; for the texts included in *IGDOP* we give the date suggested by the authors; we give only texts that have never been presented in *SEG* or were not included in *IGDOP*; cf. our lemma no. 784, Avram]: 1) 134 no. 1 = *IGDOP* 57 (ca. 525-500 B.C.); 2) [Ι]ητῆρ (134 no. 2 = A.S.Rusjaeva, *VDI* 177 [1986.2] 43; ph.; fr. of a polychrome antefix with gorgoneion; ca. 525-500 B.C.); 3) Ἰητ[ρῶι or -ρῶ] (134-136 no. 3 = A.S.Rusjaeva, *art.cit.* 43; ph.; fr. of a polychrome akroterion; ca. 550-500 B.C.); 4) 136 no. 4 = *IGDOP* 59 (late 6th/early 5th cent. B.C.); 5) 136 no. 5 = *IGDOP* 56 (ca. 600-550 B.C.); 6) [Ι]ητῆρ (136 no. 6 = A.S.Rusjaeva, *art.cit.* 42; ph.; fr. of a Rhodian-Ionian dish; ca. 580-560 B.C.); 7) Ἰητ[ρῶι or Ἰητ[ρῶι] (136 no. 7 = A.S.Rusjaeva, *art.cit.* 42; ph.; fr. of a Rhodian-Ionian krater; ca. 580-560 B.C.); 8) Ἀναπέρρης Ἀναχόρσοσ Εκ(ο)λότης Ἀπ(δ)άλλωνι Βορήϊ μέλι πατρ[ῶιον?] ἀνέθηκεν] (136/137 no. 8; fr. of the neck of a Klazomenian amphora; ca. 575-525 B.C.); 9) 137 no. 9 = *IGDOP* 83 (ca. 550-525 B.C.); 10) Ἀπόλλωνι Βορήϊ (137 no. 10; fr. of an Athenian black-figure amphora; ca. 525-520 B.C.); 11) Ἀπόλλωνος τῶγιννα[ῖο] (137/138 no. 11; two joining frs. of an Attic black-figure cup; ca. 500-450 B.C.); 12) 138 no. 12 = *IGDOP* 99 (ca. 475-450 B.C.); 13) Ἀπόλλων[ι] (138 no. 13; fr. of an Attic black-figure cup; ca. 525-500 B.C.); 14) Ἀπόλλ[ωνι + epithet + name of dedicant ἀνέθηκεν] (138 no. 14 = A.S.Rusjaeva, *Religija i kulty antičnoj Ol'vii* [Kiev 1992] 30 [cf. *SEG* XLII 709]; fr. of an Attic black-glazed cup; ca. 500-475 B.C.); 15) Σαῖτυλο(ς) Ἀπόλλωνι [---] (138 no. 15 = A.S.Rusjaeva, *op.cit.* 30; ph.; base of a black-glazed cup; ca. 450 B.C.); 16) [--- ἀν]έθηκε τόπολλωνι (138 no. 16; two joining frs. of an Attic black-figure or black-glazed cup; a graffito on the bottom; ca. 525-500 B.C.); 17) τόπολλωνι (138 no. 17 = A.S.Rusjaeva, *op.cit.* 30; ph.; fr. of a black-glazed cup; 5th

cent. B.C.?); 18) [---]ος Ἀπόλλ[ωνι] (138/139 no. 18; fr. of a black-glazed cup; 5th cent. B.C.); 19) Ἀπόλλ[ωνι] (139 no. 19; fr. of a black-glazed cup; 5th cent. B.C.); 20) ΑΠ (139 no. 20; fr. of a Rhodian-Ionic dish; ca. 580-560 B.C.); 21) Ἀπόλλ[ωνι] (139 no. 21; fr. of the neck of a jug; ca. 500-450 B.C.); 22) Ἀπόλλω[νι] (139 no. 22; fr. of the mouth of a jug; 5th cent. B.C.); 23) [Απ]όλλ[ωνι] (139 no. 23; fr. of an Attic black-glazed cup; ca. 500-450 B.C.).

8. Ἀναχόρσοσ, sc. Ἀνάχαρσις; the name of the legendary Scythian sage is attested six times as a personal name in Athens, edd.pr. [cf. *LGPN* II, Avram]; A.S.Rusjaeva, *art.cit.* (cf. our lemma no. 784) 97, points out that J.G.Vinogradov believed the dedicant, Anaperres, to be the son of the sage Anacharsis; Εκ(ο)λότης(ς) or Σε(ο)λότης(ς); cf. Σκόλοτοι (Hdt. 4.6.2); in fine, or πατρ[ῶιον], edd.pr. || [to the Olbian inscriptions that attest Apollo's epithet (e.g., *IGDOP* 93; *SEG* XXXVI 694: Νυκτεφόρος Βορέω), *I.Histriae* 97 may now be added; for an improved reading (Βορέω) and interpretation, see I.Birzescu in P. Alexandrescu et alii, *Histria VII. La Zone Sacrée d'époque grecque* (Bucharest - Paris 2005) 126, Avram] || 11. sc. τῶι Αἰγινά[ῖο] (or τῶγιννα[ῖο] or -τω); cf. Ἄρτεμις Αἰγινία (Paus. 3.14.2), edd.pr. [read τῶ Αἰγινά[ῖο], in the genitive || 12. the edd. should have consulted L.Dubois in *IGDOP* for these texts; the first graffito (AZMΘ) is interpreted as an abbreviated date (cf. *SEG* XXX 977: (ἐν τῷ) α' (καὶ) ζ' μηνός) Θ(αργηλιώνος), although such abbreviations are attested only very late (*IGDOP* p. 163); in the second graffito the edd. read Ἀνδόκτιος (rather the genitive of the female name Ἀνδοκίς, *IGDOP* p. 161), Avram] || 14. [ἀνέθηκεν: Ἀπόλλ[ωνι], edd. [rather Ἀπόλλ[ωνι + epithet + name of dedicant ἀνέθηκεν] (because of the interpunction and the absence of a euphonic -n), Avram] || 15. Σαῖτυλο(ς), edd. [Σαῖτυλος (*LGPN* IV, s.v., with further bibliography) || 18. rather Ἀπόλλ[ωνι] (ph.), Avram] || 20. the abbreviated name of Apollo, edd.pr. [no ph.; probably Late Wild Goat Style, Avram].

789. Olbia. Graffito naming Achilles, ca. 500 B.C. Fragment of a black-glazed cup; a warship and a name were incised after firing. Ed.pr. V.P.Alekseev, *VDI* 245 (2003.2) 40/41 (ph.; in Russian), who interprets the text as a dedication to Achilles: Ἀχιλ[λε-]

790. Olbia. Bronze weights, ca. 350-200 B.C. V.V.Krapivina, in *The Cauldron of Ariantas* 117-130 (ph.), presents a catalogue of bronze weights found in Olbia. They have various shapes (rectangular, square, oval, rounded, conical, trapezoid, spheroid). The inscribed specimens give the name of the city [Ὀλβιο(πολιτῶν)] and of the ἀγορανόμος. Her catalogue includes both published weights and inedita (3-5, 7, 9, 12/13). Their weight corresponds to 4 drachmas (3), 8 drachmas (4), 10 drachmas (5), 1/8 mna (8-12), and 1/4 mna (13/14, 16/17) in the Euboian/Attic system of standards. According to K.'s relative chronology, the earliest group is represented by nos. 4, 11/12, 14/15 (late 4th cent. B.C.), followed by weights with Apollo Delphinios (nos. 6-8, 13) and, later, with a dolphin (nos. 3, 5, 9/10, 16/17): 1) δέξ(α) ὀβο(λοῖ) (6); 2) Ἀριστο. Ὀλβιο. (8; Demeter/dolphin; A.L.Bertier-Delgard, *Popravki obščego kataloga monet P.O.Buračkova* [Moscow 1907] 4); 3) Ὀλβιο. ΟΕΥΚΑΙΠΙΟΥΣΚΑΕΙ[...JANA[...]] (9; dolphin); 4) Ὀλβιο. (11; ph.; eagle on dolphin); 5) Ὀλβιο. Κριτοβού(λου) (12; dolphin); 6) Ὀλβιο. | Χαρινάου(του) (p. 121; dolphin; P.O.Karyškovskij, *Monetnoe delo i deneznoe obrašćenie Ol'vii* (6 v. do n.e.-4 v. n.e.) [Odessa 2003] fig. 4.2); 7) Ὀλβιο. | Διονου(σίου?) (13; dolphin; 1/8 mna); 8) Ὀλβιο. | Ἀπο(λλ.) (obverse) || Te. (monogram; reverse) (14; ph.; dolphin;

V.V.Krapivina in V.A.Anokhin et alii [edd.] *Issledovanija po antičnoj Severnogo Pričernomor'ja* [Kiev 1980] 86, 90; 9) Όλβιο. Ι Φιλω(ν.) (15; dr.; dolphin and Demeter?); 10) Όλβιο. Ι Κριτοβού(λου) (obverse) ΙΙ "Φ" (reverse) (16; dolphin; Bertier-Delgard, *op.cit.* 1); 11) Όλβιο. (obverse) ΙΙ ΧΙ (reverse) (17; ph.; Apollo and arrowhead; Krapivina, *art.cit.* 86, 90); 12) Όλβιο. (18; probably cast in the same mould as no. 10); 13) Όλβιο. Ι Άριστο. (20; ph.; dolphin and the countermark ΠΟ above its tail); 14) Όλβιο. (obverse) ΙΙ ΓΗ (lateral side) (21; ph.; Apollo and arrowhead; Krapivina, *art.cit.* 86, 90); 15) Όλβιο. (p. 125; Demeter; Karyškovskij, *op.cit.* pl. CXV); 16) Όλβιο. Ι Κριτοβού(λου) (22; ph.; dolphin; Krapivina, *art.cit.* 86, 90); 17) Όλβιο. Ι Άριστο. (obverse) ΙΙ ΕΥ (reverse) (23; ph.; dolphin; Krapivina, *art.cit.* 86, 89).

[We complete the names in nos. 5-10 and 16 ΙΙ 5. see *LGPV* IV, s.v., referring to L.I.Khuistova, *Arkheologiya i istorija Bospora* (Simferopol 1966) p. 65 and *BE* (1990) no. 508 ΙΙ 6. cf. *LGPV* IV, s.v. ΙΙ 9. Φιλω(νός) or Φιλω(νίδου), Chaniotis ΙΙ 11. reverse, +Ι, Κ. [or ΧΙ or ΙΧ, Chaniotis ΙΙ 13. the countermark may be connected with the agoranomos Πο(σίδειος), Κ. ΙΙ 17. reverse, perhaps the agoranomos Εϋ(μενος), Κ. [Εϋ(μένης), Chaniotis].

791. Olbia. Thasian amphora stamp, ca. 395-380 B.C. Thasian amphora handle allegedly from Olbia; now in the John G.White Collection in the Cleveland Public Library. Ed.pr. P.A.Iversen, *ZPE* 145 (2003) 140 (ph.): Μνημέ(ας) Ι Θασίω(ν) Ι Θρασω(νίδης)

792. Panskoye. Dedication to Herakles, ca. 300 B.C. Bell-shaped ritual vase made in Chersonesos Taurica with a red dipinto; found in a monumental building in Panskoye near a limestone relief representing Herakles. Ed.pr. V.F.Stolba in *Panskoye* I.1 229 no. H 1 (ph.): Η(ρ)ακλεί(ν) or Η(ρ)ακλέους).

793. Panskoye. Graffiti and dipinti. 80 fragments of vases (H 1-26, 28, 30-79) and astragaloi (H 27, 29) with graffiti (H 2-41, 79) and dipinti (H 1, 42-78), found in a monumental building in Panskoye. Ed.pr. V.F.Stolba in *Panskoye* I.1 229-244 (ph.). In addition to two dedications (H1 = our lemma no. 792 and H2 = *SEG* XXXVIII 755: ιερὰ Σαβάζιου ['dedicated to Sabazios', not 'the sacred kylix of Sabazios', Chaniotis]), the texts consist of abbreviated names ('owners' marks': H 3-33; 'client names': H 42-72), numerical and commercial marks (H 33-41; 39-41 seem to be prices; undetermined: H 73-79). For reasons of space we present only a small selection of texts: 1) Άπη. (H 7; Chersonesan transport amphora; ca. 300-270 B.C.); 2) Ηρακ. (H 21; Chersonesan transport amphora; ca. 320-270 B.C.); 3) [...] Ι Η Ι Ηπο. (H 22; foot of kantharos; ca. 320-270 B.C.); 4) Θεοκ. (H 24; foot of kantharos; ca. 320-310 B.C.); 5) Κρα. (H 26; neck of transport amphora; ca. 320-270 B.C.); 6) Πρω. (H 31; fish-plate; ca. 350-325 B.C.); 7) δομόσ(ιον) (H 32; plate of kantharos; ca. 300 B.C.); 8) ΒΙC (H 52; Chersonesan transport amphora; ca. 320-270 B.C.); 9) Εϋφ. (H 64; Chersonesan transport amphora; ca. 320-270 B.C.).

1. Perhaps the name Άπήμαντος, ed.pr. ΙΙ [2. cf. 'Ηρ. (H19) and 'Ηρα. (H20), Chaniotis ΙΙ 4. Θεοκλής or Θεοκύδης, ed.pr. ΙΙ Βισ. (e.g., Βισθάς) or rather Β. 'Ισ., ed.pr. (related dipinti: H 46-51, 53-59).

794. Panskoye. Stamped tiles, ca. 360-340 B.C. 9 fragments of stamped Sinopean tiles found in a monumental building at Panskoye. Edd.pr. V.I.Kac et alii in *Panskoye* I.1 102/103 nos. A8-9 (ph.; no letters preserved on A9). They preserve the names of the άστυνόμοι Διόφαντος (A1-4), 'Ιστιαῖος (A5-7), and Πρ[---] (A8) [perhaps Πρ[ωταγόρης] (cf. J.B.Brašínskiy in *O'rija* [Moscow-Leningrad 1964] 311 no. 39 (group II), Avram) and of the potters Νευμήνιος (A1, 5-7) and Ποσειδώνιος (A2-4).

795. Panskoye. Amphora stamps, 4th-3rd cent. B.C. 141 fragments of stamped amphoras found in a monumental building at Panskoye. Edd.pr. V.I.Kac et alii in *Panskoye* I.1 111-125 nos. Ae 1-141 (ph.). We record only ethnics and personal names of magistrates and potters. **Chersonesos in Tauris** (Ae 1-99; ca. 325-272 B.C.): Άστυνόμοι: Άλέξανδρος, Απολλῶς Χορειοῦ, Απολλῶνιος, Βάθυλλος, Διοσκουρίδας, Εὐκλείδας, 'Ηράκλειος, 'Ηρόδοτος Άθα., Κοτυτίων Αρίστωνος, Κράτων, Εἰάνθος, Πρύτανις Αρίστωνος, Σώκριτος, Σάπολις. Monograms: Εὐα., 'Ηρ., Πα. **Sinope** (Ae 100-113; ca. 350-275 B.C.): Άστυνόμοι Δ[...][ο-], 'Ηραίστιος, Θεωδωρίδης, Θευπείθης, 'Ιστιαῖος, Μικρίας, Μνησικλῆς, Πυθοκλῆς. Potters: Απολλῶνιος, Άρχεπτόλεμος, Άτους (gen. Ατοῦος), Δημήτριος, Θῶς (gen. Θυός), Καλλισθένης, Ποσειδώνιος, Πυθέας, Τεύθρας, Φιλοκράτης. **Amastris** (Ae 114/116; ca. 300-275 B.C.): Ethnic Αμάστριος. **Herakleia Pontica** (Ae 117-132; ca. 375-350 B.C.): Magistrates: Διονύσιος, Θεόξενος, Κόας. Potters: Εὐρύδαμος, 'Ηρακλείδας, Κερ., Σώτηρ. **Thasos** (Ae 133; ca. 300-275 B.C.): Βίων Θασίων. **Indeterminable workshops** (Ae 134-141): Άντιόχος, Σάγγαρις. Monograms: Πα., Τιβ., Φρ. or Φορ.

795 bis. Pantikapaion. Cult of Artemis Ephesia. S.R.Tokhtas'ev, in *ANAXAPΣE* -- (cf. our lemma no. 788) 156-157 no. 2 (in Russian), comments on the dative forms Αρτέμι Έφεσείη and Έφεσήηη used in *CIRB* 6a and in other dedications to Artemis Ephesia in this region.

796-799. Pantikapaion. Grants of citizenship and proxenia, ca. 389-300 B.C. Four stelae. Edd.pr. J.G.Vinogradov, V.P.Tolstikov, F.V.Šelov-Kovedajev, *VDI* 243 (2002.4) 58-75 (ph.; in Russian), with ample historical commentary and a list of similar grants (71/72). See also our lemmata nos. 799 bis and 801.

796: 58-60 (ph.). Grant of citizenship and proxenia by Pairisades I to Hephaistios of Kromna, ca. 349-311 B.C. Two joining fragments of the upper part of a marble stela.

[Π]αιρισαδής καὶ καί-
[δ]ες Ἡφαιστίῳ Ἰμπο-
[κρ]άτους Κρωμνίτη
4 [πρ]οξενίαν ἔδωκαν

[καί] πολιτείαν καὶ
[ἀτ]έλειαν πάντων
[χρ]ημάτων ἐν [παντὶ]
8 [Βοσπόρῳ] -----]

3. Another Κρωμνίτης in Pantikapaion is Κρόνιος Π(ι)οσειδεωνίος (CIRB 199; ca. 400-350 B.C.) [the ethnic is very rare because Kromna was renamed Amastris in 301 B.C.; see IG II² 9094 (Νικήρατος Νικομάχου Κρωμνίτης; ca. 365-340 B.C.); SEG XXII 219 (Αγάθων Κρωμνίτης; Corinth; ca. 325-280 B.C.; cf. LGPN III A, s.v.: Kromna in Corinthia or Paphlagonia Kromna?); P.Hib. 196.12, 29-30 = Prosop.Ptol. X, E1112; cf. Robert, *Ét. anat.* 263 note 2 ([Διον]υσόδωρος Κρωμνίτης); Herakleopolites, ca. 260-258 B.C.); the last example shows that the old ethnic was used privately after 301 B.C., Avram].

797: 60-62. Grant of citizenship and proxenia by Eumelos, 309-304 B.C. Right upper part of a marble stele.

[Εὐ]μηλος καὶ καί]δες
[--- ca. 9 ---]κράτους
[--- ca. 6 ---] ἔδωκ' ἀν πολί-

4 [τείαν καὶ προξενί]αν καὶ
[ἀτέλειαν πάντῳ]ν χρη-
[μάτων -----]

1. One cannot restore [Σάτυρος καὶ καί]δες (i.e., Satyros I, early 4th cent. B.C.), because at such an early date one would expect the genitive [---]κράτεος (L. 2), edd. pr.

798: 62-70. Grant of ateleia by Leukon I to a man from Apollonia, 389-349 B.C. Left part of a marble stele.

[Λεύκων <ὁ>] Σατύρ[ο]
[καὶ παῖδ]ες Ἀπολ-
[--- ca. 10 ---]νομέ-
4 [νεος Ἀπολλ]ων[ι]ά-
[τη] ἀτέλει[αν] ἐ[δ]ω-
[καν πάντ]ων [χρ]η-
[μάτων <καὶ>] ἀτό[ω]
[καί] [ι]
8 [ἐκ]γόνους κ[αὶ] συν[έ]μ[υ]-

[π]ασι τοῖς [τούτῳ]ν
[ἐν] παντὶ Βο[σπόρ]ω[ι]
[καὶ εἶναι] αὐτ[οῖς] ἐγ-
12 [γαίῳν ἐγκ]τησ[ι]ν
[καὶ εἰσπ]λουν καὶ ἑ[κ]-
[πλουν καὶ π]ολέ-
[μου καὶ εἰρή]νης
16 [ἀσυλ]εὶ καὶ ἀσπον-
[δεῖ]

799: 72/73 (ph.). Fragment of a grant, ca. 350-300 B.C. Small fragment of a marble stele: [-----] ἰ [αὐτ]ῶι καί [ι] ἐκγόνοις ἰ πᾶσι τοῖς [τούτου ---]

799 bis. Pantikapaion. Fragment of a grant by a son of Leukon II, late 3rd cent. B.C. Fragment of a marble cult table reused for a public document. Edd. pr. V.P.Tolstikov - J.G.Vinogradov in *Evrasijskie drevnosti* (Moscow 1999) 291-293 (in Russian). Republished by

J.G.Vinogradov et al., *art.cit.* (cf. our lemmata nos. 796-799) 70: [-----] Λεύκωνος κ[αὶ] παῖδ[ες] ἰ τῶι -----] Βοσπορίχου Ἰστριανῶι ἰ ἔδωσαν κτλ.]

800. Pantikapaion. Dedication of a son of Leukon I to Aphrodite Ourania, ca. 389-349 B.C. CIRB 7. S.R. Tokhtas'ev, in *ANAXAPEIS* -- (cf. our lemma no. 788) 157-158 no. 3 (in Russian), suggests the following restoration: [Σπάρτοκος? Λεύκωνος Ἀφροδίτη Οὐρανίη Ἀπατούρου ἰ μεδεούσῃ ἀνέθηκε ἄρχ[οντος] Λεύκωνος Βοσπόρου καὶ ἰ Θεοδοσίης καὶ] βασι[λεῦοντος] Σινδῶν κτλ.] ([ὁ δὲ Λεύκωνος Ἀφροδίτῃ ἰ --- ἀνέθηκε ἄρχ[οντος] Βοσπόρου καὶ Θεοδοσίης καὶ] βασι[λεῦοντος] ---, CIRB). The son of Leukon is either Pairisades I or Spartokos II. The cult of Aphrodite Ourania [Ἀπατού]ρου μεδέουσα is attested in Pantikapaion only in the mid-2nd cent. B.C. (CIRB 75), but a graffito (Αφροδ[---]) attests her cult as early as ca. 520-510 B.C. (T.).

800 bis. Pantikapaion. Inscribed vases of Xenophantos from Athens, ca. 390-380 B.C. SEG L 710. M.C.Miller, in *Essays William Slater* 19-47, discusses the iconography of the lekythos with hunting scene. On the basis of a thorough iconographic analysis of hunting scenes in Greece and the Near East, M. urges that no matter whether the lekythos was made in Athens or Bosphoros [see SEG L 710], its iconography should be seen in an Athenian context. The scene reflects a trend in late 5th-century Athenian art to replace Persians with Arimasps.

801. Phanagoreia. Grant of ateleia by Leukon I, ca. 389-349 B.C. SEG XXXIV 774; XL 638. Republished by J.G.Vinogradov, V.P.Tolstikov, F.V.Šelov-Kovedjajev, *art.cit.* (cf. our lemmata nos. 796-799) 70/71.

[Λεύκων ὁ Σατύρου καὶ καί]-
[δ]ες ἔδωκαν τῶι -----
[τοῦ -----] ethnic καί
[ἐκγόνοις ἀτέλειαν πάντων]
[χρημάτων ἐν παντὶ Βοσπόρῳ]
[καὶ Θεοδοσί]η καὶ προξένους

[καὶ πολί]τας ἐποίησαντο
4 [αὐτοὺς καὶ ἐ]γκτησιν ἔδωσαν
[γῆς καὶ οἰκίας καὶ πολ]έμου
[καὶ εἰρήνης εἰσπλουν καὶ]
[ἐκπλουν ἀσυλ]εὶ καὶ ἀσπον-
8 [δεῖ]

The most significant differences from earlier editions are the restoration of the name of Leukon I (initio) and [καὶ Θεοδοσί]η (L. 2; as in SEG XL 638; [καὶ Σινδῶ]ν, Vinogradov in SEG XXXIV 774).

802. Porthmeion. Graffito with dedication to Parthenos, ca. 500-475 B.C. SEG XLIII 514. This base fragment of an Attic black-glazed bowl, found in a destruction layer, is mentioned in a report on the Archaic phase of Porthmeion by M.J.Vachina in *The Cauldron of Ariantas* 43-45 (ph.).

802 bis. Sosnovka (Kotovskij district, Volgograd). Dedication to Theos Ares Blekours, 2nd/3rd cent. A.D. SEG XXXIV 775. The inscriptions on the rim (A) and the body (B) of this bronze cauldron are republished after its restoration by S. Saprykin, *Thracia* 15 (2003) 225-232 (dr.), who corrects the reading. As already assumed by J.G. Vinogradov (SEG XXXIV 775), the cauldron was originally bought with money of a sanctuary of Ares in Thrace or Lower Moesia [for Βληκουρος cf. *IGBulg* III 1834] and was brought to Sosnovka as booty.

A: Θεῷ Ἄρει Βληκουρῷ ἐκ τῶν τοῦ θεοῦ vac. Ἐπιμένον Ἀπολιναρίου Πρεῖσκου
B: ΑΤΙΑΙ or ΑΠΑΙ

A. ἐπιμελούμενον, V.; Ἐπιμένον (τοῦ) Ἀπολ(λ)ιναρίου Πρεῖσκου, S. [or three separate dedicants, Chaniotis] || B, not in SEG; λι(έβης) τι(μή) λι' or λι(έβης) π' λι(τραί), S.

803. Sougdaia (Sudak). Byzantine seals, 6th-8th cent. A.D. An archive of more than 500 Byzantine seals was found in underwater excavations off the shore, near the port of Sougdaia (modern Sudak, Crimea) in the 1980's-90's. We present the finds that fall within the chronological limits of SEG.

Ed.pr. V.Šandrovskaja, *SBS* 3 (1993) 85-98 (ph.): 1) Ἀναστασίου ὑπάτου βασιλ(ι)κοῦ βαλ(ι)ντοροῦ (obv.; busts of emperors) [(καὶ) κ]ομμε[ρκια]ρίου ἀποθ[ή]κης Ὀνωριάδος, Παφλαγο[ν]ίας, τῆς παρ[ά]λου τοῦ Π[ό]ντου (rev.) (86-88; ca. 720-741 A.D.); 2) τῶν β[α]σιλ(ι)κῶν [κο]μμερκί (obv.; busts of emperors) [ων] ἐπαρχιῶν [τοῦ] θεοφυλάκ[του] βασιλικοῦ Ὀψ[ι]κίου (ἰνδικτιῶν) ιδ' (rev.) (88/89; ca. 720-741 A.D.); 3) Ἰωάννου ὑπάτ[ου] (obv.; busts of emperors) [(καὶ) γενικ]οῦ κ[ο]μμερκιαρίου ἀπ[ο]θήκης Ὀν[ω]ριάδος, Παφλαγο[ν]ίας (καὶ) τῆς παρ[ά]λου τοῦ Π[ό]ντου (rev.) (89/90; 745/746 A.D.).

Ed.pr. V.Šandrovskaja, *SBS* 4 (1995) 153-155 (ph.): 4) ἰνδικτιῶνος ι'· ἀπὸ ὑπάτων Κυ[ρι]ακοῦ (obv.; bust of an emperor) [(καὶ) γενικ]οῦ λογο[θ]έτου ἀποθ[ή]κης Κωνσ[τ]άντ[ι]νου π[ρ]ο[β]ο[υ]λ[ο]γ[ου] TAN....CI (rev.) (153-155; 696/697 A.D.).

Ed.pr. V.Šandrovskaja, *SBS* 6 (1999) 43-46 (ph.), with comments on the occupation of the χαλκοπράτης, Byzantine metallurgy, and bronze trade: 5) † Θεοτόκε βοήθει τῷ σῶ δούλῳ (obv.; monogram) † Θεοφάν(ε) χαλκοπράτη (rev.) (ca. 750-800 A.D.).

Ed.pr. E.Stepanova, *SBS* 6 (1999) 47-58 (ph.): 6) Θεοτόκε βοήθει (obv.; monogram) Ἰωά[ν]νη ταβ[υ]λαρίῳ (rev.) (50 no. 3; 7th cent. A.D.); 7) Ἀδριανοῦ (obv.; monogram) [ἀ]πὸ ὑπάτω[ν] (rev.) (50/51 no. 4; 6th/7th cent. A.D.); 8) † Θεοτόκε β[ι]ο[θ]ήθ[η] (obv.) [Σ]τρα[τ]η[γ]ίῳ ὑπάτῳ (rev.) (51 no. 5; 7th cent. A.D.); 9) † Θεοτόκε βοήθει (obv.; monogram) Πέτρῳ χαρτουλαρίῳ (rev.; monogram) (51 no. 6; 7th cent. A.D.); 10) Θ[εο]φ[ι]λ[ό]κ[ε] [βο]ήθ[η]θ[η] (obv.) Θεοδ[ο]σ[ί]ῳ (rev.) (51 no. 7; 7th cent. A.D.); 11) [Αν]δρέου (obv.) ἀπὸ ἑ[π]άρχων (rev.) (51 no. 8; 6th/7th cent. A.D.); 12) Θεοτόκε βοήθει (obv.; monogram) Ἀδριανῷ or Ἀνδρέῳ (rev.; monogram) (52 no. 9; 7th cent. A.D.); 13) Θεοτόκε βοήθει (obv.; monogram) [---][---]φ ὑπάτῳ (rev.) (52 no. 10; 7th cent. A.D.).

Ed.pr. E.Stepanova, *SBS* 8 (2003) 123-130 (ph.): 14) obverse (βοήθει) -- (obv.; monogram), reverse [Σ]τα[τ]η[γ]ίῳ ἢ [υ]πάτῳ (124 no. 3; ca. 650-750 A.D.); 15) obverse Θεωτόκε βοήθει (obv.; monogram) ΘΦΝΓΒΚΕCPTΩΛΛ (rev.; monogram) (124 no. 4; ca. 650-750 A.D.); 16) obv.

bust of Leon III [τῶν βασιλικῶν κομμ[ερ]κιαρίων ---] μέχρ[ι] τοῦ Π[ο]λε[μ]ωνίου (ἰνδικτιῶνος) δ' (rev.) (126 no. 6; 735/736 A.D.).

1. Anastasios is mentioned in other seals as holder of various offices in ca. 718-725; another seal has the same text with the addition, in fine, μέχρι Τραπεζοῦντος. ed.pr. || 2. cf. Zacos-Veglery I.1 160, ed.pr. || 4. cf. Zacos-Veglery no. 195 (with a date under Leontios), ed.pr. || 14. Sissinius is known from other seals, ed.pr. || 15. Θεοφύλακτος, Θεοφάνης, Θεοφίλος et sim., followed by a title, ed.pr. || 16. this official was responsible for a region extending from an unknown city (Kerasous, Sinope or Trapezous) to Polemonion, ed.pr.

804-807. Taman. Epitaphs. Four epitaphs in the Museum of Taman, found in Taman and vicinity. Ed.pr. S.R.Tokhtas'ev, *Tamanskaja starina* 4 (2002) 81-106 (in Russian); non vidimus. See A.Avrar, *BE* (2006) no. 305.

804: 81-83 no. 1. Epitaph of Aspasia, late 5th/early 4th cent. B.C. Left part of the pediment of a stele: Ἀσπασίη Ἰσχυρίωνος θυγάτηρ, γυνή (δὲ) ἸΠερσίδωνος

805: 83-85 no. 2. Epitaph of Geron, 4th cent. B.C. Stele: Γέρων ἸΕράτωνος

806: 89-91 no. 4. Epitaph of Nanakes?, late 1st/early 2nd cent. A.D. Stele with pediment in relief: HANAKHNYAIHANAIKHES vac. χαίρετε

Perhaps the scribe intended to write Νανάκης καὶ υἱ(ὸς) or υἱ(ὴ) Νανάκης, T., who refers to Νάννακος in Delos and Kos [for the name cf. Χαννάκης in the Cimmerian Bosphoros (*LGPN* IV, s.v.), Chaniotis].

807: 91-96 no. 5. Epitaph of Koitias and Sou[?], 2nd/3rd cent. A.D. Fragment of a stele: [Κ]οῖτιας υἱὲ Αἰ[?][ca. 3-4]νοῦ καὶ υἱὲ Σου[ca. 3], Ἰ Κοῖτιανος χαίρει>[v]

3. XAIPIE, lapis [or χαίρει>ε, Chaniotis].

807 bis. Tanais. History. B.Böttger, in *ANAXAPΣIS* -- (cf. our lemma no. 788) 44-64, summarizes the history of Tanais in the Hellenistic period in the light of literary and epigraphic sources.

808. Tyras. Graffiti, 5th-3rd cent. B.C. 10 vases with graffiti found in a Hellenistic building by A.I.Furmanskaja in the 1970's. M.V.Stanko, *Arkheologija* (Kiev) (2003.3) 144-149 (in Ukrainian with short Russian and English summaries; ph., dr.): 1) [H]φαίστο[v] (fr. of a black-glazed cup; 5th/4th cent. B.C.); 2) Δι[ί] or Δι[ός] (fr. of a black-glazed cup; 4th/3rd cent. B.C.); 3) Α[?] (fr. of a black-glazed kantharos; ca. 350-300 B.C.); 4) [---]Α (fr. of a black-glazed fish-plate; ca. 350-300 B.C.); 5) Α[?] (fr. of an amphora; 4th cent. B.C.); 6) ΕΙ[?] (fr. of an

amphora from Herakleia Pontica; Hellenistic period); 7) ΔΠ (fr. of an amphora; 4th cent. B.C.); 8) A (fr. of an amphora; 4th cent. B.C.); 9) ΔΙΟΙ (fr. of a Rhodian amphora; 4th cent. B.C.); 10) ΤΙΠΠΙΔΙ (base of a black-glazed cup with stamped decoration; ca. 350-325 B.C.).

1. Rather than [H]φαιστό[πνοος], ed.pr., who points out that a cult of Hephaistos was hitherto unattested at Tyras ([H]φαιστό[πνοος] is very improbable; [H]φαιστό[δωρος] (cf. the dr.) cannot be ruled out, Avram] || 2. Tyras ([H]φαιστό[πνοος] is very improbable; [H]φαιστό[δωρος] (cf. the dr.) cannot be ruled out, Avram] || 6. εἰ[κάς?], ed.pr. [too speculative, Avram] || 9. perhaps δῖ' (= 11; cf. E.I.Solomonik, *Graffiti iz khory Khersonesa* [Kiev 1984] no. 341) and οἵ[νοος] or a form of διοἱ[νόμοι] [the latter assumption can be ruled out, Avram] || 10. ed.pr. tentatively suggests τ(ά)λαντον followed by numerals (5 and 11) [it is inconceivable that such a huge sum is recorded here; the five vertical lines after T may be an ornament followed by Δί?, Avram].

808 bis. Tyritake. Inscriptions on a cylindrical gold capsule with ringlets for an amulet, 3rd cent. A.D. SEG XLV 1028(17). Republished by S.R.Tokhtas'ev, in *ANAXAPEIΣ* - (cf. our lemma no. 788) 162-164 (in Russian): A: Οχαζαίνος ΦΑΙΡ or ΦΑΙΠ B: Φοριναίνος ψυχή

A. Cf. Οχαρζανος (CIRB 1242) or the genitive of Οχα(α)ρζα; then the beginning of a name (Φαρν-), T. || B. cf. Μαδας ψυχή (M.M.Kublanov, *KSIA* 159 [1979] 92; Ilurat; 3rd cent. A.D.) and Ατανος ψυχή (sc., genitive of Ατας followed by ψυχή; V.V.Škorpil, *Izvestija Imperatorskoj Arkheologičeskoj Komissii* 9 [1904] 116; Pantikapaion; 2nd/3rd cent. A.D.); for Φοριναίνος, cf. Φοριναίνος in CIRB 1279, but here it may be the genitive of Φοριναίος, T.

808 ter. Unknown provenance (South Ukraine or Russia). Dedication to Herakles, 1st/2nd cent. A.D. SEG III 613. L.I.Davydova - S.R.Tokhtas'ev, in *ANAXAPEIΣ* -- (see our lemma no. 788) 88/89 (in Russian; ph.), republish the inscribed relief (representing Herakles), presenting it as an ineditum [but see SEG III 613 and LGPN IV, s.v. Μύρων (17), Avram]: Μύρων Ἡρακλείδου | τὸγ? Ἡρακλῆνι |.

2. initio, TOI lapis; τ<ω>ι Ἡρακλῆνι or τὸγ Ἡρακλῆν, D.-T. [τὸν Ἡρακλῆν, SEG III 613, Avram; perhaps an unrecognized ligature (τὸν Ἡρακλῆν), Chaniotis].

DELOS

809. Delos. Accounts and inventories. The evidence provided by the Delian accounts for the existence of an 'elite' among artisans is exploited by C.Feyel in *Les élites* 293-305. He also refers to similar evidence in the accounts from Athens, Epidauros and Delphi [cf. now C.Feyel, *Les artisans dans les sanctuaires grecs aux époques classiques et hellénistiques à travers la documentation*

financière en Grèce (Paris 2006), Chaniotis]. He uses as criteria for the existence of an elite of artisans their origin from rather distant places (map on 303; cf. IG IV² 103 B LL. 58-60, CID II 31 LL. 86/87), the specialization in their activity (cf. IG II² 1672 LL. 48-50, 186), their honorarium and the method of payment ('au contrat' or 'au forfait'; tables on 304/305), their career (Δέξιος on Delos: IG XI.2.199 A LL. 92/93; 203 A LL. 32/33, 88/89), possible political influence (Θωροπίδας, strategos in Argos: CID II 57 col. 1 L. 2; 59 col. II LL. 22-28), and the obligations and rights of ἐργάται (cf. IG V.2.6 LL. 9-15, 37-44; I.Delos 500 B LL. 4-7; 502 A LL. 9/10, 17-20; 507 LL. 27-29).

G.Ekroth, *Sacrificial Rituals* -- (cf. SEG LII 1890 and our lemma no. 2247), adduces the Delian inventories in a discussion of the terms ἐσχάρα (28-31; cf. LSCG 177 from Kos and I.Lindos 580-619), ἐσχαρών (36-39), and βόθρος (60/61; cf. I.Sestos 11 from Kallipolis).

809 bis. Delos. Bilingualism. See our lemma no. 2186.

810. Delos. Economy: Purchase of grain. J.D.Sosin, *MH* 60 (2003) 65-79, critically reviews the analysis of σιτώνια in Delos by G.Reger (cf. SEG XLIII 518), who argues that the relevant fund suffered chronic cash shortfalls. This conclusion was based on a misunderstanding of several texts: IG XI.2.146 A LL. 123-125 (the correct translation is: 'and for the purchase of grain, in accordance with a decree, we lent 10,500 drachmas from the sacred money to the city and the prodeanestai, Xenokrates son of Hierombotos, Polyxenos son of Aresimbrotos and Sosidemos son of Nikon, against the public revenues as security'); I.Delos 362 A LL. 6-14 (the text does not refer to a payment of ca. 38,000 drachmas to the σιτώνια in the month Artemision, but to the balance in the Ἀρτεμίσιον, i.e. the treasury of the temple of Artemis); I.Delos 399 A L. 68-74 (the corrupt text cannot be taken as evidence for capital loss; in L. 70 S. restores καὶ τότε ἄλλο ἄ[ργύρι]ον εἰ[σ]ήκει· τοῦ σίτου instead of καὶ τότε ἄλλο Μ[ενόλλ]ω[ι] --- τοῦ σίτου); I.Delos 442 A LL. 90-140 (the text does not provide evidence for a shortfall in the sitonia-fund).

811. Delos. Foreigners: Eleatans. L.Vecchio, in G.Greco (ed.), *Elea-Velia* -- (cf. our lemma no. 1114) 121-150, collects the evidence for Eleatans in Delos, primarily from the accounts of the hieropoioi and epitaphs. Unlike the relatively isolated and less homogeneous attestations of Eleatans in other places of the eastern Mediterranean (138-140: IG II² 8483, 8491; IG XII.5.1018; SEG XIX 400; SEG LI 976 = our lemma no. 787; our lemma no. 834 bis) and of citizens of other cities of south Italy and Sicily (Neapolis, Taras, Herakleia, Syracuse) in Delos (135-138), a substantial group of Eleatans is attested in Delos from ca. 160 to 88 B.C., primarily involved in the export of olive oil from Italy (I.Delos 1713: ἐλαϊοπώλαι; cf. CIL III Suppl. 14203(6); Diirrbach, *Choix* nos. 141/142), and possibly also in the production of perfumes. V. studies in detail the economic activities of the family of Ἐρμιων I; five generations of its members are known (Ἀγαθοκλῆς I, Θασούδειος, Θεοδότῃ, Ἐρμιων II and III, Ἀγαθοκλῆς II, Ζέφυρος, Σαραπίων, Θέων, Ζήνων, and Νουμήνιος; a stemma on 126; cf.

I.Delos 1713, 1735, 1965, 2595, 2598, 2368; our lemma no. 813 bis). Other Eleatan tradesmen were Ἀφοβός, Νικομένης, Σῶσις (cf. *I.Delos* 1416/1417, 1442, 1452), and Ἀρίστων (Dürnbach, *Choix* no. 142; cf. Ἀνδρῶν Ἀρίστωνος in *EAD* XXX 332). The activities of several other Eleatans known from dedications and epitaphs are not known (*CIG* 6986; *I.Delos* 2415, 2602, 2612, 2631; *EAD* XXX 332).

811 bis. Delos. Religion: Compitalia. Continuing her studies on the Italian community in Delos (cf. *SEG* LI 993; LII 752), C.Hasenohr, *BCH* 127 (2003) 167-249, collects and studies the evidence (paintings, inscriptions, altars, and other monuments) for the celebration of the Compitalia in Delos in the late 2nd and early 1st cent. B.C. This festival was celebrated in front of the houses and in the neighborhoods of the Italian families and their freedmen, where private sacrifices to the Lares, Mercurius, and Hercules were offered; the custom of erecting altars in front of the houses reflects a Greek tradition. The inscriptions found in the Agora of the Κομπεταλιασταί (*I.Delos* 1760-1766, 1768-1771) show that the Compitalia also had an official character, as a festival of the community of the Italici. The Κομπεταλιασταί were responsible for the organization of contests (ludi).

H. briefly adduces the few Greek graffiti which served as labels on the wall-paintings with relevant scenes: Παρμ[ε]ν[ί]ων (p. 174; *EAD* IX 156 no. 27 [cf. *LGPNI*, s.v. 16]); Καλαμοδρόας (p. 179; *EAD* IX 72 no. 6), probably a famous wrestler from Kyzikos; χαῖρε Κα[λα]μ[ο]δρόα], an acclamation (H.'s restoration; p. 179 note 65; *EAD* IX 137 no. 27); Διὸς Ἑλ[ε]υθερίου (p. 186; *EAD* IX 79/80 no. 9).

812. Delos. Sculpture: Statues made by Agasias of Ephesos. F. Queyrel, *Monuments Piot* 82 (2003) 91-97, collects the signatures of the sculptor Ἀγασίας Μηνοφίλου Ἐφέσιος (late 2nd-early 1st cent. B.C.), found in Tenos (*IG* XII.5.917) and Delos (14 cases in J. Marcadé, *Recueil des signatures de sculpteurs grecs* II [Paris 1957] 4-7, 9-11; on 92 a list). Most of the marble statues made by Agasias were set up in the Agora of the Italians (nine statues); in six cases, Agasias' signature was carved by a professional mason when the statues were repaired after 88 B.C. Q. attributes to Agasias the fragments of an equestrian statue discovered near the niches 39 and 41 of the Agora of the Italians; this statue represented a Roman legatus (*I.Delos* 1699 = *CIL* III Suppl. 7241).

813. Delos. Curse tablet, 1st cent. B.C. or later. Lead tablet inscribed on both sides; found in a house. P.Bruneau, *Recherches sur les cultes de Délos* (Paris 1970) 650-655; cf. H.S. Versnel in C.A. Faraone - D. Obbink (edd.), *Magika hiera. Ancient Greek Magic and Religion* (Oxford 1991) 67. Republished with new readings and detailed commentary by D. Jordan, *RA* (2002) 55-60 (dr.). This 'prayer for vengeance' is addressed to Dea Syria and the gods who live in the otherwise unknown place Συκῶν (a Syrian site?) by the owner of a stolen necklace (δραύκιον); J. provides many parallels for prayers for justice against thieves. Because of the epithet κόπιος, the letterforms, and the spelling, J. favours a date after the destruction of

the sanctuary of the Syrian gods (89 B.C.; contra B.: before 89 B.C.), perhaps in the 1st or 2nd cent. A.D.

- A: Κύριοι θεοὶ οἱ Συκῶνα οἰκοῦντες, κυρί(α) θε(ᾶ) Συρία ἡ Συκῶνα οἰκ[ο]ῦσα, ἐκδικήσετε καὶ ἀρετὴν γενήσετε καὶ διοργιάσετε τὸν ἄραντα, τὸν κλέψαντα τὸ δραύκιν, τοὺς συνιδόντας, τοὺς μέρος λαβόντες, ἴδε γυνὴ ἴτε ἀνὴρ
- 4
- B: [Κύριοι] θεοὶ οἱ Συκῶνα κατοικοῦντες, κυρί(α) θε(ᾶ) Συρία ἡ κατ[ο]ικ[ο]ύ(σα) Συκῶνα, [ἐκδικ]ήσετε καὶ (ἀ)ρετὴν γενέσετε·
- 4 καταγράφο τὸν ἄραντα, τὸν κλέψαντα τὸ δραύκιν· καταγράφο τοὺς συνιδότες, τοὺς μέρος λαβόντες· καταγράφο αὐτόν, τὸν ἐνέκεφαλον,
- 8 τὴν ψυχὴν αὐτοῦ, τὰ νεῦρα τοῦ κλέψαντος τὸ δραύκιν, τὸν συνιδόντα, τὸ μέρος λαβόντα· καταγράφο τοῦ ἄραντος τὰ οἶδα, τὰ ἀνανκῆ-α αὐτοῦ, τὰς χεῖρας αὐτῶν τὸν ἄραντον καὶ κλεψάντον τὸ δραύκιν, τὰ γόνατα, τοὺς πόδας, ἀπὸ κεφαλῆς μέχρι ἄκραν ὄνυχον τ(ὸν) δακτ[ύ]λον
- 12 αὐτῶν τὸν ἄραντον τὸ δραύκιν, τὸν συνιδόντα καὶ [μέ]ρος λαβόντα, ἥδε γυνὴ ἥδε [ἄν]δρ[α]
- 16

We do not reproduce B.'s readings || A. 3-4. 'exprimez votre puissance miraculeuse', J.; 'give expression to your wondrous power', V. || 4. διοργιάσετε, 'sévissez', J. [or a form of διοργίζωμαι? (pursue with great anger), Chaniotis] || 5. for αἰρῶ in the meaning 'to steal', see *SEG* LII 1432 and 2002, Chaniotis || B. 11. οἶδα = αἰδεῖα rather than ἴδια, B., followed by J., who points out that τὰ ἀναγκαῖα designates the genitals (J. Triantaphyllopoulos in *Mélanges helléniques offerts à Georges Daux* [Paris 1974] 332/333) [αἰδεῖα = 'the shameful parts' or perhaps ἡδεῖα = 'the pleasant parts' (the genitals), ἀναγκαῖα = 'the necessary parts' (the anus), Chaniotis].

813 bis. Rhenaia. Epitaph of Sarapion from Elea, ca. 100 B.C. *CIG* 6986; R. Noll, *Die griechischen und lateinischen Inschriften der Wiener Antikensammlung* (Vienna 1986) no. 97.

L. Vecchio, *art.cit.* (our lemma no. 811) 124/125, plausibly argues that the provenance of this stèle is Rhēnaia. This epitaph was part of the collection of Tommaso Obizzi, later acquired by the Archaeological Museum in Vienna; many other stelae in this collection are from Rhēnaia (EAD XXX 27, 79, 90, 163, 180, 297, and 304). Σαραπίων, son of Ζέφυρος, was grandson of Ἐρμων I, an Eleatan merchant in Delos.

RHODES

814. Rhodes. Amphoras. See our lemmata nos. 524, 745, 781, 815, 821 bis, 929, 958, 993, 1027, 1057/1058, 1759, 1789, 1816, 1820, 1843, 1882, 1916, 1949/1950, 1965, 1981 bis, and 2004.

815. Rhodes. Chronology: Eponymous priests of Helios on amphora stamps and in inscriptions, Hellenistic period. C. Habicht, *REA* 105 (2003) 541-578, discusses the eponymous magistrates known from both amphora stamps and inscriptions. He confirms the identification of these individuals as eponymous priests of Helios, since all ten Helios priests known from a group of honorary inscriptions found in the god's sanctuary (*SEG* XXXIX 740-747; ca. 255-130 B.C.) reappear in the amphora stamps; 52 priests of Helios known from inscriptions are also known from amphora stamps (542-546). A survey of these individuals generally confirms the new low chronology of the amphora stamps suggested by G. Finkielsztein (see *SEG* LI 1013) [for a review see N. Conovici, *Dacia* 46/47 (2002/03) 219-224]. The low chronology is also endorsed by N. Badoud, *REA* 105 (2003) 579-588. Because of the great significance of C. Habicht's article for Rhodian prosopography and, more generally, for Hellenistic chronology, we summarize H.'s remarks on the priests of Helios and their consequences for the date of several inscriptions. See also our lemmata nos. 821 bis, 822-824, 1265, 1325, and 1376.

A) Eponyms priests whose dates from the amphora stamps is in agreement with the dates suggested by inscriptions (546-551): Πολυκλῆς (ca. 261-248 B.C.; *IG* XII.1.374; grandfather of Πολυκλῆς Πυθείου in *Tit.Cam.* 44 L. 17); Ἀγλῶκριτος (ca. 225-200 B.C.; *IG* XII.3.30); Ἀριστωνίδας (208/7 B.C.; *I.Magnesia* 55); Ξενοφάνης (ca. 189 B.C.; *Tit.Cam.* 111; cf. *Tit.Cam.* 3); Πρατοφάνης (Ἀριστάννατος?; ca. 185-181 B.C.; *I.Priene* 37 L. 33; cf. our lemma no. 1325); Φιλῶδαμος II (Φιλίσκου; ca. 183 B.C.; *SEG* XXXIX 744); Δαμοκλῆς II (174 B.C.?; *Syll.*³ 644/645); Πυθόδωρος (ca. 152-150 B.C., during the 'Second Cretan War'; *I.Lindos* p. 1009); Εὐδᾶμος (ca. 150-148 B.C.; *SEG* XLV 1995); Ἀρχῖνος (ca. 120 B.C.; *SEG* III 674); Ἀρατοφάνης II (ca. 109 B.C.; *SEG* III 674); Ἀγοράναξ (ca. 108 B.C.; *SEG* III 674).

B) Eponymous priests for whom the dates suggested by amphora stamps (in parentheses) are compatible with those suggested by inscriptions (551-555): Ἀρίσταρχος (ca. 264-247 B.C.;

cf. *SEG* XXXIX 740, signed by the sculptor Φύλης Ἀλικαρνασσεύς whose activity is attested for 246-213 B.C.); Θεόδωρος I (ca. 243-237 B.C.) or Θεόδωρος II (ca. 203-200 B.C.; cf. *SEG* XXXIX 743); Ξεῖακεστος (ca. 234 B.C.; cf. *SEG* XXXIX 714); Ἀρχίδαμος (ca. 180-178 B.C.; cf. *I.Stratonikeia* 9); Καλλικράτης II (ca. 177-175 B.C.; cf. *SEG* XXXIX 745 A); Κλευκράτης I (ca. 174-172 B.C.; cf. *SEG* XXXIX 746, signed by the sculptor Πυθόκριτος Τιμοχάρτος whose career spans from ca. 200 to 160 B.C.); Νिकासγόρας I (ca. 172-170 B.C.; cf. *SEG* XXXIX 737 B); Ἀριστόμ[αχος] (ca. 172-170 B.C.; see our lemma no. 823); Ἀρατοφάνης I (ca. 169-167 B.C.; *SGDI* 3752; cf. our lemma no. 1367); Πεισίστρατος (ca. 160 B.C.; cf. *I.Rhod.Per.* 401 = *I.Pér.rhod.* 44); Τιμόδικος (ca. 145 B.C.; cf. *SEG* XXV 853 L. 6, dated to shortly after 150 B.C. by C. Börker, *ZPE* 28 [1978] 39); Ἀρίστακος I (ca. 137-134 B.C.; cf. *SEG* XXXIX 747; probably not identical with the homonymous priest in *IG* XII.8.186 L. 18, which dates to the early 1st cent. B.C.); Καλλικράτης III (ca. 130 B.C.; cf. *SEG* XXXIX 745 B); Ἀριστογένης (ca. 129 B.C.; cf. Maiuri, *NS* 32; since Agestratos III is firmly dated to 129 B.C., Aristogenes must have served in another year close to 129); Χρυσάωρ (ca. 107-86 B.C.; cf. *SGDI* 4276 = *I.Rhod.Per.* 781 = *HTC* 182-188; the same person in *IG* XII.1.46 L. 454); Καλλιάναξ (ca. 107-86 B.C.; cf. *I.Lindos* 250); Ἀριστόνομος (ca. 107-86 B.C.; cf. *I.Lindos* 283; the same person in *I.Lindos* 1 no. 312); Ἀντίλοχος II (ca. 107-86 B.C.; cf. *IG* XII.1.88 L. 8 and *Suppl.Epigr.Rh.* I 68 L. 10); Θευγένης (ca. 107-40 B.C.; cf. *IG* XII.1.64; the same man in Maiuri, *NS* 361); Ἀπολλώνιος (ca. 107-40 B.C.; cf. *SEG* LI 1499, dated to ca. 107-80 B.C.); Τεροκλῆς (ca. 85-40 B.C.; *IG* XII.1.88 LL. 3/4; possibly earlier than Antilochos II); Διονύσιος (ca. 85-40 B.C.; cf. A. Maiuri, *ASAA* 2 [1916] 150 no. 26; the same man in *I.Lindos* 1 no. 335 and in our lemma no. 824); Ἀρχέστρατος (ca. 85-40 B.C.; cf. *Syll.*³ 723); Ἀστυμήδης III (ca. 85-40 B.C.; cf. *I.Lindos* 707; he was priest of Athena Lindia in 46 B.C.; see *I.Lindos* 1 no. 361); Λυσίστρατος Μοιραγέου (ca. 85-40 B.C.; cf. G. Jacopi, *Clara Rhodos* 2 [1932] 201 no. 33; ca. 80-70 B.C.; also attested as priest of Athena Lindia in 82 B.C.; see *I.Lindos* 1 no. 325 and *I.Lindos* 197 d II; also attested in *IG* XII.1.46 L. 353; ca. 68 B.C.).

C) Individuals on amphora stamps and in inscriptions who cannot securely be identified with each other (555-560): Ἀριστείδας I (shortly before 220 B.C.; probably the man in *I.Pér.rhod.* 49); Ἀρχοκράτης (ca. 205 B.C.; priest of Helios in *I.Lindos* 134 and *SEG* XXXIX 742; priest of Athena Lindia in *N.Supp.Epigr.Rh.* 16 LL.6/7 in 211 B.C.; not necessarily the same person as the priest in *I.Dor.Ins.* 2); Θευφάνης II (ca. 204 B.C.; cf. *Syll.*³ 1116 and *Tit.Cam.* 110; these texts mention Theuphanes as an eponymous priest during an earthquake, identified by H. as the earthquake of 198 B.C.); Ἀστυμήδης I (ca. 204 B.C.; cf. *IG* XII.3.103, if this text refers to the First Cretan War); Ἀγλούμβροτος (ca. 197 B.C.; cf. A. Laumonier, *BCH* 58 [1934] 351/352; this inscription was found in Hyllarima, which may have come under Rhodian control before 188 B.C.; this attestation of the name, possibly referring to a man from lalyos, should be added to *LGNP* I); Σώδαμος (ca. 195 B.C.; cf. *I.Lindos* 661 a L. 2, dated to ca. 200 B.C.; cf. our lemma no. 822); Ἀρχοκράτης II (ca. 185 B.C.; perhaps the priest in *I.Dor.Ins.* 2); Δαμαίνετος II (ca. 159/8 B.C.; possibly the same eponymous priest as in *IG* XII.1.155 D L. 1; cf. *SEG* XLIV 686); Αὐτοκράτης I (ca. 146 B.C.; this eponymous priest should be distinguished from an earlier homonymous eponym, Autokrates 'the Elder', mentioned in *IG* XII.5.824, which should be dated to 190 or 189 B.C.); Ἀστυμήδης II (ca. 144 B.C.; known as

priest of Athena Lindia in 154 B.C.; see *I.Lindos* 1 no. 253; he served as nauarchos in 153 B.C.; cf. Polyb. 33.15.3); **Θέρσανδρος** (ca. 137/6 B.C.; a priest by this name is attested for ca. 200-150 B.C. in *Recherches -- Thasos* II no. 172 L. 21; cf. *ibid.* nos. 169-171; this date cannot be reconciled with the date of Thersandros on the amphora stamps); **Νικασαγόρας** II (ca. 131 B.C.; the date of the eponym on the amphora stamps is at odds with the probable date of Νικασαγόρας Ἰπποκλεῦς in *I.Lindos* 246; the latter man was priest of Athena Lindia in 123 B.C., consequently his service as priest of Helios must be later; his grandfather is mentioned in *Tit.Cam.* 157 LL. 2 and 23 from the early 2nd cent. B.C.); **Φαινίλας** (ca. 107-86 B.C.; cf. Maiuri, *NS* 20 LL. 1-3; Phainilas was placed by Finkielstejn in period VI, although he was the immediate successor of **Αγλόχαρτος**, who was placed by F. in period VII a).

D) *Uncertain cases* (560-562): **Αγέσιππος** (ca. 232-221 B.C.; cf. a homonymous eponym in an apparently much later text: *SEG* XXVIII 850 = *I.Rhod.Per.* 303 = *I.Pér.rhod.* 59); **Σώστρατος** (ca. 194 B.C.; cf. --στρατος Καλλίου, attested as Rhodian eponymous priest in *I.Stratonikeia* 8; see our lemma no. 1265); **Νικαγόρας**? (see our lemma no. 874); **Πασιφών** (ca. 107-86 B.C.; cf. *I.Lindos* 243-245; probably the priest of Athena Lindia in 124 B.C.; see *I.Lindos* 245 L. 7 and *NSuppl.Epigr.Rh.* 16 L. 26; also priest of Artemis and Helios in *I.Lindos* 245 L. 10; the latter base is signed by the sculptors Ἀρτεμίδωρος and Μηνόδοτος of Tyros, for whom see *I.Lindos* pp. 54/55 nos. 69 and 82); **Τιμοκλῆς** II (ca. 107-86 B.C.; cf. *I.Lindos* 242, perhaps identical with the priest of Athena Lindia in 125 B.C. in *I.Lindos* 1 no. 282 and with a donor in Maiuri, *NS* 7 L. 13; see also *IG* XII.1.840 L. 4); **Ζηνόδοτος** (ca. 107-40 B.C.; cf. Ζηνόδοτος Διοφάντου τοῦ Ζηνοδότου καθ' ὑπόθεσιν Ὀνασάνδρου; priest of Athena Lindia and Zeus Polieus in 64 B.C.; see *I.Lindos* 1 no. 343; secretary of the council of Lindos in ca. 75-68 B.C.; see *IG* XII.1.46 L. 262; secretary of the council of Lindos in *IG* XII.1.828 L. 5; prophet in 67 B.C., and priest of Helios in succession to a priest who had died in office; see *IG* XII.1.833; *I.Lindos* 312; *Suppl.Epigr.Rh.* 1 258 no. 5 LL. 35-38; he may have held this priesthood before the priesthood of Athena Lindia, contrary to the normal sequence of priesthoods; honored in *IG* XII.1.833 and *I.Lindos* 312 and 315); **Ἐπίχαρμος** II (not known from amphora stamps; known as an eponym from *IG* XII.3.1269; undated; not identical with the earlier eponym Epicharmos I dated by Finkielstejn to ca. 269-247 B.C.); **Σωσικλῆς** II (not known from amphora stamps; known as an eponym from *IG* XII.3.1270; 2nd/1st cent. B.C.; probably not identical with the earlier eponym Sosikles, dated by Finkielstejn to ca. 155 B.C.).

E) *Eponyms attested only from amphora stamps and possibly identical with Rhodians with rare names* (562-565): **Φωκίων** (ca. 268 B.C.; identification with two individuals is possible: Φωκίων Φιλοδάμου, a prytanis; see G.Jacopi, *Clara Rhodos* 2 [1932] 200 no. 32, which can be dated to ca. 290-280 B.C. on account of the signature of the sculptor Τιμαγόρας Ἀριστωνίδα; or Φωκίων, the father of Δείνων Φωκίωνος, proxenos of the Aitolians in ca. 262 B.C.; see *IG* IX².1.17 LL. 33/34); **Ἄργιος** (ca. 265 B.C.; probably identical with the father of Ἡμερος, hieropoios in ca. 258 B.C.; see *Tit.Cam.* 8 L. 7 and 23 L. 13); **Φρασίλας** (ca. 262 B.C.; probably the Rhodian architheoros to Delos in 279 B.C.; see *IG* XI.2.161 B L. 69); **Βουλακρίνης** (ca. 261-248 B.C.; possibly the father of Νικασαγόρας in a subscription list

from Phoinix; see *I.Rhod.Per.* 101 L. 3 = *I.Pér.rhod.* 149; ca. 255-226 B.C., according to *I.Pér.rhod.*; Βουλακρίνης Νικασαγόρα in the same list [L. 37] seems to be Nikasagoras' son; he may be the homonymous priest of Athena Polias and Zeus Polieus in Kamiros in ca. 204 B.C.; see *Tit.Cam.* 43 II L. 6); **Ἰσόδοτος** (ca. 261-248 B.C.; perhaps the priest of Apollo Pythios in Kamiros, Ἰσόδοτος Δαμοκράτης; see *Tit.Cam.* 23 LL. 17/18); **Λυκάων** (ca. 246 B.C.; probably Λυκάων Σμινδυρίδα, hieropoios in Kamiros in ca. 255 B.C.; see *Tit.Cam.* 24 L. 5; known also from the subscription list *Tit.Cam.* 158 LL. 10 and 26, in ca. 225 B.C.); **Σθενέλας** (ca. 243-237 B.C.; perhaps Σθενέλας Σθενέλα, priest of Athena in ca. 260 B.C.; see *Tit.Cam.* 5 II L. 14; a homonymous priest of Helios served in ca. 299 B.C.; see *SEG* XII 360 II L. 29); **Εὐφρανорίδας** (ca. 243-237 B.C.; his adopted son, Παναίτιος Νικαγόρα, was priest of Poseidon Hippios in ca. 225 and of Athena Lindia in 223 B.C.; see *I.Lindos* pp. 45/46 no. 18; also known as a donor in *Tit.Cam.* 81 a); **Ἀρετακλῆς** (ca. 235 B.C.; the only Rhodian known by this name was a boy winner in a torch race at Loryma; *I.Rhod.Per.* 11 B L. 13 = *I.Pér.rhod.* 179 b L. 14; 3rd/2nd cent. B.C.); **Ξενάρετος** (ca. 225 B.C.; probably Ξενάρετος Δεινία, priest of Apollo Pythios in ca. 240 B.C.; see *I.Lindos* 103; cf. *I.Lindos* 85 L. 2); **Θρασόδαμος** (ca. 215 B.C.; the name is rare; the inscriptions attesting it are undated: *SEG* XIV 710; M. and N.Chaviaras, *AE* [1911] 68 no. 72); **Μυτίων** (ca. 208 B.C.; perhaps to be identified with Μυτίων Αἰνιήτορος in G.Konstantinopoulos, *AD* 18 A [1963] 3 no. 3, ca. 245-230 B.C.; a descendant, Αἰνιήτωρ Μυτίωνος, was priest of Athena Lindia in 103 B.C.; see *I.Lindos* 1 no. 304); **Δορκυλίδας** (ca. 198 B.C.; the only other attestation of this name is in *SEG* XXX 1025; undated); **Θαρσιπόλις** (ca. 196 B.C.; probably the father of Σωσίστρατος Θαρσιπόλις, who made a dedication in Syme: *IG* XII.3.4; early 2nd cent. B.C.; see also our lemma no. 821 bis); **Θέστωρ** (ca. 192 B.C.; only attested for the Lindians Θέστωρ Πασιφώνος [ca. 175 B.C.] and his grandfather Δαμοκράτης Θέστωρ; see *I.Lindos* 244); **Δαμόθεμις** (ca. 191 B.C.; the name is attested in the 2nd cent. B.C. for the husband of Ὑγασίς in A.Rutgers van der Loeff, *MDAI(A)* 30 [1905] 148 no. 3, and for Χαρμοκλῆς Δαμοθέμιος and Δαμόθεμις Τιμάρχων in G.Jacopi, *Clara Rhodos* 2 [1932] 195 no. 23); **Τιμασαγόρας** (ca. 184 B.C.; possibly to be identified with a donor by this name in Athens in 183/2 B.C.; *IG* II² 2332 II L. 214); **Κλεώνυμος** II (ca. 182 B.C.; to be identified with the judge Κλεώνυμος Δαμοκράτεως in Delphi in 180 B.C.; *Syll.*³ 614 L. 25 and 585 LL. 224/225; winner in a chariot race in *I.Lindos* 698; contributor to a subscription in 170 B.C. in *Tit.Cam.* 157 b I L. 26; his father was priest of Aphrodite in Kamiros in ca. 204 B.C.; *Tit.Cam.* 43 L. 10; his grandfather is Kleonymos I, priest of Helios in ca. 263 B.C.); **Ἀρχέμβροτος** I (ca. 134/33 B.C.; to be identified with Ἀρχέμβροτος Ὀνασάνδρου in *IG* XII.1.66; ca. 130 B.C.; the later eponymous priest Archembrotos II, ca. 107-86 B.C., belonged to the same family).

F) *Eponyms not attested through stamps, only through inscriptions* (565-567): **Ἀντισθένης** (ca. 190/89 B.C.; see above on Autokrates I); **Ἀγαθόδαμος** (2nd cent. B.C.; G.Jacopi, *Clara Rhodos* 2 [1932] 215 no. 55); **Αγέσιππος** II (later than Agesippos I in the late 3rd cent. B.C.; *I.Rhod.Per.* 303 = *I.Pér.rhod.* 59); **Αγέστρατος** III (129 B.C.; *I.Lindos* 233; *Syll.*³ 931 L. 29); **Νουμήνιος** (ca. 107-40 B.C.; *Suppl.Epigr.Rh.* 68 L. 7); **Ἀλεξίμβροτιδας** (after ca. 69 B.C.; G.Jacopi, *Clara Rhodos* 2 [1932] 210 no. 48 LL. 7/8; [ἐν] ἰερέως in this text must be a reference to the priest

of Helios, and not that of Athena Lindia as assumed by C.Blinkenberg, *I.Lindos* 1 no. 338); Φιλόδαμος III Ἀριστοβούλου (after 169 B.C., when he served as priest of Athena Lindia; *I.Lindos* 1 no. 238; *I.Lindos* 194 L. 2); Πολύχαρμος (late 1st cent. B.C.?; G.Konstantino-poulos, *AD* 18 A [1963] 3 no. 2 L. 4; if he is the priest of Athena Lindia Πολύχαρμος poulou, *AD* 18 A [1963] 3 no. 2 L. 4; if he is the priest of Helios later; *I.Lindos* 1 no. 373); Στάσιππος (1st cent. B.C.; G.Konstantinopoulos, *AD* 18 A [1963] 1 no. 1 L. 17).

G) H. also collects cases of individuals who held the priesthoods of both Athena Lindia and Helios. The interval between the two offices could be up to 25 years (567-569). It is not certain whether Ἀγέμαχος Ἀριστοτέλους (*I.Lindos* 225 b) served as priest of Helios. H. excludes the following individuals from this list: Θεόδωρος Ξενοφάντου (priest of Athena Polias in Kamiros, and not of Athena Lindia; *Tit.Cam.* 5 II L. 26), Πολυάρατος Πολυαράτου and Πολυάρατος Ἀριστάργου (identification with Polyaratos II is uncertain), and Ἰσικράτης Ἰσικράτους (*I.Lindos* 1 no. 268; not identical with a priest of Helios of the same name).

H) Finally, H. observes (569/570) that we have the names of 169 or 171 eponyms for 163 years (270-108 B.C.); to account for this, the chronology of amphora stamps may have to start a few years earlier than 270 B.C. It is also possible that some alleged namesakes are the same person and that in some years two priests may have served because of the death of one during his term of office.

The article ends with appendices in which H. presents lists of the eponyms mentioned in inscriptions (270-40 B.C.), eponyms recorded in inscriptions other than as eponyms, eponyms with known patronymics, and homonymous eponyms as well as a list of the inscriptions cited (571-578). [For the chronology of the priests of Athena Lindia see C.Habicht, in B.Virgilio (ed.), *Studi ellenistici* XVI (Pisa 2005) 71-78, which will be presented in *SEG* LV, Chaniotis].

816. Rhodes. Politics and economy, Hellenistic period. H.-U.Wiemer, *HZ* 275 (2002) 561-591, summarizes the results of his study *Krieg, Handel und Piraterie* -- (cf. *SEG* LII 763), arguing that the perception of Rhodes as a neutral mercantile state interested in a balance of power in the Hellenistic world should be abandoned. The trade in grain and wine and the security of maritime routes were important, but not the only concerns of Rhodian policy. The self-representation of the elite focused on political and military virtues, not on economic activities (580/581); the constitution was a moderate democracy in which the assembly was powerful (581/582); the formula ἔδοξε τῷ δᾶμῳ (without mention of the council) shows that the assembly could pass decrees without a προβούλευμα of the council; any citizen could make proposals; there was a stipend for public offices.

817. Rhodes. Religion: Priests. The roles, careers, and social position of priests in the Rhodian state in the Classical and Hellenistic periods are studied by B.Dignas, *AncSoc* 33 (2003) 35-51. The subjects discussed by D. include the eponymous priesthoods (of Ἄλιος in

Rhodes, Ἀθανᾶ Λινδία in Lindos, and possibly Ἀπόλλων Ἐρεθύμιος in Ialysos; the eponymous δαμουργοί of Ἑστία and Ζεὺς Τέλειος in Kamiros); changes in the appointment procedures for priests (annual priests, ἱερεῖς στατοί, i.e., priests for life; cf. *I.Lindos* 648; *Suppl.Epigr.Rh.* 54 L. 5); the systematic recording of lists of priests (*Syll.* 3 723; *I.Lindos* 1; *Tit.Cam.* 110 L. 61); the existence of priestly careers (Kamiros: holding the office of ἱερεὺς of a lesser cult qualifies a citizen for that of ἀρχιεριστάς, ἱεροποιός, and δαμουργός; Lindos: a cursus leading from the offices of ἱεροθύτας, ἀρχιεροθύτας and ἱερεὺς of a lesser cult to the priesthoods of Ποσειδῶν Ἰππιος and Ἀθανᾶ Λινδία); the role of priests in the propagation of a sanctuary's glory (*I.Lindos* 2); legal disputes concerning access to priesthoods (*IG* XII.1.761 = *Syll.* 3 340 LL. 38-43); the requirement for individuals who had access to priesthoods through adoption to carry out their ritual duties (ἱερεὺς ὁ καθ' ὑποθεσίαν γενόμενος; *I.Lindos* 419 LL. 86-91); and priestly revenues. D. plausibly argues that the existence of associations of priestly officials and former priests and their joint activities, such as dedications and bestowal of honors, reveal a group identity (*I.Lindos* 230, 248, 252 LL. 225/226; 264 LL. 2-4; 270, 293, 348 d LL. 20-23; cf. συνιερεῖς; *I.Lindos* 131, 229, 248, 293, 344, 349, 378; ἱερατευκοίτες; *I.Lindos* 346, 350, 378 b, 419 LL. 18-21; G.Kokkorou-Alevra, *Ἀλλάσαρνα I. Οἱ ἐπιγραφές* [Athens 2004] 36-41 no. 4; ἀρχιεροθυηκοίτες; *I.Lindos* 346). From a text concerning mastroi appointed by the κτοῖναι of Kamiros and summoned by the ἱεροποιοί to supervise the public cults (*Tit.Cam.* 109 LL. 13-19; cf. *I.Lindos* 378 b), D. infers that the hieropoioi occupied a higher position in hierarchy than the mastroi/councilors (48/49) [but it is not certain that the mastroi appointed by the ktoiinai are identical with the board of councilors of Kamiros, also called mastroi; the term mastros designates financial officials; the mastroi in *Tit.Cam.* 109 may be a separate authority responsible for the financial supervision of public cults, Chaniotis]. D. rightly points out that certain persons acquired expertise and a religious profile by serving long terms in a single priesthood or by occupying several different priesthoods (39/40). The invitation of guests to ξένια εἰς τὸ ἱεροθυτεῖον in Lindos (*IG* XII.1.1033; *SEG* XIX 543) does not mean that the hierothytai had taken on the responsibilities of the prytaneis, but simply that common meals were offered in the ἱεροθυτεῖον [where the meat of sacrificial animals was brought, Chaniotis] (42). The specific characteristics of Rhodian priesthoods are the result of a process initiated by the synoikismos.

818/819. Ialysos. Dedications to Athena. Two bronze objects found in the sanctuary of Athena, part of a larger complex of unpublished finds [cf. *SEG* XXXVIII 783]. Ed.pr. G.Pugliese Carratelli, *PP* 58 (2003) 71-73 (ph.) and 309-311 (ph.).

818: 71-73. **Dedication of Mandrippos, undated (Archaic period).** Bronze handle inscribed on both sides: I: Μάνδριππος ε' Ἀθηναίαι II: μαμαίσουον δεκάτας

I. A name deriving from the Anatolian theonym Mandros, ed.pr. [on these names see now P. Thonemann, *Chiron* 36 (2006) 11-43, who associates them with the river Maiandros; Μάνδριππος is attested in Miletos (*Milet* I.3.122 col. 1 L. 122; ibid. 18) II. cf. *SEG* XXXVIII 783 c, Chaniotis].

- 819: 309-311. **Dedication by a victorious athlete, 6th cent. B.C.** Bronze vase: Εὐαρχός μ' ἀνέθ[ε]κε παῖς Ἀνδροφέλης τοῦ φορυνθίου [ἄ]θελον

The names Εὐαρχος and Ἀνδροφέλης suggest a Euboian origin; Κορύνθιος is not an ethnic, but the name of Euarchos' grandfather; it derives from Κόρυθος, an epithet of Apollo (the same applies to Κορύνθιος in *IGDS* 18 = *Arena* I 14), ed.pr.

820. **Lindos. Decree concerning statue bases, 22 A.D.** *I.Lindos* 419; *LSCG Suppl.* 90; Migeotte, *Souscriptions* no. 41 In a study dedicated to the sale and 'recycling' of statues and statue bases, M.Kajava, *Arctos* 37 (2003) 69-80, reprints LL 30-44 (translation) and discusses this text (72-78) and the procedure it records (auction). He interprets the expression ἀνδριάντες ἄσμοι (LL 30-32) as referring to statues (honorific statues, but perhaps also statues of gods) which were 'obscure' in the sense that it was no longer known whom they represented (cf. Dio Chrys., *Oratio* 31.74). What was bought object at auction was permission to inscribe the bases of these statues. The winning bid was subject to approval by the popular assembly. The term μίσθωσις ('lease') was perhaps used because the statue bases were immovable.

821. **Lindos. The Lindian 'anagraphe', 99 B.C.** *I.Lindos* 2; *Syll.*³ 725; *SEG* LII 767*. C.Higbie, *The Lindian Chronicle and the Greek Creation of their Past* (Oxford 2003), presents a critical edition (translation; ph.; 19-49) with a very useful and detailed commentary on the mythical and historical traditions invoked in the dedications to Athena and of the miracles performed by the goddess (51-151). In the systematic analysis of the text she discusses its structure and organization (155-203; dialects, donors, dedications, dedicatory inscriptions, nature of the dedications, epiphanies, sources), narrative patterns (204-242), and 'the history behind the Chronicle' (243-288; on 273-288 parallels for the epiphanies; on 275/276 Greek text and translation of *IOSPE* I² 344). [We note a few inaccuracies in the translation of the decree. A LL 2/3: [τὸ ἱερὸν] τὰς θάνας τὰς λινδίας ἀρχαιότατον τε καὶ ἐντιμώ[τα]τον ὑπάρχον ('is most old and venerable'; not 'the hieron of Athena the Lindian, both the most archaic and the most venerable in existence'); L 5: κυρ[θάν]τες τοῦδε τοῦ ψαφίσματος ('after this decree has been confirmed'; not 'with the authorization of this decree'); L 5: τοὶ δὲ αἰρεθέντες κατασκευάζαντων στάλαν ('let the men who have been elected have a stele constructed'; not 'let these men, once selected, set up a stele'); L 10: [ἀποδείξαν]τα τόπον ('determine a place'; not 'show the place'). In the list of dedications the references to the book number of Gorgon's Περὶ Ῥόδου (ἐν ταῖ Α τὰν περὶ Ῥόδου in B LL 5 and 13, translated as 'in the eleventh book', instead of 'in the 30th book') are wrong. The dedications of Lindos and the Telchines were mentioned in the first book (ἐν ταῖ Α τὰν περὶ Ῥόδου, as in B LL 21, 30, 39, 52, 60, 66, 71, 76, 80, 84, and 98). In B L 104 ἔθηκε ἄθλον ἐπ' Αἰγιαλεῖ is not 'established a contest in compensation for the death of Aigialeus', but 'gave it as a prize in the funerary contest for Aigialeus'; πάντα τὰ ὀχυρώματα (D L 7) is not 'the most fortified places', but 'all the fortified places'. Cf. our lemmata no. 1030 and 2041. In a detailed review A.Bresson, *Topoi* 14 (2006) 527-551, presents a critical edition of the decree concerning the compilation of the ἀναγραφή (French translation) and discusses its purpose. A.Chaniotis, *War in the Hellenistic World: A Social and Cultural History* (Oxford 2005) 222/223 and 234/235, treats the epiphanies of

Athena during wars and the concept of 'cultural memory' as expressed in the selection of historical events alluded to in the text.

821 bis. **Lindos. Rhodian amphora stamp, ca. 196 B.C.** *SEG* XLII 754. C.Habicht, *art.cit.* (our lemma no. 815) 564, corrects the reading of the stamp: Ἐπὶ Θαρσιπόλ[ι]ο[ς], Βαδρομίου (ΕΠΙ ΘΑΡΣΙΠΟΛΙ[Ο]Σ, ΒΑΔΡΟΜΙΟΥ, *SEG* with doubts).

822. **Rhodes. Subscription list of an association, ca. 195 B.C.** Marble plaque found reused in a building. G.Konstantinopoulos, *AD* 21 A (1966) 56-61. C.Habicht, *art.cit.* (cf. our lemma no. 815) 557, identifies the eponymous priest Sodamos as the man mentioned in *I.Lindos* 661 a L 2 and on amphora stamps. We present the text, which has never been included in *SEG*.

Ἐπὶ ἱερέως Σωδάμου,	τὸν τόπων ἐπ[ηγγεῖλ]α[ν]το	
Ἰακινθίου δωδεκάται,	16 δώσειν δωρεάν·	
ἀρχεραμιστοῦντος	vacat	
4 Ζούθου Ἀντιοχέως	Ζούθος Ἀντιοχεύς	ΔΔ
καὶ τὸν αἰρεθέντων εἰς τὸν	Διονύσιος Σικυνώσιος	Γ
περ[ι]οικοδομ[αν] τὸν τόπων	Μύρων Ἐφέσιος	ΔΔΔ
Διονυσίου [Σικυνωίου,	20 Δρόμων Καππάδοξ	Γ
8 Ζω[ί]λου Γαργαρέως, Ματροδώρου	καὶ θύρας·	
Ἐφεσίου, ν' ἀνέγραψαν τοὺς	Σόφων Ἰλιεύς	Δ
ἐπαγγελαμένους καὶ ἀπο-	Ζωῖλος Γαργαρεὺς]
δόντας· ν' τοῖδε [π]ροαιρούμενοι	24 Μηνόφιλος Ἐφέσιος]
12 συγκατασκευάζειν τὰ δεδο-	Γέτας Ἀν[τιο]χεύς]
γμένα τῷ κοινῷ ἐ[πὶ] τὴν περ[ι]-	ΚΑΙΤΕ]
οικοδομᾶν καὶ [θύρῳσιν]		

1. Sodamos was identified by K. as eponymous priest of Rhodes; K. dated the text to the mid-2nd cent. B.C. || 6. περιουκοδομά (construction of buildings around a place; here, surrounding a place with a wall) is attested for the first time (cf. LL 13/14); τόποι denotes an enclosure belonging to the association, used for ceremonies, possibly in the cemetery; cf. *IG* XII.1.155 and 937; *SEG* III 674; Maiuri, *NS* 40. K. [cf. M.-C.Hellmann, *Recherches sur le vocabulaire de l'architecture grecque, d'après les inscriptions de Délos* (Paris 1992) 332/333, for περιουκοδόμημα, περιουκοδόμησις, περιουκοδομία, Chaniotis] || 14. for θύρωσις cf. *IG* IV 1484 L 38. K.

823. **Rhodes. Honorary inscription for the priests Kleukrates and Aristom[achos], ca. 175-150 B.C.** *SEG* XXXIX 746 B. C.Habicht, *art.cit.* (our lemma no. 823) 552, suggests restoring the name of the eponymous priest of Helios as Ἀριστόμαχος. Aristomachos is known from amphora stamps (period IV, ca. 158 B.C. according to the chronology of G.Finkelsztajn). The

sculptor Δημήτριος, who signed this base, could be Δημήτριος Δημητρίου, active in ca. 170-160 B.C. (*I.Lindos* 205), or Δημήτριος Διομέδωνος, active in 154 B.C. (*I.Lindos* 214).

824. Rhodes. Honorific inscription for the gymnasiarch Asklepiadas, ca. 75-68 B.C. *IG* XII.1.46. On the basis of another inscription (A.Maiuri, *ASAA* 2 [1916] 150 no. 26), C.Habicht, *art.cit.* (our lemma no. 815) 555, restores LL. 158-160 as follows: Διονύσιος [Διονυσίου] τοῦ Εὐπ[ολέμου], καθ' υἰοθεσίαν δὲ Εὐάννορος.

825. Rhodes. Epitaph, undated [Roman Imperial period]. Round altar found in the western cemetery; on a raised panel, a relief representation of a man holding a papyrus roll. Mentioned by C.Giakoumaki, *AD* 52 B3 (1997) [2003] 1089 (text in majuscules): ΦΛΑ | ΠΟΡΑΚΡΥ

[Ι. Φλά(βιος)?, Chaniotis].

826. Rhodes. Epitaph of a family, Roman Imperial period. Porphyry column drum found in the western cemetery. Mentioned by C.Giakoumaki, *AD* 52 B3 (1997) [2003] 1089 (text in majuscules).

Κύντου Φαννίου ΕΠΙΚΟ

Φίλωνος β' Ἀμίου καὶ

Κύντου Φαννίου Κύντου υἱοῦ

4 Παλατεῖνα Παννύχου ΚΛΑΣΥ καὶ

Κύντου Φαννίου Κύντου υἱοῦ

Παλατεῖνα Θρεπτοῦ καὶ

Φαννίας Πώλλας

1. KOYINTOY, G. [but see LL. 3 and 5 || 2. Q.Fannius Philon was from Amos, a deme in the Rhodian Peraia; on mobility from Amos to Rhodes see *SEG* XLIX 1064, Chaniotis].

LESBOS

827. Lesbos. The Περαία. See our lemmata nos. 1382 and 2200.

828. Eresos. Decrees concerning the tyranny, 332 and ca. 306-301 B.C. *IG* XII.2.526 (+ *IG* XII Suppl. pp. 65-67; *OGIS* 8; Tod, *GHI* 191); *SEG* XLVI 1053*. A.Bencivenni, *op.cit.* (cf. our lemma no. 2203) 55-77, reprints the text (Italian translation) and discusses the historical context of these documents, the references to earlier documents (διαγραφαί, νόμοι, ψηφίσματα), and the measures suggested by Alexander the Great.

829. Mytilene. Decrees concerning the reconciliation, 332 or 324 B.C. 1) *SEG* XXXVI 750; *SEG* XL 674; 2) *IG* XII.2.6 (Tod, *GHI* 201); *SEG* XXXVI 752; XL 673; XLVII 1268*. A.Bencivenni, *op.cit.* (cf. our lemma no. 2203) 39-54, reprints the two texts (Italian translation) and discusses the historical context, the formulation of the decrees, and the measures taken by Alexander for the reconciliation (διάλυσις). The same texts are also reprinted by A.Dössel, *Die Beilegung* -- (cf. our lemma no. 2202) 159-178 (German translation), who favors a date in 324 B.C., suggests a reconstruction of the events, and discusses the measures of reconciliation.

830. Vacat.

831. Mytilene. Epitaph of C. Iulius Flavius, 1st cent. A.D. M.Axiotis, *Περπατώντας τη Λέσβο* (Mytilene 1992) I 87 [non vidimus]. The inscription, built into the façade of the chapel of Christ in the village of Kagiani, has been rediscovered by G.Meyer, *EA* 35 (2003) 57/58, who presents a complete reading (ph.): Γάϊον Ἰούλιον Γαίου ἱ υἱὸν vac. Φλάυνον

Epitaph in the form of an honorary text (hence the accusative); the person is probably also mentioned in *IG* XII.2.88 L. 23: Γ. Ἰούλιος Γ. υἱὸς Φ[ίλος], M. || 2. YION...AYON, ed.pr.; the cognomen *Flavius* is well attested in Spain (cf. I.Kajanto, *The Latin Cognomina* [Helsinki 1965] 227), M.

TENEDOS

831 bis. Tenedos. The Περαία. See our lemma no. 2200.

NESOS

832. Nesos. Honorary decree for Thersippos, ca. 319/8 B.C.? *IG* XII.2.645; *OGIS* 4; *I.Adramytteion* 34; *SEG* XXVII 497. E.Poddighe, *AHB* 15 (2001) 95-101, reprints LL. 3-28 (Italian translation). Taking into consideration recent research on the chronology of the years 323-315 B.C., she dates this decree to the winter of 319/8 B.C., during the war of Antigonos Monophthalmos against Πολυπέρχων and his allies Κλεῖτος, the satrap of Lydia, and Ἀρριδαῖος (Ἀρραβαῖος in this text), the satrap of Hellespontine Phrygia, for control of Asia. With this date, the decree provides evidence for Polyperchon's policy of in the Aegean.

833. Vacat

MEGISTE

834. Megiste. Inscriptions. In a volume dedicated to the history and archaeological remains of Kastellorizo (Megiste), N.G. Ashton, *Ancient Megiste: The Forgotten Kastellorizo* (Nedlands 1995) 18-30 (ph.), presents a selection of inscriptions found on Megiste (BI.1-6, BII.1-5, C1-5) or concerning Megiste (BI.7 = *I.Rhod.Per.* 553; Greek text, translation, brief commentary). Nos. BI.3, II.4/5 are now in the Mytilene Archaeological Museum.

The documents include the following categories: dedications of Rhodian ἐπιστάται to various deities (BI.1 = *I.Rhod.Per.* p. 185 VI = *SGDI* 4332; ph.: Σωσικλῆς Νικαγόρα to Ἑρμῆς Προπυλαῖος; BI.2 = *SGDI* 4331; ph.: Ἐπικρατίδας Ἀναξικράτεως to Διοσκόροι; BI.3 = M. Michélier, *RBi* 14 [1917] 293 no. 23: Κρατίδαμος Κρατιδάμου to Ἀπόλλων Πυλαῖος and Ἄρταμις Σώτειρα; BI.4 = Michélier, *art.cit.* 291 no. 12: Ἀγέσιος Ἰέρωνος to Ἀφροδίτα; Αἰσχίνας Διάνδρου, Τιμόστρατος Εὐκράτεως to Ἀπόλλων Μεισιτεύς; BI.5 = *SGDI* 4330; BI.6 = H. van Gelder, *Geschichte der alten Rhodier* [Den Hague 1900] 446 no. 32; ph.: Βασίλων Ἐξακεστῆνος; dedications to Demeter and the Dioskouroi [no bibliographical references] (BI.4; undated: ---|κατ|αφυγ[ὼν] |ἀνέστησε| |Δημήτρι |καί| |Διοσκόρο|ς] || [---]ΣΑ[---] [in L. 3 A. prints Δημήτρις which is grammatically wrong, Chaniotis]; BI.5; 1st/2nd cent. A.D.: [Διο]σκόρο<ι>ς εὐχὴν [A. prints εὐχμ(ή)ν]; a text mentioning Ζεὺς Μεισιτεύς (BII.1 = A. Spyridis, *Parnassos* 4 [1880] 464: Διὸς Μεισιτέως ἄκρα); epitaphs (BII.2/3 = *I.Dor.Ins.* 108; ph. [the latest edition, not known to A.; for BII.2 see also *SGDI* 4333 (with wrong readings); C1 = G. Jacopi, *Clara Rhodos* 2 [1932] 229 no. 106 [the latest edition, not known to A.]; C2 = van Gelder, *op.cit.* 446 no. 32b; C3 = *SGDI* 4334 [with wrong translation of τῷ ἐαυτῆς δεσποσύνῃ· ἥρωι ('Polemia, to Lysimakhos her own masterful hero'; correct: 'to her own master; a hero', sc. deceased), Chaniotis]); C4 = Michélier, *art.cit.* 294 no. 24; and a fragment mentioning a γυμνασίαρχος (C5 = A. Diamantaras, *BCH* 18 [1894] 332 no. 29).

A. also mentions an unpublished fragmentary inscription found at Mandraki, now in the Megiste Archaeological Museum (inv.no. 109), containing the name of the emperor Vespasian. For an inscription possibly concerning land on Megiste see our lemma no. 1707.

ASTYPALAIA

834 bis. Astypalaia. Subscription list, 3rd cent. B.C. *I.Dor.Ins.* 88. L. Vecchio, *art.cit.* (our lemma no. 811) 139/140, suspects that the family of Ἀγαθοκλῆς, son of Οὐλίς, (L. 31), was from Elea, because Οὐλίς was a common name among Eleatans. Eleatans with the name Ἀγαθοκλῆς are attested in Delos (see our lemma no. 811).

THERA

835-839. Thera. Epitaphs, 3rd cent. A.D. Five plaques and a stele with epitaphs recording the heroisation of the deceased individuals, found in a cemetery at Perissa [for inscriptions of this in Thera and their date see *SEG XLIX* 1095-1100 and L 746. Chaniotis]. Ed.pr. E. Gerousi, *AD* 52 B3 (1997) [2003] 983.

835: Epitaph of Aphrodeisios. Found reused in a grave: Θεοδώρα τὸν ἄνδρα Ἀφροδείσιον ἀφηρόισεν

836: Epitaph of Heraklas: Σώτειρα τὸν ἴδιον υἱὸν ἀφηρόιξε Ἑρακλᾶν

837: Epitaph: Ἀγγελο[ς ---]

838: Epitaph: Ἀγγέλου [---]

839: Epitaph of Boule. Pedimental stele decorated with a rosette; an inscription in 3 lines [the division of lines is not indicated]: Ἀγγελος Βούλης

[The female name Βούλη (cf. *LGPNI*, s.v.), Chaniotis].

MELOS

840. Melos. Inscribed sling bullets, 3rd cent. B.C. (?) Lead sling bullets; unpublished. Mentioned by E. Varoucha-Christodouloupoulou, *AEph* (1953/54) [1961] 333 note 4, based on information provided by S. Charitonides and C. Doumas. Cf. our lemmata nos. 910 and 2102: Διονυ(σίου)

KOS

841. Kos. Asyilia of the sanctuary of Asklepios. On the basis of new finds (see our lemmata nos. 850/851), D. Bosnakis - K. Hallof, *Chiron* 33 (2003) 233/234, suggest a new reconstruction of the itinerary of the theoroi who announced the first Asklepieia. The sequence of the decrees in our lemma no. 850 (Gonnoi, Homilion, Phthiotic Thebes, Megara) suggests that two theoroi (Aristolochos and Makareus) started in the north; they were joined by Herakleitos in Phthiotic Thebes and from there all three theoroi visited the Peloponnese. Taking into consideration the existing documents, B.-H. propose the following itinerary for this

group of theoroi: Pella, an anonymous Macedonian city, another two or three cities (*SEG* XII 374), Kassandreia, Amphipolis, Philippi (*SEG* XII 373), cities in Thessaly (Pelagiotis?; our lemma no. 851), Gonnoi, Homolion, another two or three cities (including Itonos; our lemma no. 850 A [but see our lemma no. 849]), Pthiotic Thebes, Megara, another two or three cities in no. 850 B, Lakedaïmon, Messene, Thelpousa, Elis, and Aigeira (*SEG* XII 371). Athens and Boiotia are absent from this itinerary. B.Helly, J.-C.Decourt, *BE* (2004) no. 211, point out that Itonos may not have been a city, but the federal sanctuary of the Thessalians (at Philia Karditsas, in the western part of the Thessalian plain). [See also B.Helly, *Chiron* 34 (2004) 103-107, to be presented in *SEG* LIV, Chaniotis]. See also our lemmata nos. 849 and 2157.

842. Kos. Religion: Sales of priesthoods. H.-U.Wiemer, *Chiron* 33 (2003) 263-310, summarizes the content of Koan regulations concerning the sale of priesthoods: *SEG* L 766; LI 1054, 1061, 1064-1066; *Iscr.Cos* ED 2+224 (*LSCG* 162), 15, 167, 25, 32, 60+1127, 62 (*LSCG* 161), 85, 89 (*LSCG* 163), 109, 144 (*LSCG* 160; *SEG* L 764 ter), 145 A (*SEG* LI 1062), 177/178, 180, 182, 2137, 215/216, 236-238; *LSCG* 166/167, 172, 175. This material relates to the cult of 13 divinities (Adrasteia, Aphrodita Pandamos Pontia, Asklepios, Dionysos Tyllophoros, Herakles Kallinikos, Hermes Enagionios, Homonoia, Kyrbantes, Nemesios, Nika, Zeus Alseios, Antigonos Dason, Eumenes II). Although the regulations do not derive from a single model, there are similarities and recurring elements which W. studies in detail: the term διαγραφή (268-272), which designates a list of obligations and conditions under which the city assigned public duties to private persons; the complex procedure by which diagraphai were written (election of a commission by the assembly, γνώμα of the προστάται, decision of the council, vote in the assembly); the auctioning of the priesthood in the assembly and the payment procedure; the inauguration ceremony (τελετά) and sacrifices; the duties, qualifications, age, gender, privileges (γέρας, ἀτέλεια), and dress of the priest; and the revenues from this office (sacrifices, deposits in the θησαυρός, ἀγερμοί, exploitation of the sanctuary). Those who purchased these priesthoods belonged to a very small circle of wealthy families (on 291-293 prosopographical remarks on Κλεόνικος Εὐκάρπου, Καλλιστράτη Κλευμάχου, Θεόδωτος Θεωδότου, Λυκαονίς Φανομάχου, Διοκλῆς Λεωδάμαντος, and Διοκλῆς Ἀλεξάνδρου). The Koan diagraphai often prescribed sacrifices to be made by specific categories of people: magistrates, private individuals who were under the protection of a deity, and other private individuals; this aimed not only at systematizing public cult, but also at securing revenues for the purchasers of priesthoods. The sale of priesthoods on Kos is limited to the Hellenistic period (early 3rd-1st cent. B.C.) and can be explained by the fiscal problems in this period. For the sale of priesthoods see also our lemma no. 2246. [For new diagraphai from Kos see D.Bosnakis - K.Hallof, *Chiron* 35 (2005) 219-233, Hallof.]

843. Kos. Work on the corpus. In preparation of the corpus of Koan inscriptions (cf. *SEG* XLVIII 1087, 1089 bis, 1092-1115, and 1117; XLIX 1101 bis, 1105-1108, 1111, 1113-1117, and 1119; L 766; LI 1054-1059, 1061-1066; cf. *SEG* XLVII 1280), D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 203-262, present a group of unpublished inscriptions found by R.Herzog as

well as more recent finds; see our lemmata nos. 844-848, 850-857, 860-864, 866, and 1199; one of the new asyilia documents (236-240 no. 16) was presented in *SEG* LI 1058.

The vicissitudes of this corpus, from its original conception in 1899 and the work carried out by R.Herzog, A.Maiuri, and M.Segre until the Second World War to the revival of the plan of publishing *IG* XII.4 in 1993, are described by L.Hallof - K.Hallof, in K.Höghammar (ed.), *The Hellenistic Polis of Kos: State, Economy, and Culture* (Uppsala 2004) 83-87.

844. Antimacheia. Honorary decree for the doctor Eukrates, 2nd cent. B.C. Fragment of a marble block, part of a pillar or pilaster; cut on top and bottom for reuse; found in 1984 reused in the church of Κοίμησις τῆς Θεοτόκου in the area of Antimacheia. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 221-223 no. 11 (ph.), who give a list of 28 honorary inscriptions for Koan doctors (222 notes 29-32). This is the third known decree of Antimacheia (cf. *PH* 383/384). For physicians mentioned in inscriptions see our lemma no. 2191.

[-----]Ε.[-----]
[κ]αὶ ἀναθέμεν ἐν ᾧ κα [---]Π[---] [-----] ἐπιγρά-
[φ]αν ὃ δᾶμος ὁ Ἀντιμαχίτᾶν ἐτειμασεν Εὐκράτην Χαρίμπε[υ]
4 [ἰ]ατρὸν στεφάνῳ χρυσέῳ καὶ εἰκόνι χαλκῇ ἀρετᾶς ἑνεκα
[τ]ῆς κατὰ τὰ τέχνην καὶ εὐνοίας τᾶς ἐς αὐτόν· ἐξέσται δὲ αὐτῷ ἀν[α]-
[γ]ράψαι τὸδε τὸ ψάφισμα ἐστάλαν λιθίναν καὶ ἀναθέμεν ἐν τῷ[ι]
[ἐ]πισματόταται τοῦ δάμου τόποι· ὅπως οὖν καὶ τὸ σύνπαν πλῆθος [ἐ]-
8 [π]ιγνῶι τὰν τοῦ ἀμετέρου δάμου εὐχαριστίαν, ὃ [δ]ᾶ[Δ]Α[μ]αρχος ὁ ἐν ἀρχῇ ἐὼν
[καὶ] τοῖ συνφύλακες ἐλέσθων ἐκ πάντων [τῶν] δ[α]μοτῶν ἄνδρας πέντε, τ[οῖ]
[δ]ε ἀ[ι]ρεθῆ[ν]τε[ς] [-----]

2. [ῆ] ἐπ[ι]τ[α]δ[ι]ε[ο]ς τόποι, ποιήσαντας; cf. L.Laurenzi, *Clara Rhodos* 10 (1941) 37 no. 4; *SEG* XLVIII 1096; *Tit.Cal.* 78 L. 10; the subject is the προστάται, who were to determine the place of publication, edd.pr. || 3. the names are attested in Kos, but not this person, edd.pr. || 3-5. cf. *PH* 409 (from Isthmos) for another doctor, edd.pr. || 5. from ἐς τὸ ἀν[α] written in rasure || 5-6. cf. *SEG* XLVIII 1110 LL. 27-29, edd.pr. || 6-7. the honorary decree for an archon of Antimacheia was set up near the πάτριον βομοί (*PH* 348 LL. 18/19), edd.pr. || 7. τὸ σύνπαν πλῆθος designates the entire Koan state, as opposed to the demos of Antimacheia (ὁ ἀμετέρος δᾶμος); cf. *Syll.*³ 569 L. 30 (τὸν πάντα δῆμον) and 35 (τοῦ σύμπαντος δάμου); *PH* 9 L. 7; R.Herzog, *Koische Forschungen und Funde* (Leipzig 1899) 210 L. 4, edd.pr. [on the expression σύντας δῆμος in the context of sympoly see G.Reger, in S.Colvin (ed.), *The Greco-Roman East. Politics, Culture, Society* (Cambridge 2004) 145-180, Chaniotis] || 7-8. for ἐπινῶι cf. *IG* XII.5.599 LL. 10-12; *IStratonikeia* 7 L. 27, edd.pr. || 8. ὁ δᾶμαρχος ὁ ἐν ἀρχῇ ἐὼν is attested in Kalymnos (*Tit.Cal.* 111 LL. 16/17); the δᾶμαρχος is attested in Isthmos (G.Pugliese Carratelli, *ASAA* 41/42 [1963/64] 161-163 no. VI; *PH* 9 || 9. cf. *PH* 9 LL. 9/10; *SEG* XLVIII 1094 LL. 20/21; συνφύλακες are attested in the garrison in Halasama (Maiuri, *NS* 675), edd.pr.

845. Kos. Honorary decree for the poet Ion of Chios, ca. 300-250 B.C. Two joining fragments of the upper part of a stele with kymation. Fr. a: *Iscr.Cos* ED 242. Fr. b: Found by R.Herzog. Frs. a+b: Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 204 no. 1 (ph.), on the basis of a squeeze made by Herzog.

vacat

Ἔδοξε τῷ βουλᾷ
καὶ τῷ ἐκκλησίῳ,
γνώμ[α] προστατᾶν·

4 ἐπειδ[ὴ] Ἰῶν Μενίπ-
που Χ[ίος] εὐλόγει
[-----] ἐμ ποιήσι
[-----]

Fr. a is the left part of the stele (in L. 1, the first 5 letters), fr. b the right part || 4-5. the poet Ion of Chios, who praised Kos in his poetry, is otherwise unknown; a famous Chian poet of the 5th cent. B.C. had the same name, edd.pr. || 6. initio, [τὸν πόλιν?], edd.pr.

846. Kos. Citizenship decree of Theangela for a Koan doctor and decree of Kos in response, ca. 300-250 B.C. Three non-joining fragments of the middle section of a marble stele, found in the Asklepieion (now in the new deposit of the Ephoria). Fr. a: *Iscr.Cos* ED 267. Fr. c: *SEG XXVII* 511 (J.Benedum); cf. J. and L.Robert, *BE* (1978) no. 358. Frs. a+b+c: D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 211-214 no. 5 (ph.), ascribe to the same stele frs. a+c, adding a new small fragment (fr. b), and present a new edition of the entire text.

[-----]
[-----]ΕΙ[----] b
[-----]νηγ[----]
[-----]ἀναγράφ[αι] [δ]ὲ αὐτ[ὸν] ἐν
4 [τῇ] στήλῃ ἐν ἧ ὁ λοιπὸς πολλ[ὸν]ταὶ καὶ πρό[ξ]ενοι
[καὶ] εὐεργέται ἀναγράφονται· ὅπ[ω]ς δ' ἂν καὶ [---]
a [-----] ὅτι Θ[ε]αγγελέων ὁ δ[η]μό[ς] ἐπίστ[αται]
[χάριτας] ἀποδιδόναι τοῖς πᾶσαν[τες] πρόνοιαν [παρ]-
8 [ε]χομέν[οις], ν[ε]φέσ[θαι] πρεσβευτ[ὴν], ὅστις ἀφι[κό]-
[μενος] εἰς Κῶ καὶ ἐπελθὼν ἐπὶ τὴν βουλ[ὴν]
[καὶ] τὸν δῆμον ἀ[ξ]ιώσει ἀποδοῦναι τῷ [---]
[-----] δ[η]μω[ι] [-----] σασθα[ι]
12 [-----] κον ἐν τ[-----]
[-----] ωι ν τ[-----]

lacuna

c [-----] ἀναγράψαι δὲ τὰ δεδ[ογ]-
μένα ἐν στήλῃ καὶ ἀναθεῖναι ἐν τῷ ἱερῷ τοῦ Ἀσ-
16 κληπιοῦ· τὸ δὲ ἀνάλωμα εἰς τε τὴν ἀναγραφὴν καὶ
τὴν στήλῃν δότω ὁ ταμίης· ἡμεῖς
Ἰσμηνίου· ἔλαχε φυλῆ[ς]· --- ca. 8-10 --- ψηφοὶ ἐγένον[το]
το αἰ διδοῦσαι χίλι[αι]

vacat

20 [ἐ]δοξε τῷ βουλᾷ καὶ τῷ [δαίμα]· γνώμα προστατᾶν·
ἐπειδὴ Θεαγγελεῖς Τ[-----], τῶν πο]-
λιτᾶν, ἱατρὸν δημοσί[α] χειροτονηθέντα ἐπηνέκταν]-
24 τι κατὰ τε τὴν τέχνην [καὶ τὰν ἐπιμέλειαν ἂν ποι]-
εῖται παρ' αὐτοῖς, καὶ τιμ[α]θέντα εὐεργεσίαι τε καὶ
προξενίαι καὶ πολίταν [πεποιθήκанти, δεδῶκанти δὲ παρ']
αὐτοῖς ἀναγγελίαν τ[οῦ] στεφάνου ἐν τοῖς ἀγῶσι
καὶ ἀναγραφᾶν ἐν σ[τάλ]αι λιθίνειν, νῦν δὲ ἀξιοῦν]-
28 τι τὴν βουλὰν καὶ τὸν [δάμον ἁμῶν]-----
Ἰσμηνίου πέμψαντες καὶ παρ' ἁμῖν τὴν ἀναγ]-
γελίαν ποιήσασθα[ι] ἐν τῷ χορικῷ ἀγῶνι τῶν Διονυ]-
σίων αἷς τετίματα[ι] τιμαῖς Τ----- καὶ δόμεν]
32 ἀναγραφᾶν καὶ ἀνάθ[εσιν] ἐν τῷ ἱερῷ τοῦ Ἀσκλη]-
πιοῦ, δεδῶχθαι τῷ ἐκκλησίῳ· τὸν δάμον τὸν Θεαγγε]-
λέων ἐπαινέσαι ὅτι [χάριτας] ἀποδίδωμι ἀξίας τῶν
[εὐ]εργετημάτων τ[-----]
36ντες ὅπως δ[-----]
[---]σωντα[-----]
[-----]ΟΙ[-----]

The restoration of LL. 1-19 is uncertain, because the text does not find close parallels among the known decrees of Theangela, B.-H. || 2. [εἰς] στήλῃν λιθίνῃ [καὶ]?, but the erection of a stele is mentioned in LL. 14-16, B.-H. || 3-4. cf. *IG* XI.4.1045+1024 and *Coll. Froehner* 90/91, B.-H. || 5-6. e.g., καὶ [πᾶσιν] ὁ Κώσιος ἢ ἡ φανερόν], B.-H. || 8-10. cf. *Coll. Froehner* 88/89 no. 54 and 90/91, B.-H. || 14-19. restored by B. || 18. φυλῆ[ς], B.; φυλῆ[ς] (cf. *IG* XI.4.1045+1024), B.-H. || 20-38. the Koan decree responding to that of Theangela || 21-22. or [τὸν] ἐμὸν πολίταν, Chaniotis || 22-23. restored by B.-H.; δημοσί[α] διὰ τὰς ψάφους ἐπαινεῖν]τι, B.; δημοσι[ε]ύοντα], R.-R. || 24. restored by B.-H.; [τετιμάκων] ἀρετᾶς ἔνεκα], B. || 24-25. the Koan doctor had first been honored with proxeny; a second decree awarded him citizenship, B.-H. || 26. restored by R.-R.; [τοῦ] στεφάνου ποιήσασθα], B. || 28-29. the envoy may be the son of Ἰσμηνίας Μενάνδρου in *Coll. Froehner* 90/91, C. Habicht (apud B.-H.) || 34. the mason had written ΕΠΙΑΙ and corrected it later to ΕΠΑΙ || 35. [τῶν] εἰς αὐτὸν γινόμενων παρακαλεῦν]τες, B. || 36-37. e.g., ὅπως δ[ὲ] ἀνατεθῇ ἡ στάλα, ἐν αἷ τα ἐναφισμένα ἀναγραφῇ]-σωντα]ι], B.-H.; ὅπως ἔ[ν] ὁ στέφανος ἀναγορευθῇ τοῖς Ἰ Διονυσίο]ις ᾧ [τετίματα] Τ-], B. || 38. not recorded by B.

847. Kos. Fragment of a decree concerning a sacrifice, ca. 250 B.C. Lower part of a marble stele delivered by a donor to the Ephoria in 2003. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 226-228 no. 13 (ph.). Cf. P.Gauthier, *BE* (2004) no. 237.

[-----]
[-----]ΘΕΙΣ[-----]
[-----]Ιον δραχ[μὰς] χιλίας
[-----] εἰς τὴν θυσίαν τῶν [-----]

- 4 [-----] θυθῆι τὰ ἱερὰ τῶι μηνί [-----]
 [-----] θεωρῶν καὶ ἀπαγγειλάντων [-----]
 [-----] κομίζονται τοῖς τε βασιλεῦσι καὶ [τοῖς -----]
 [-----] τὸ δὲ γράψιμα μισ[θωσάντων τοῖς πωληταῖς ἀναγράψ[αι εἰς στάλαν λιθίναν καὶ
 ἀναθέμεν ἐν]
 8 [-----] Ἀλεξάνδρει καὶ Πτολεμαίει παρ[ᾶ -----]
 [-----] Πτολεμαίου· vacat θεωροὶ αἰρέ[θησαν· -----]
 [-----] Ἰεῦς, vacat Κλεύχιος Λυκόφρονος [-----]

2-4. Reference to a sacrifice that was to take place in a particular month, edd.pr. || 5-6. 'Dann ist von Festgesandten die Rede (Z. 5), in deren Beisein (μετὰ τῶν θεωρῶν) andere zu verkünden haben, was Z. 6 [ὅπως τοῖς --- κομίζονται steht', edd.pr. [it is possible that θεωρῶν is the subject of ἀπαγγειλάντων; the Koan theoroi were to arrive in Alexandria (e.g., παραγενομένων δὲ τῶν θεωρῶν καὶ ἀπαγγειλάντων [e.g., τὰ ἐφαρισμένα]; the subjunctive κομίζονται may depend on [κα] (not the final [ὅπως]), Chaniotis]; for an exchange of theoriai between Alexandria and Kos see *Iscr.Cos* ED 136 (Kaphisophon) and our lemma no. 855, edd.pr. || 8. this is the first attestation of the cult of Alexander in Kos; it is not certain that the Πτολεμαῖον was a temenos or sanctuary of Ptolemy (otherwise unattested in Kos); it could have been a gymnasium; the gymnasium of Kos organized a procession for Ptolemy IV in ca. 150 B.C. (*PH* 43), edd.pr.; Gauthier prefers the assumption that the name 'Alexandreion and Ptolemaieion' denotes a sanctuary dedicated to the joint cult of Alexander and Ptolemy I || 8-9. perhaps [τῶι γυμνασίῳ τῶι Ἀλεξάνδρει καὶ Πτολεμαίει παρὰ τὰς εἰκόνας (or τοὺς βωμοὺς) τοῦ τε Ἀλεξάνδρου καὶ τοῦ (Σωτήρος?) Πτολεμαίου, edd.pr. || 9. initio, [Ἀλεξάνδρου καὶ], edd.pr. || 9-10. the names of five (?) envoys; Κλεύχιος Λυκόφρονος is the father of the priest of Asklepios Λυκόφρων Κλευχίου (T.Klee, *Zur Geschichte der gymnischen Agone an griechischen Festen* [Leipzig 1918] 4-7 no. I C and D; 221-213 B.C.); his name ([Κλεύχιος? Λ]υκόφρονος) has been restored in a subscription list (*SEG* XLVIII 1098 L. 67; before 242 B.C.), edd.pr.

848. Kos. Honorary decree of Samothrace for Praximenes of Kos, ca. 250-200 B.C. *SEG* XLVIII 1100 (cf. *IG* XII.8 p. 37; *Iscr.Cos* ED 28/29). Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 210/211 no. 4 (ph.), report the discovery of a new fragment of this text (fr. f) which permits a better restoration of LL. 12-18:

- f 12 [καὶ νῦν παραγεγνηται εἰς] e
 [ca. 5] | α θε[ωρὸς ἀ]ποσταλεῖς ὑπὸ τῶν
 [Κ]ρίων, οἱ δὲ ἀ[ρχοντες] προβεβ[ο]υλεύ[ον]
 [κα]σιν αὐτῶι περὶ ἐπα[ίνου] καὶ σ[τεφάν]-
 [ου] καὶ πολιτείας, ἐψηφίσθαι τῶι δήμῳ·
 16 [ἐ]παινεῖσαι μὲν Πραξιμένην ὧν ἔνεκε -----
 [.]ται καὶ ἐνδ[ε]ικνυται τῇ π[όλει] -----
 [-----, στεφ]ανῶσι δὲ [αὐτὸν χρ]οσῶι στε-
 20 [φάνωι Διον]υσ[ί]ων τῶι ἀγῶνι, τὴν ἀνάρ]-
 [ρησιν ποιου]μένους κτλ.]

We do not record the restorations that have now become obsolete || 12. [τὰ μυστήρ]ια?, edd.pr. [but the article must have stood in L. 11, since there is space for only ca. 5 letters in L. 12 initio, Chaniotis] || 13. this is the first attestation of the archontes (and not the boule) as authors of a probouleuma; ἀ[ναγραφῆς] (suggested by K.Rigsby apud edd.pr.) is too long, edd.pr. || 16-17. possibly [ἐπαγγέλλε]ται, edd.pr. || 17-18. [ἐυεργεσιῶν?], edd.pr.

849. Kos. Decree (?) concerning Koan theoroi, ca. 242 B.C. P.Boesch, *Θεωρός, Untersuchungen zur Epangelie griechischer Feste* (Berlin 1908) 28 (on the basis of a copy made by R.Herzog); cf. R.Herzog, *AA* (1903) 187; M.Segre, *RFIC* 62 (1934) 177 note 3; S.M.Sherwin-White, *Ancient Cos* (Göttingen 1978) 110 note 141. D.Bosnakis - K.Hallof, *art.cit.* (our lemma no. 841) 233/234 with note 67, reproduce LL. 2-8. The content of the document, inscribed by the same mason as the text concerning the thesauros in the Asklepieion (R.Herzog, *Heilige Gesetze von Kos* [Berlin 1928] 14) shows that it concerns the organisation of the θεωρία inviting the Greek communities to the first Asklepieia (B.-H.). The text is republished by K.J.Rigsby in K.Höghammar (ed.), *The Hellenistic Polis of Kos. State, Economy, and Culture. Proceedings of an International Symposium -- Uppsala, 11-13 May 2000* (Uppsala 2004) 9-13 (ph.; translation). R. argues (contra Boesch and Herzog) that this decree does not date to the time of the first organisation of the Asklepieia but demonstrates the effort of Kos to rationally organise the theoria of the Asklepieia connecting it with other sacred embassies and reducing expenses [C.Crowther (per ep. ad K.Hallof) suggests a date in the late 3rd cent. B.C.]. The text does not refer in LL. 7/8 to the Koan theoroi who announced the festival but to members of the invited theoriai that came to Kos. This decree has always served as an argument that the festival of Athena at Itonos was a Panhellenic one by 242 B.C., R. rejects the assumption that this Thessalian festival ever had Panhellenic status and suggests that Koan theoroi attended the festival because of the special relationship that existed between Kos and the Thessalians. For the possible itinerary of the theoroi see our lemma no. 841. Cf. P.Gauthier, *BE* (2005) no. 379.

- [-----]χαν Ο. [-----]
 [-----] τοῖς δὲ θεωροῖ τοῖς αἰρεθέντες ἐς Ἰτῶνων
 ἀφικόμενοι ἐν τῶι πέμπτῳ ἔνιαυτῶι ἐπαγγελλόντων τὰ
 4 Ἀσκαπεία ταῖς πόλεσι ταῖς ἐν Θεσσαλίᾳ καὶ ἐν Ἀργεῖ
 τῶι Πελασγικῶι· τοῖς δὲ θεωροῖ τῶι ἐς Σαμοθράκιν ἀποσ-
 τελλόμενοι ἐπαγγελλόντων τὰ Ἀσκαπεία ἐν Χίῳ καὶ
 ἐν Λέσβῳ· τοῖς δὲ ἐς Κῶ παραγινόμενοι θεωροὶ φορεῦνται
 8 ἐν τῶι πομπῇ στεφάνους θαλλοῦ· τὰν δὲ ἀφικνευμένων θεωριῶν
 [-----] ἐπιμελίσθωσαν τοῖς ἱεροφύλακες· τοῖς δὲ
 [-----] πανάγυρς

Restorations by R. || 2. B.Helly, J.-C.Decourt, *BE* (2004) no. 211, remark that Itonos must be the federal sanctuary of Athena Itonia excavated at Φύλια Καρδίτσης in Thessaliotis [see now B.C. Intzesiloglou in A.Mazarakis Ainian (ed.), *Αρχαιολογικὸ Ἔργον Θεσσαλίας καὶ Στερεᾶς Ἑλλάδας, Πρακτικὰ Ἐπιστημονικῆς*

Koan scribe, edd.pr. || B. 1-12. this is the second known decree of Phthiotic Thebes (cf. *IG IX.2.132*), edd.pr.; but B.Helly, J.-C.Décourt, *BE* (2004) no. 201, point out that there is yet another decree; see our lemma no. 565 || 7-11. the magistrates were to present to the assembly the theoroi who would participate in the sacrifice in Kos, edd.pr.; the magistrates only presented for approval a list of the theoroi selected by them, G. || 14. [ἐπὶ στρ]αταγῶν; the magistrates only presented for approval a list of the theoroi selected by them, G. || 14. [ἐπὶ στρ]αταγῶν; usually, the Megarian decrees begin with ἐπὶ βασιλείῳς and then name a secretary and a board of five or six strategoi, edd.pr.; since no names of strategoi are given; [ἐπὶ στρ]αταγῶν is impossible; simply [στρ]αταγῶν, indicating the origin of the document, G. [but the first line of each decree starts further left; one has to restore 2-3 letters; perhaps [διὰ στρ]αταγῶν or [πάρ στρ]αταγῶν, Chaniotis; [πάρ στρ]αταγῶν also C.Habicht per ep., Hallof] || 25. the first theoros, Aristokles, receives a sum for his travel expenses (ἐκέχειρα); in fine, τοῖς ταμίᾳς?, edd.pr.; possibly Ἀριστοκλῆς Μάτριος (*IG IV².1.71* LL. 32/33, 86; ca. 240 B.C.) or Ἀριστοκλῆς Φαντία (*IG IX².1.25* L. 42), C.Habicht apud edd.pr.

851. Kos. Two decrees of Thessalian cities recognizing the asyilia of the Asklepieion of Kos, 242 B.C. Two non-joining fragments of a marble stele found by R.Herzog in the Asklepieion, now in the museum. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 234-236 no. 15 (ph.), who also consulted copies made by R.Herzog. Unlike the other Thessalian decrees (see our lemma no. 850), these decrees are written in dialect. The origin of the second decree (B) may be Larisa (cf. the dialect features of this text and *I.Magnesia* 26). B.Helly, *Chiron* 34 (2004) 89-94, comments on the elements of Thessalian dialect in these decrees and suggests several restorations. For other decrees of Thessalian cities see our lemma no. 850 [and B.Helly, *Chiron* 34 (2004) 103-107, to be presented in *SEG LIV*, Chaniotis].

A: .Α...ΟΙ[-----ἐπαγ]-
γέλλοεν· δεδό[χθαι? -----]
τοῖς θεουροῖς [-----]
4 δονται· δόμε[-----]
[.λιθοσαν αὐ]-----]
B: [-----]φυλάσσει τὰν δὲ [-----]
[-----τὸ κοινὸν τῷ Πετθαλοῦν καὶ ἰδία πὸτ τὰν π[όλιν -----]
[-----Ἀσκληπιοῦ καὶ τὰν ἐκεχειρῶν προθύμους [-----]
4 [-----]τὸ ἱερὸν κατοῖα ἃ Κούουν πόλιν ἀξούει [-----]
[-----]ασόμενος ἐν Κῶ πὸτ τὰ Ἀσκληπεία [-----]
[-----]καὶ τας κοι[-----]
[-----]ΙΛ[-----]

Restored by Herzog || A. 1-2. [ἐπαγ]γέλλοεν, Herzog; [ἐπαγ]γέλλοεν = ἐπὶ γέλλοεν, edd.pr. || 1-5. [κατάπερ ἐπαγ]γέλλοεν· δεδό[χθαι] μὰ τὸς ταμίᾳς ---] τοῖς θεουροῖς [ἴσασον --- δι]δονται· δόμε[ν] μὰ τὸς ταμίᾳς --- ἐν κίοντι λιθο[ύ]σαν αὐ[---], Helly || 5. initio, an obscure form (cf. ἀνθέθαι, καθέμεν, Πετθαλείοι), edd.pr. || B. 1-7. Helly suggests the following restoration:

[-----τὰν φίλιαν καὶ τὰν συγγένειαν δια]φυλάσσει τὰν ἐξ ἀρχᾶς ὑπάρχονσαν]
[τὰ πόλιν τῶν Κούουν κοινᾶ πὸτ τὸ ἔθνος τῷ Πετθαλοῦν καὶ ἰδία πὸτ τὰν ἀμετέραν]

[πόλιν καὶ ἀποδεξάσθαι τὰς θύσας τοῦ Ἀσκληπιοῦ καὶ τὰν ἐκεχειρῶν προθύμους [καὶ]
4 [-----καὶ ἄστυλον ἔμμεν] τὸ ἱερὸν κατοῖα ἃ Κούουν πόλιν ἀξούει[ν κάπ]-
[παντα χρόνον· -----τὸς θεουροῖς τὸς διαβ]ασόμενος ἐν Κῶ πὸτ τὰ Ἀσκληπεία καὶ τὸς ἀγοῦνας]
[-----]καὶ τὰς κοι[νὰς]-----]
3. the gemination of rho in ἐκεχειρῶν results from the connection of liquid and j; cf. δικαστεῖρες (sc. δικασ-
στῆρις) in *SEG XXXVII* 494 L. 12, edd.pr.; cf. Helly || 4. initio [ἄστυλον ἔμμεν] vel sim.; the word κατοῖα (sc.
καθῶς) seems new; ἀξούει = ἀξώει, from ἀξιώω] (cf. the contracted forms ἀξίωντι and ἀξίωι); the iota was not
written because it may have been conceived as a consonant, edd.pr. || 5. perhaps the hyperthessalian form
[παργεν]ασόμενος for παργενησόμενος; an envoy should be present at the Asklepieia in Kos, edd.pr.;
[θε]ασόμενος, M.Meier-Brügger apud edd.pr.; [ἀναβ]ασόμενος, J.Curbera apud edd.pr.

852. Kos. Decrees of unknown cities recognizing the asyilia of the Asklepieion of Kos, 242 B.C. *SEG LI* 1058 (Rigsby, *Asyilia* no. 36). The text, (re)published by D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 236-240 no. 16 (ph.), has already been presented in *SEG LI* 1058. [We suggest here the following restorations: A L. 11/12: ἔνοχον εἶναι το[---]ις ἐπὶ [ι]ζημίῳς ἃ ὑπάρχει καὶ τοῖς εἰς? τῷ θεῶν ἀσεβοῦσι (cf. B LL. 44/45: [ἔνοχον εἶναι] τοῖς ἐπιζημ[ί]οις), Chaniotis. The texts in the lemmata nos. 852 and 853 belong together; a new edition will be necessary, Hallof].

853. Kos. Decrees of Kios and two other unknown cities recognizing the asyilia of the Asklepieion of Kos, 242 B.C. Five joining fragments of a marble stele. **Frs. a+c:** Found in 1933 by R.Herzog; *SEG XII* 381; *I.Kios* 18; Rigsby, *Asyilia* nos. 31/32 (only lines 15-23). **Frs. b+d:** Found by D.Bosnakis and K.Hallof in the storehouse at Kastro (joined) and identified as belonging to the same stele. **Fr. e:** Found by Herzog in 1903 in the Asklepieion, identified by B. and H. as part of this stele; now in the storeroom of the Museum. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 240/241 no. 17 (ph.), (re)publish the entire document, which consists of four decrees: LL. 1-2 (Dorian city), 3-15 (Dorian city), 15-24 (Kios), 25-33 (Ionian city) [we have later recognized that this fragment belongs together with our lemma no. 852, Hallof].

a
[-----]
[-----] Ἀσκληπ-
[-----]...[-----]εἰστάλα[ν λιθίναν -----]
b [-----]ν· ἐπὶ [ἄρχο]ντος Πει[-----] ἐπεὶ Κῶιοι φίλοι ὄντες ἐκ παλαιῶν
4 [χρόν]ων ἀποστ[ε]λάντες [θεαροῦς Αἰσχρον Θεωδότου, Ἐπικλῆ Ἀγορα]-
[κρίτου] καὶ ἀρχ[ι]θέαρον Ἰπποκρίτου ἐπαγγέλλοντι τὰν τε θυ[
[σίαν καὶ] τὰμ π[α]νάγυριν τοῦ Ἀσκληπιοῦ ----- ἀξι[
[οῦντε]ς ἄστυλον] νομίζειν τῷ παρ' αὐτοῖς ἱερὸν δεδόχθαι τῷ δάμωι ἀποδέχ[
c 8 [εσθαι τ]ὰν θυσ[ί]αν καὶ τὰμ ἐ[κεχειρίαν· ἦμ]εν [δὲ καὶ τὸ ἱερὸν ἄστυλον] e
[καθῶς] ἀξιο[ύ]σιν Κῶιοι κ[-----]ΕΙΜΕ[-----]
[---]περὶ τὸ [ἱερὸν] καθάπερ [-----]ΩΝΤΑΛΟ[-----]
[---]δ[ικ]ας δ[ικ]ε καὶ ἃ θεαρία π[ε]μφθ[η] ἐς τὰμ π[α]νάγυριν -----]

- 12 [---]ν ἐπὶ [Δι]οδώρου εἰσα[---]αι εἰς τὰμ [---]
 [---] κ]άτ τ[ὸ]ν νόμον· δόμε[ν δὲ] καὶ τοῖς θεα[ροῖς] ---
 [---] κ]αλέσαι δὲ τὸν βα[σιλῆ]ν καὶ ἐπὶ ξ[ένια] ---
 [---] vacat Κιαν[ὸν] ἔ]δοξεν τῷ δῆμῳ [---]
 [---] vacat Κιαν[ὸν] ἔ]δοξεν τῷ δῆμῳ [---]
 16 [---] ἐπειδὴ] Κῶιοι [φίλοι] ὅ]ντες ἐκ [παλαιῶν χρόνων θεωροὺς ἀπο]-
 [στειλαντες Αἰ]σχρον [Θεοδότ]ου, Ἐπ[ικλῆ] Ἀγορακρίτου καὶ ἀρχιθέωρον
 [Ἰππότην Ἰπποκρίτου ἐπαγγέλλο]ντες τὴν θυσίαν --- καὶ τὸν
 [ἀγῶνα, ὃν συντε]λοῦσιν τῷ Ἀσκληπιῷ καὶ ἄξιοῦσιν τὸ ἱερὸν τοῦ Ἀσ-
 20 [κληπιῶ τοῦ παρ'] αὐτοῖς ἄσυλον [εἶναι· δεδόχθαι τῷ δῆμῳ· ---]
 [---] τὴν ἐκεχ]ειρίαν δέχ[εσθαι]· ὑπάρχειν δὲ τὸ ἱερὸν τοῦ Ἀσκληπιῶ
 d [ἄσυλον καθάπερ ἀ]ξιῶ[σιν]· δούνα[ι δὲ] --- τοῖς θεωροῖς]
 [καὶ τῷ ἀρχιθεώρ]ωι τὸ ἐκ [τ]οῦ νόμου ---
 24 [---]ν καὶ εἰς[---]
 [---] ἔδοξε] τῇ βουλῇ καὶ [τῷ δῆμῳ] ---
 [ἐπειδὴ Κῶιοι φί]λοι ὄντες τῆς πόλεως ---
 [---]ιου καλῶς κα[ί] ---
 28 [---] ἀπέστειλαν θεωροὺς τοῦ[ς] --- ἐπ[---]
 [αγγέλλοντας τὸν ἀγῶνα, ὃν τί]θησι ἡ πόλις ἡ Κώϊων ---
 [---]υλόμενος [---]
 [---] Ἀσκληπ[---]
 32 [---] αἱ Κῶι[---]
 [---] θε[ωρ] [---]

2-3. [τῶς πόλιος τῶν ἰ--]ων, edd.pr. [rather an ethnic in the genitive as in L. 15, Chaniotis] || 12. εἰσα[γῆ]ται vel sim., edd.pr. || [30. e.g., [καὶ ὁ ἡμέτερος δῆμος βο]υλόμενος [φανερὰν ποιεῖν τὴν εὐνοίαν/εὐσέβειαν] vel sim., Chaniotis].

854. Kos. Decrees of unknown cities recognizing the asyilia of the Asklepieion of Kos, 242 B.C. Right part of a marble stele, broken on top and at bottom; found in the Asklepieion. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 241/242 no. 18 (ph.), who attribute the text, on the basis of letter forms, to the group of decrees solicited by the theoroi Aischros, Epikles, and Hippotas (as in our lemma no. 853). The inscription contains a decree in the Dorian (LL 1-12) and a decree in the Ionian dialect (LL 13-19).

- [---] ΤΑΣ[---]
 [---] νομίζει[---]
 4 [---]ν τοῦ Ἀσ[κληπι]οῦ --]
 [---]τας καὶ εἰς ἰε[---]
 [---]λίαν χειροτονῆσαι --]
 [---]ας ἐκάστας· τοὺς δ[ἐ]
 8 [χειροτονηθέντας ---] τῶν ἀρχόντων τῶν [---]
 [---] ταῖς πόλεσσι] ἀμφοτέραις· τοὺς δὲ

- [---] ἐφ' ὅδιον τὸ κατὰ τὸν νόμον
 [---] τοὺς θεωροὺς τὸν ἱερομνά-
 12 [μονα ---] ἰων Αἰσχύλος Ἡραγόρα
 [---] ἰρος Ἐκαταίου· vacat
 [---] στρατος Ἀπολλωνίου
 [---]ας καὶ σωτηρίας τῆς]
 16 [πόλεως ---] τὰ Ἀσκληπεία [---]
 [---] ἀρχιθέωρος Ἰππότας Ἰππ[οκρί]-
 [του ---]αι· δεδόχθαι [---]
 [---] τὸ ἱερὸν ἄσυλον εἶναι [---]
 [---] ἸΠ[---]

[5. (μετὰ τὰν ἐπαγγε]λίαν?; cf. L. 11, Chaniotis) || 6. perhaps a reference to an election of thearodokoi (ἐκ φυλ]ᾶς ἐκάστας, edd.pr. || 11. perhaps [ἐπαγγείλαντο θεωροδοκοὶ ἐσσεῖσθαι τὰς πόλεις τῶν Κώϊων, edd.pr. || 16. this text provides the patronymic of Hippotas, who belonged to the family of Ἰπποκρίτος, Διομέδων, and Ζυμένδρων; later members of this family supported Perseus (cf. SEG XXXVI 755); C.Habicht suspects (per ep.) that the architheoros Ἀριστόλοχος Ζυμένδρωνος in our lemma no. 850 was a member of the same family; [---]τας Ἰπποκρίτου is known as a donor in *Iscr.Cos* ED 88 L. 4, edd.pr.

855. Kos. Letter of King Ptolemy III recognizing the asyilia of the Asklepieion of Kos, 242 B.C. Three joining fragments of the right part of a marble stele, originally from the Asklepieion, where fr. b was found. Fr. a+b: SEG XII 369 (Rigsby, *Asyilia* no. 8). Fr. c: Recognized by D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 242-245 no. 19 (ph.; German translation), as joining frs. a+b. B.-H. (re)publish the entire document. The new fragment confirms the attribution of this letter (and not RC 27) to Ptolemy III.

- [Βασιλεὺς Πτολεμαῖος Κώϊων τῇ βου]-
 [λῇ] καὶ τῷ δῆμῳ χα[ίρειν]· -- ca. 10 --] a
 . . . ἵν' ὅτι ἐπαγγέλλουσιν οἱ παρ' ὑ-
 4 [μ]ῶν ἀρχιθέωρος τε Φαίνις καὶ θεω-
 [ρο]ὶ Φιλόφρων καὶ Ἀρχέπολις περὶ
 [τῆς] θυσίας, ἣν συντελεῖτε τῷ Ἀσ]-
 [κ]ληπιῷ, καὶ περὶ τοῦ ἄσυλον εἶν[αι]
 8 [τ]ὸ ἱερὸν τοῦ Ἀσκληπιῶ· καὶ γάρ [φασι]
 [τ]οὺς Ἀμφικτύονας ἐνηφίσθαι πε- b
 [ρὶ] τούτων καὶ πρὸς τοὺς λοιποὺς
 [βα]σιλεῖς καὶ τὰ ἔθνη καὶ τὰς πό-
 12 [λε]ῖς ἀφαστάλθαι τοὺς ἀξιώβων]-
 [σο]ντας· τὴν τε δὴ θυσίαν καὶ τὴν
 [πα]γήγουριν καὶ τὴν τοῦ ἱεροῦ ἄσυλί-
 [αν δε]χόμεθα μάλιστα μὲν διὰ τὸ
 16 [θεῖον, ἐπ]εῖτα δὲ καὶ δι' ὑμᾶς προσήγ-

c [γειλαν] δὲ καί [ι] ὅτι ἡ εἰκὼν ἔστηκεν,
[ἦν ἐ]ψηφίσ[ασθε], καὶ τὸν ἀγῶνα, ὃν τί-
[θη]μι ἐν Ἱερᾷ [ι Νή]σοι, ἀποδέχεσθε.
20 ἔ[ρρ]ωσθε

Fr. a = LL. 1-17, fr. b = LL. 9-20 (right), fr. c = LL. 17-20 (left). If not otherwise stated, text as in *SEG* XII 369 (G.Klaffenbach) || 1. restored by R. || 2. read by B.-K. || 3. initio, EIN or EIN. B.-H. || 5. in fine, ΠΕΠΙ written in rasura || 15-16. τὸν [θεόν]. *SEG*; corrected by B.-H. || 18-20. fr. c makes earlier restorations obsolete; τί[θη]μεν ἐν Ἱερᾷ Νή[σοι] [sc. Fayum], already suggested by J. and L. Robert, *BE* (1966) no. 306.

856. Kos. Citizenship decree and honorary decree, 3rd cent. B.C. Right part of a stele inscribed on both sides; found reused in the basilica of the Knights of St. John at Κάστρο της Νερατζιάς (2002). Edd.pr. D.Bosnakis - K.Halof, *Chiron* 33 (2003) 223-225 no. 12 (ph.). Koan citizenship decrees are rare (only three other attestations). The decree on the reverse (B) seems to be later than the decree on the obverse (A).

A: [-----]
[-----], ι καὶ ν[ῦν]
[τὰν αὐτὰν προαίρεσι]ν ἔχει καὶ [---]
[-----] διαφυλάσσει, δεδόχθαι
4 [τῶι δάμωι· ἐπαινέσαι τε αὐτὸν καὶ
ἦμεν πολίταν τὰς] πόλιος τὰς vacat
[Κώϊων καὶ ἐγκόνο]υς μετέχοντας
8 [πάντων ὧμπερ κ]αὶ τοὶ ἄλλοι Κώϊοι·
[τοὶ δὲ προστάτ]αι ἐπικλαρωσάντων
[αὐτοὺς ἐς φυλ]ὰν καὶ τριακάδα vac.
[καὶ πεντηκο]στὴν· ὁποίας δὲ κα vac.
[λάρχωντι φυ]λῆται εὐντῶ· τὸ δὲ ψά-
12 [φισμα τότε μ]ισθωσάντων τοὶ πωλη-
[ταὶ ἀναγράψαι ἐ]ς στάλαν λιθίναν
[καὶ ἀναθέμεν ἐς τὸ] ἱερὸν τῶν Δώδε-
[κα Θεῶν· ψάφοι ἐπιδιδ]οῦσαι τὰν πο-
16 [λιτείαν· -----]κ[όσιαι ἐπτά], vacat
[ἐναντία· -----] ἔλαχον φυλάν
[-----] ἈΣΠΕΙ[...]
[-----] ?] vacat

B: [-----] ἦμεν δὲ]
[αὐτοῖς ἔσπλου]ν κα[ὶ ἐκπλου]ν καὶ]
ἐμ πολέμωι καὶ ἐν [εἰράναι ἀσυλ]εῖ]
καὶ ἀσπονδεῖ καὶ [αὐτοῖς καὶ χρή]-
4 [μασι· τοὶ δὲ πωλη]ταὶ μισθωσάν-
τω ἀναγράψαι τὸ [ψάφισμα τότε]
ἐς στάλαν λιθίν[αν καὶ ἀναθέ]-
8 [μεν εἰς τὸ ἱερὸν τ]ῶν Δώδεκα Θε]-
[ῶν· ἔδοξε τᾷ βου]λᾷ καὶ τῶι δά]-
μωι, γνῶμα προ[στατᾶν· χρήσθαι]
ταῖ Μακαρίνωι [εφόδοι]
vacat

the formulas cf. *PH* 1-3, 9, 11 et alii, edd.pr. || 9-10. the prostatai accepted the proposal submitted by Makarinos to the council; they presented it to the assembly, which accepted it; for the procedure cf. C.Habicht, *Chiron* 28 (1998) 94/95 (*SEG* XLVIII 1105, 1110, 1112; *PH* 2; *LSCG* 154 A), edd.pr.

857. Kos. Honorary decree of an Ionian city (Kolophon?) for Koan judges, late 3rd cent. B.C. *SEG* XLVIII 1107. Edd.pr. D.Bosnakis - K.Halof, *Chiron* 33 (2003) 214/215 no. 6 (ph.), recognize a fragment of the right part of a marble stele as belonging to this document (fr. a) and (re)publish the entire document. We do not reproduce the text of fr. b, which does not join fr. a and which contains the closing section of the decree (see *SEG* XLVIII 1107). With regard to fr. b, B.-H. observe that in L. 7 one should read παρακαλεῖν, not παρακαλεῖν; for LL. 1-9 cf. *I.Lampsakos* 33 LL. 31-39; in L. 4 [παραγεγόμενον] should perhaps be restored instead of [ἀφικόμενον], and in L. 5 ἐπὶ τε τ[ὴν βουλὴν] instead of τ[οὺς ἀρχοντας].

[-----]
a [τὰς μ]ὲν ἐδῖκα[σαν τῶν δικῶν κατὰ τοὺς]
[ν]όμους ὀρθῶς [καὶ δικαίως, τὰ δὲ διέλυ]-
σαν ἴσως καὶ συμφερόντως [-----].
4 δεδόχθαι τῇ βουλ[ῃ] καὶ τῶι δάμωι· ἐπαινέσαι]
τὸν δῆμον τὸν Κ[ώϊων] καὶ στεφανῶσαι αὐτὸν]
χρυσέωι στεφάν[ωι ἀρετῆς ἕνεκεν καὶ εὖ]-
[νοίαις] τῆς εἰς τὸν δῆ[μον] τὸν ἡμέτερον καὶ]
8 [ἐπὶ τῶ]ι ἀποστείλαι π[ρὸς ἡμᾶς ἄνδρας καλοὺς]
[κάγαθο]υς ἐπὶ τὴν διά[κρισιν τῶν δικῶν, καὶ]
[ἀναγγεῖλαι τὸν σ]τέφαν[ον] [-----]

1-3. Cf. *I.Iasos* 80 LL. 10-12; *I.Lampsakos* 33 LL. 8-10, edd.pr. || 3. in fine, e.g. τῶι δάμωι, τῇ πόλει, τοῖς πολίταις or ἀγαθῇ τύχηι, edd.pr. || 8-9. cf. *I.Iasos* 80 LL. 5/6, edd.pr. || 10. cf. *I.Lampsakos* 33 LL. 13-18, edd.pr.

858. Kos. Proxeny decree for a man from Aptera, 3rd/2nd cent. B.C. *SEG* XLI 686. A.Vassiliou, in *Autour de Lactance. Hommage à Pierre Monat* (Besançon 2003) 332-336, rejects the restorations to the beginning of this fragmentary decree suggested by L.Lerat (*SEG*). He argues that LL. 1/2 do not contain the name of the honorand ([ἐπειδὴ] Μέδων Ἐ[---]εὺς Ἀπτερ[αῖος], Lerat), but the name of the proposer of the decree ([---]μέδων εἰπε· ἐπειδὴ name, patronymic ending in -εὺς Ἀπτερ[αῖος]). [V.'s assumption is correct, but a restoration with patronymic too long, Halof]. V. tentatively restores the name of the proposer as [Διο]μέδων. It is not possible to identify him with a specific one of the many prominent Koan bearers of this name. The stele probably comes from the ἱερὸν τῶν Δώδεκα Θεῶν, where two other proxeny decrees were found (*PH* 1; Maiuri, *NS* 432).

A. For the restorations cf. *SEG* XLVIII 1092, edd.pr. || 1. [καὶ ἴδια τῶμ πολιτῶν τοῖς ἐντυγχάνου]σι, edd.pr. || 2-3. καὶ [τὰν] εὐνοίαν διαφυλάσσει (cf. *SEG* XLVIII 1092 LL. 8-11) or [ἐς] τὸ λοιπὸν διαφυλάσσει, edd.pr. || 15-17. for the results of the vote cf. our lemma no. 860; perhaps [χιλῖαι διακ]όσιαι since [ὀκτωκ]όσιαι or [ἐνιακ]όσιαι (cf. *SEG* XLVIII 1112 L. 48: 885 votes) would be too short, edd.pr. || 18-19. [name, τριακάδα name -]ας, πεν[τηκοστὴν name]; the triakas had a name with the suffix -άδα, edd.pr. || B. for

859. Kos (?). Fragment of a decree concerning an epidosis and list of contributors, 3rd/2nd cent. B.C. *SEG* XLI 687. See our lemma no. 1197.

860. Kos. Honorary decree for a Sikyonian, 2nd cent. B.C. Three joining fragments of the lower part of a marble stele found by R.Herzog in the Asklepieion (1933). The stele is inscribed on obverse and reverse; when it was reused (2nd cent. A.D.), it was cut on the top, put in a vertical position, and inscribed on the back (our lemma no. 866). Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 204-207 no. 2A (ph.), on the basis of the squeeze made by Herzog. Cf. P.Gauthier, *BE* (2004) no. 237.

- a [-----]ΛΛ[-----]
[-----]ΜΩΣΤ[-----]
[-----]λιαν Α.[-----]
4 [-----]κράτωνος Σω[.]-
[-----]πρ[ο]γόνων διὰ ψα[φί]ς-
[ματος] ----- τὰς δὲ ἀνα[γο]ρευσις τοῦ
[στεφάνου ἐπιμεληθέντων] τοῖ τε προστάτ[αι]
8 [καὶ ὁ ἀγωνοθέτας Διον]υσίων τε τῶν πρ[ο]-
[τω]ν ἀγῶνι μετὰ τὰς σπονδ[ῶ]ν καὶ τῶν μεγ[ά]-
[λων Ἀσκληπιείων τῶν πρ]άττει ἀγῶνι· vacat
[ὅπως δὲ -- c. 7-8 -- εἰ]δήσῃ τὰν τε εὐνο[ι]-
12 [αν τοῦ δάμου καὶ τὰ] ἐψαφισμένα αὐτῶ[ι]
[φιλόνηρα, ἐλέ]σθαι ἄνδρα ἐκ πάντ[ων]
[πολιτῶν, ὅστις παραγ]νόμενος ἐς Σικυῶνα
[ἀποδοτῶν τὸν τε στέφανον] αὐτῶι καὶ τὸ
16 [ψάφισμα καὶ παρακ]αλεῖται αὐτὸν καὶ ἐ[κ]-
[γόνος αὐτοῦ καὶ ἐς τὸ λου]τ[ὸν] διαφυλάσ-
[σειν τὰν αἵρεσιν] τὰν ὑπάρχουσιν ἐκ τῶν
[? προτέρων χρόν]ων, εἰδὸτα ὅτι καὶ ὁ δάμ[ος]
20 [-----] ἐπ[ι]σταται ἐς τὸ τιμᾶν τὸ[ς]
[-----] τὸ χρήσιμον συνκατα-
c [σκενάζοντ]α[ς] τῶι πόλ[ει]· vac. μισθωσάντων δὲ
[τοῖ πω]λητ[α]ῖσι ἀναγράψαι τὸδε τὸ ψάφισμα[ι]
24 [ἐς στάλ]αν λιθ[ῖ]να ἐν τῶι μνη[ί] τῶι Ἀγ-
[ριαν]ί[ω]ι καὶ ἀν[α]θέμεν ἐς τὸ ἱερὸν vac.
[τοῦ Ἀ]σκληπιο[ῦ] ὁ δὲ χ[ρ]όνος τῶι αἰρεθέντι
[ἀμέρα]· ἔξ· vac. τοῖ δὲ ταμίαι τελεσάντων
28 [αὐτῶ]ι τό τε ἐς τὸν στέφανον ἀργύριον
[καὶ μ]ισθὸν καὶ ἐς π[ο]ρεῖον τὸ τεταγμέ-
[νον]· vac. ψάφ[ος] ἔχ[ειν] καὶ δόμεν τὰν δω-
[ρεᾶ]ν στερεά· ψάφ[ος] στερεά vacat
32 [ἐν]αντία οὐδεμία· vac. αἰρέθη Ἡρόπυθος

[Λ]υκούργου vacat
vacat

Fr. a = LL. 1-32, fr. b = lower part (with vacat), fr. c = LL. 22-32. Herzog's copy is not reliable; many readings and restorations were made by K.Rigsby; LL. 5-7, 14, 16, and 19 were restored by Hallof, L. 25 by Herzog || 13-14, one expects ἐκ πάντ[ων] ἢ τῶν πολιτῶν or just ἐκ πάντ[ων]. Chaniotis || 14. ἐς Σικυλῶν[ος], Herzog || 18-19, perhaps ἐκ τῶν ἢ [προγόνων αὐτῶ]ν, Gauthier [rather ἐκ τῶν ἢ [αὐτοῦ προγόνων] (cf. L. 5), Chaniotis || 20. or ὅς τὸ τιμᾶν; this expression seems unattested, edd.pr. || 22-26. this is the only Koan decree which sets a deadline for the completion of the stele (but cf. a decree of Halikarnassos for a Koan doctor: *Iscr.Cos* ED 132 B LL. 7-11), edd.pr. || 26-27. the elected envoy was to receive travel expenses for six days; cf. *I.Magnesia* 57 LL. 28-33 (see our lemma no. 1309; *Tit.Cal* 31 L. 39; Robert, *OMS* II 1182, edd.pr. || 30-32. the result of the vote in the assembly is recorded in decrees of Kos (*SEG* XLVIII 1110, 1112; our lemma no. 856) and the demes Antimacheia (*PH* 384) and Halasarna (*SEG* XLI 680); only this decree calls votes in favor of the proposal 'solid' votes (LL. 30/31) [Gauthier points out that this is also the case in *SEG* XLVIII 1112 LL. 47/48]; their number may have been painted in L. 31 in fine, edd.pr.

861. Kos. Honorary decree, 2nd cent. B.C. Right part of a marble plaque, found in the Asklepieion. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 217/218 no. 8 (ph.).

- [-----]
[-----]JANE[.]
[-----] ὅπως δὲ ὁ στέφα-
[νος ἀναγορευθῇ Διονυσίων] τῶι πρ[ο]-
4 [τω] ἀγῶνι μετὰ τὰς σπονδ[ῶ]ν καὶ ἐν τῶ[ι]
[γυμνικῶι ἀγῶνι τῶν Ἀσκ]απείων ἐπι-
[μεληθέντων τοῖ προστάται] καὶ ὁ ἀγωνο-
[θέτας· τοῖ δὲ πωλητ]αῖσι μισ[θ]ωσάντων ἀν-
8 [αγράψαι τὸ ψάφισμα τὸδε ἐς στάλ]αν λιθ[ῖ]-
[ναν καὶ ἀναθέμεν ἐς τὸ ἱερὸν] τοῦ Ἀσκλα-
[πιοῦ] ----- καὶ
[-----]

2-7. Cf. *SEG* XLVIII 1110 LL. 22-27; 1112 LL. 40-43; our lemmata nos. 860 LL. 6-10 and 862, edd.pr.

862. Kos. Honorary decree, 2nd cent. B.C. Three fragments of a marble stele, found in the Asklepieion; frs. a and b join. Fr. a: Known to R.Herzog from a copy made by J.Zarrafis and a squeeze made by P.Schazmann. Fr. b: Found by D.Bosnakis and K.Hallof. Fr. c: Known from a squeeze made by R.Herzog. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 218/219 no. 9 (ph.).

c
[-----] στεφανῶσαι [-----]
[-----] ἀγραφὰς μεγ[-----]
[-----] τὰς ἐς τὴν [-----]
lacuna
a 4 [-----] ΑΙ [-----] τοῖ
[δὲ] προστάται κ[αὶ] ὁ ἀγ[ωνοθέτας ἐπιμελη]-
[θὲ]ν τῶ ὅπως ἀν[αγορευθῆ] ὅ στέ[φανος Διο]-
[νυσ]ίων τε τῶ π[ρ]άττει ἀγωνί μετὰ τ[ῆς σ]-
8 [πο]νδᾶς καὶ ἐν τῷ γυμνικῷ τῶν κατὰ
πενταετηρίδα Ἀσκληπιείων· μισθωσάν-
[τω] δὲ καὶ τοῖ πωληταὶ ἀναγράψαι τὸ ψά-
[φισμα] τόδε ἐς στάλαν λιθίναν καὶ ἀναθέμ[εν]
12 [ἐς τὸ ἱερὸν] τοῦ Ἀσ[κλ]απιοῦ· τῷ[πον δὲ ἀπο]-
[δειξάντω τοῖ] [προστάται· -----]
[-----]

Fr. c = LL. 1-3, fr. a = LL. 4-13 (left), fr. b = LL. 5-12 (right); restored by edd.pr. || 1-3. for a more elaborate crowning formula cf. *Isr.Cos* ED 39 LL. 6-9 (στεφανῶσαι χρυσέαι | στεφάνω | ὅσσοι κύριός [ἔστιν ὁ δᾶμος | ἐκ τῶν νόμων] χειροτονία μεγίστη | δωρεάν [δὲ] ὅσμεν), which is not, however, an exact parallel; perhaps στεφανῶσαι | χρυσέαι | στεφάνω | τῶν ἐκ τὰς ἀγραφῶν μεγίστων ἀρετῶν ἕνεκα κ[αὶ] [εὐνοία] τὰς ἐς τὴν πόλιν· τοῖ] (without a lacuna between frs. c and a); but it would be strange if a διαγραφὴ and not a law determined the highest value for a crown, edd.pr. [or perhaps στεφανῶσαι | χρυσέαι στεφάνω μετ' ἀν]αγραφᾶς, i.e., award of a crown with an inscription on it, Chaniotis || 9. Θ was added later by the scribe.

863. Kos. Honorary decree of Chalkis for two Koan judges, ca. 150 B.C. *SEG* XLIX 1115. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 208-210 no. 3 (ph.), have identified two further fragments (frs. g-h) as belonging to this stele and present a new edition of LL. 1-38. In most cases, the new fragments confirm the restorations of C.V.Crowther (*SEG*), who had published the text on the basis of R.Herzog's copies and squeezes. All 8 fragments are now in the new depository of the Ephoria at Kos. For convenience we present the entire text.

[crown crown] crown a
[Ἐπειδὴ πεμψάντων ἡμῶν ψή]φισμα καὶ πρεσβευ-
b [τὴν τὸν παρακαλέοντα Κώ]ιους ἀποστεῖλαι δικ[ά]-
4 [σοντας τὰ]ς δίκ[ας] δικαστ[ὰς] δύο, ὃ δὲ δήμος ὁ Κώ[ι]-
f [ων ὑπάρχ]ων συγγ[εν]ῆς καὶ φίλ[ος] καὶ εὐνοὺς τῆς πό-
[λ]εως ἐξαπέστειλ[ε] δικαστ[ὰς] ὁ Ὀρθαγόραν Ἰππο-
8 [κ]ράτου, ὁ Τίμαρχον Τιμίδα, [οῖ] καὶ παραγεγνόμ[ε]-
[νοι] πρὸς ἡμᾶς τὴν τε ἀναστροφ[ή]ν πεποιήνται
ὡς καθήκον ἢ ἀνδράσι καλοῖς καὶ ἀγαθοῖς ἀξί[ι]-
ως τῆς τε ἰδίας πατρίδος καὶ τῆς ἡμετέρας πόλε-

ως, ὃ τῶν τε εἰσδοθ[ε]ισῶν εἰς αὐτοὺς κρίσεων πε-
12 πείρανται τὰς μὲν [π]λείστας ἀγα[γ]εῖν εἰς σύλλυ-
c [σ]ιν ἀκόλουθοι γινόμενοι τῇ τῶν μεταπεμψαμέ-
[νῳ]ν παρακλήσει, vac. καὶ προαιρούμενοι ἐφ' ὅσον ἡ-
[σαν] δυνατόι ἐν ὁμοιοῖα κατεστηκὸς ἀπολι- vac.
[πεῖν τὸ π]ολίτευμα· vac. ὅσοι δὲ τὴν διαδικαζομέ-
16 [νων οὐκ ἐ]γεγέρουν διδόναι τὰς ἐπιτροπὰς ΕΚ[.]
[-----] β]έλτιστον πρὸ πλείστον ποιο[υ· -----]
[-----] ΥΣΕΡΓ[-----]
lacuna of at least three lines
[-----] Ν καὶ δ[-----]
[-----] νοι τοὺς τε [-----] h
24 [--- traces --- καί?] ζηλωτὰς τ[-----] δε[-----]
d [δόχ]θαι τοῖς [συν]έδροις καὶ τῷ δήμῳ, ἐπαινέσαι
τὸν δῆμον [τὸν] Κώ[ι]ων ἐπὶ τῇ εὐνοίᾳ καὶ τῇ ἐ-
ξαποστολῇ [τῶν] δικαστῶν [ἀνδρῶν] ἄξιον ἀμφοτέρων
28 τῶν πόλεων καὶ στεφανῶσαι [αὐτὸν] χρυσῶι στεφά-
[νῳ]· ὁ ἐπαινέσαι δὲ [κ]αὶ Ὀρθαγόραν Ἰπποκράτου,
Τίμαρχον Τιμίδα ἐπὶ τῷ καλῶς καὶ δικαίως διε-
ξαγηγόνεαι τὰς κρ[ί]σεις καὶ σ[τε]φανῶσαι ἕκαστον
32 [αὐτῶν] χρυσῶ στεφάν[ω]· καλέσαι δὲ αὐτοὺς καὶ ἐπὶ
[θυσίαν] εἰς τὸ πρυτ[αν]εῖον ἐπὶ τὴν κοινὴν ἐστίαν·
e [ὑπάρ]χειν δὲ [αὐτοῖς] καὶ πρόσδοτον πρὸς τοὺς συ-
νέδρους καὶ τὸν δῆμον [πρ]ώτοις μετὰ τὰ ἱερὰ καὶ
36 τὰ [Ρ]ωμαίων· ὃ ἵνα δὲ καὶ Κώ[ι]οι πάντες εἰδῶσι
τὴν τῶν δικαστῶν καλοκά[γα]θ[ῆ]σαν καὶ τὰ παρὰ τοῦ
δήμου φιλόπρωπα, τοὺς στρατηγούς σφραγισμέ-
νους τόδε τὸ ψάφισμα τῇ δημοσίᾳ σφραγίδι δοῦναι
40 τοῖς δικασταῖς· ὃ παρακαλεῖ δὲ ὁ δήμος ὁ Χαλκιδέ-
ων Κώιους ἀποδεξαμένους φιλοφρόνας τὰ [παρὰ] τῆς
πόλεως φιλόπρωπα καὶ ψηφισαμένους ἀπόκρισιν [κα]-
ταχωρίσαι εἰς τὰ παρ' ἑαυτοῖς δημόσια γράμματα· προ-
44 νοηθῆναι δὲ καὶ περὶ τῶν τιμῶν τῶν γεγονότων
τῇ τε πόλει καὶ τοῖς δικασταῖς, ὅπως ἀναγορεύ-
ηται παρ' αὐτοῖς Διονυσίους καὶ ἐν τοῖς μεγάλοις
Ἀσκληπιείοις καὶ Ῥωμαίοις καθ' ἑκάστην πανήγυ-
48 ριν ἐν τοῖς γυμνικοῖς ἀγῶσιν· vacat ἀναγραφῇ δὲ καὶ εἰς
στήλας τόδε τὸ ψήφισμα καὶ ἀναθεθῇ παρ' αὐτοῖς
ἢ μὲν ἐν τῷ ἐπιφανεστάτῳ τόπῳ τῆς ἀγορᾶς,
ἢ δὲ ἐν τῷ ἱερῷ τοῦ Ἀσκληπιοῦ, ὃ ἵνα καὶ οἱ λοι-
52 ποὶ πάντες παρακολουθοῦντες τὴν εἰς τοὺς
δικαίους τῶν ἀνδρῶν γινομένην σπουδὴν
τοὺς ἀξίους ἀποστέλλωσιν πρὸς ἡμᾶς δικαστ[ὰς]

867. **Kos (area of: Pyli). Christian inscriptions, undated.** Marble plaque with a cross and an engraved representation of Jesus to the right of the cross; inscriptions above the cross (A), above Jesus' head (B) and next to Jesus (C); found in the church of Κοίμησις τῆς Θεοτόκου at Pyli; the plaque was made from a piece of architecture of an earlier building. Ed.pr. E.Militsi, AD 52 B3 (1997) [2003] 1136 (text in majuscules; no date): A: [---]α ὑπὲρ εὐχῆς(ς) τῷ δοῦλῳ σου B: εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι ἡμῶν C: Ἐμμανουήλ

B. Κυ(ρίου), ed.pr. [Κυ(ρίου)ν, Hallof].

868-870. **Kos. Epitaphs of Samians in Kos, 3rd-2nd cent. B.C.** In an appendix to IG XII.6 (cf. our lemma no. 877), K.Hallof presents three unpublished epitaphs of Samians found in Kos.

868: IG XII.6.914. **Epitaph of Zopyris of Samos, 3rd cent. B.C.** Stele copied by R.Herzog: Ζωπυρίς Φιλίστου ἡ Σαμιά

869: IG XII.6.918. **Epitaph of Theodore of Samos, 3rd cent. B.C.** Pedimental stele copied in 1907 by R.Herzog: Θεωδόρη· Εὐφιλῆ[τ]ου ἡ Σαμιά

870: IG XII.6.920. **Epitaph of Zenas, 2nd cent. B.C.** Stele with kymation; to be published by D.Bosnakis: Ζηνᾶς ἡ Ζηνᾶ ἡ Σάμιος

PAROS

871. **Paros. The 'Parian Chronicle', ca. 263/2 B.C.** IG XII.5.444. In a discussion of the possible existence of a 'Soter era' established by Ptolemy II in 263/2 B.C. to honor Ptolemy I, R.A.Hazard, *op.cit.* (cf. our lemma no. 907) 25-30 and 161-167, argues that the author of the 'Parian Chronicle' used a retroactive system starting from the year 262 B.C. H. assumes that Ptolemy II proclaimed the new system of dating throughout his dominions. He supports this assumption by pointing to the evident pro-Ptolemaic bias in the text and to the fact that Paros was under Ptolemaic control. [Although there is some numismatic evidence in favor of the existence of a 'Soter era' (27-30), there is no direct evidence that such an era was known or used outside of Egypt; the author of the Parian Chronicle explicitly explains his retroactive system: εἰς ἄρχοντος ἐμ Πάρῳ [μὲν Ἀστυνάκτος, Ἀθήνησι δὲ Διογνήτου; if he wanted to propagate the new era, he missed his only chance to explain this to his readers, Chaniotis.]

872. **Paros. Vita of Archilochos by Sosthenes, early 1st cent. B.C.** IG XII.5.445; IG XII Suppl. p. 212-214; SEG L 774. Sosthenes' vita of Archilochos is the main source used by

C.Marcaccini, *Costruire un'identità, scrivere la storia: Archiloco, Paro e la colonizzazione di Taso* (Firenze 2001). M. discusses in particular the oracles concerning Archilochos (64), the Archilochos Monument (116-148; cf. SEG XV 517) [but ignoring the relevant studies mentioned in a summary of an earlier version of his study (SEG XLVI 1146), Chaniotis], the episode of Κοίρανος (col. A I LL. 9-18; 149-166), the wars against the Thracians (col. A I LL. 40-52; 167-177) and the Naxians (col. A I LL. 52-59; 178-185), and the consolidation of the colony of Thasos (col. IV; 186-195).

K.Tsantsanoglou, in *Κτερίσματα. Φιλολογικά μελετήματα ἀφιερωμένα στὸν Ἰωάννη Σ. Καμπίση* (Herakleion 2000) 369-393, discusses the content of col. A I LL. 40-59 (frs. 93a and 94 ed. West); non vidimus. Id., *Ἑλληνικά* 53 (2003) 235-255, presents an improved version of this study based on new readings and restorations of these lines; for his readings T. used 3 squeezes made by W.Peek and a ph. made for U.von Wilamowitz (now in the archive of the IG in Berlin). According to T.'s restoration and interpretation, this section of the vita of Sosthenes refers to the war between the Naxians and the Parians over Thasos: Following the advice of their leader, the son of Peisistratos (L. 46), whom T. identifies with the ἄρχων Ἀμφίτιμος (LL. 52/53) and possibly with the στρατηγός who is the subject of Archilochos' irony in fr. 114, the Parians attempted to gain the support of the former Thracian inhabitants of the island (the Θάσιοι in L. 41) against the Naxians; they agreed to give them land on Thasos in exchange (LL. 40-42). This policy turned out to be disastrous, as the Thracians damaged the land of the Parian colonists in the valley because of the lack of provisions (cf. LL. 44-45). For this, Archilochos blames the son of Peisistratos (LL. 43-46), who defends himself by ironically referring to the poet's weapons ('it was men who shrink from the pipe and the lyre that I led by sea to Thasos, bribing with pure gold Thracian-born ones; and they, in their familiar way, out of rapacity, did general mischiefs'). The Thracian allies were decimated by the Naxians, but the Naxians were later destroyed by the Parians and the Sapaian Thracians with the help of the gods (LL. 49-52). Several other fragments of Archilochos may be connected with his dispute with the Parian leaders, whom he accuses of imprudent acts, taking sides with his miserable fellow-citizens (frs. 109, 114, 120/121, 127, perhaps fr. 92 ed. West).

We present the text as established by T. (English translation on 248).

40 .υ..αδε[-----]ἐγράφον δὲ τοσ[αῦτα ἀντ]-
ἀλλάγα, τοὺς Θασ[ί]ου[ς] ἑῶσιν Πάριοι ἐαυ[τοὺς πάλιν]
ἀποκαθιστάν[αι ἐνθάδ]ε· διασφαεῖ δὲ τα[ῦτα πάν]-
τα αὐτὸς ..[-----]α·

fr. 93a

44 τὸ κοῖλον· [πῆ] πικαλὺ[σας πάθ]οις· ἡ εἰ[ς] γὰρ ἀσχαλῶ[ς]
τροφῆ[ι] σί[φι], τοῦ ἔ[ν]εκε προσήγομεν· ἡ ὧν τὸ λάβρον
εἶπ' ἐσ[σ]ας μ[η]τρίπαις Πεισιστράτου· ἡ «ἀνδρας ἄ[ρ]ρω-
δεῦντας αὐλὸν καὶ λύρην ἀνήγαγον ἡ εἰς Θάσον φύσι
48 Ὀρήξιν δῶρ' ἔχων ἀκέραιον ἡ χρυσὸν οἰκειῶς
δὲ κέρδει ξύν' ἐποίησαν κακά·

ἀποκτείναντες αὐτοὶ οἱ μὲν αὐτῶν ὑπὸ Παρί-

- ων ἀπώλοντο, οἱ δ' εἰς τὰς Σάπας ὑπὸ τῶν Θρα-
 52 [κ]ῶν· μετὰ ταῦτα πάλιν γίνεται ἄρχων Ἀμ-
 φίτιμος· καὶ ἐν τούτοις διασσεφεί πάλιν ὡς
 ἐνίκησαν καρτερῶς τοὺς Ναξίους λέγων
 οὕτω·
 fr. 94 τῶν δὲ Ἀθηναίων μάχη ἱλαὸς παρασταθεῖσα
 56 παῖς ἐρικτύπου Διὸς ἱ καρδίην ὠτρυνεν αὐτῆς τῆς πολυ-
 κλάτου λεῶ· ἡ τὰ ἡλιπῶν, εἰ κάλγειν ἡμέρης, ἐπαχ-
 [θ]έα ἢ ἄλλ' ὀνειδίσεν· τόσους γὰρ ἐξεχώρησεν γύας, ἡ νηλε-
 [γέ]ως ἅπαντας· ἀλλὰ θεῶν Ὀλυμπίων νόωι ἡ νη[-----]

For LL 40-49 T. presents an essentially new text; we do not reproduce earlier readings and restorations; for LL 50-59 we record only the differences from the text of M. West II 40. [περιέγρα]φον, T. II 42. the scribe wrote ΑΠΟΚΑΤΙΣΤΑΣΘ, which he later corrected, T. II 43. after ΑΥΤΟΣ ΑΔ, ΔΑ, ΑΛ, or ΛΑ; perhaps λα[μ]πρῶς λέγων ταῦτα ('himself openly saying'; cf. Thuc. 8.67), T. II 43-49. fr. 93a reproduces a dialogue between Archilochos and the son of Peisistratos II 46. μητρίπαις ('mama's boy') is new, T. II 49. ὅτι is not causal but introduces a caption of Sosthenes' compendium, T. II 51. εἰς τὰς Σάπας <φυγόντες>, W. II 56. ὠρinen ἡ αὐτῆς, W. II 56-57. αὐτῆς τῆς = αὐτῆς; 'Athena incited the heart of the much-lamented people of herself'; the cult of Athena is attested in both Paros and Thasos, T. II 57-58. [...]των[...] ἀλλὰ κείνης ἡμέρης ἐπὶ χιθ[ό]νι αἶλλον ἤγεισεν, W.; the son of Peisistratos is accused by Archilochos of passing over in silence (ἐκλιπών) his guilt for the misfortunes of the Parians; he seems to have hurled grave insults at the poet, T. II 58-59. νηλε[....]παντός, W. II 59. in fine, perhaps νηλεγέως ἅπαντας (sc. γύας) εἰλον; the poet ascribes the disasters of the Parians to the son of Peisistratos, but the successful outcome of the battles to the gods, T.

872 bis. Epitaph of Glaucos, late 7th cent. B.C. SEG XIV 565; Meiggs-Lewis, *GHP* 3; LSAG² 307 no. 61. C. Marcaccini, *op.cit.* (cf. our lemma no. 872) 32-61, reprints the text and discusses in detail its date and its significance for the history of Paros.

KEOS

873. Ioulis. List of victors at the Panhellenic contests, ca. 350-300 B.C. IG XII.5.608; IG XII Suppl. p. 114; SEG XLIX 1129. C. Kritzas, *AD* 53 B1 (1998) [2003] 19, corrects the reading of L. 21: Θρασέα (not [Π]ρασέα).

SYROS

874. Syros (?). Dedication of eranistai to Poseidon and Amphitrite, Hellenistic period. IG XII.5.672. This inscription was found on Syros, but because of the divinities to whom the dedication was addressed, P.M. Fraser - G.E. Bean, *The Rhodian Peraea and Islands* (Oxford 1954) 171, suggested a Tenian origin. Robert, *Ét. Anat.* 513-517, however, argued that the existence of ἐρανισταί points to Rhodes or a place influenced by Rhodes. Similarly, H.-U. Wiemer, *Krieg, Handel und Piraterie* -- (cf. *SEG* LII 763) 276 note 47, recognized in the priest Νικαγόρας a Rhodian eponym. C. Habicht, *art.cit.* (cf. our lemma no. 815) 560/561, points out that no such eponym is not attested in the Rhodian amphora stamps. It seems more likely that he was the eponymous priest of the association.

ANDROS

874 bis. Andros. Honorary decree for a gymnasiarchos, ca. 174-160 B.C. IG XII Suppl. 250; L. Robert, *Hellenica* XI/XII (Paris 1960) 116-125. In a discussion of cult statues of the Attalids, F. Queyrel, *op.cit.* (cf. our lemma no. 490) 34-37, identifies the Attalid king, whose ἄγαλμα was dedicated in the gymnasium of Andros, with Eumenes II. Consequently, the decree should be dated to the period between Eumenes' marriage with Stratonike (ca. 174 B.C.) and the death of Apollonis (ca. 166-159 B.C.); the statue may have been dedicated after an attempt to murder the king in 172 B.C. or after Eumenes' victory over the Gauls in 166 B.C. Q. comments on the celebration of the Εὐμένεια in the gymnasium and on the dedication of cult statues of Attalid kings in gymnasia (cf. *I. Sestos* 1; *OGIS* 764 = *IGR* IV 294; *MAMA* VI 173).

CHIOS

874 bis. Chios. The Περαία. See our lemma no. 2200.

875. Chios. Diagramma of Alexander, 334 or 332 B.C. Syll.³ 283; Tod, *GHI* 192; SEG XLIX 1136. A. Bencivenni, *op.cit.* (cf. our lemma no. 2203) 15-38, reprints the text (Italian translation) and discusses the historical context, the legal form and content of the διάγραμμα, and the formulations used in it.

876. Chios. Donation of Philon, undated. Block (?) found during rescue excavation in the area around the castle. Ed. pr. O. Vassi, *AD* 52 B3 (1997) [2003] 972.



Φίλων Φίλωνος τοῦ Τηλάγρου ἰ ἀνέθηκεν [...] αἰωνίως

[1. Philon is quite common in Chios (*LGN* 1, s.v.); for Telagros see *SEG* XIX 583 || 2. the expression αἰωνίως suggests a donation of money for a particular purpose (cf. αἰώνιος γυμνασιαρχία et sim), Chaniotis].

SAMOS

877. Samos. Corpus. Only three years after the publication of the first volume of the Samian corpus (*IG* XII.6.1; see *SEG* L 810), a second volume now completes it: *Inscriptiones Graecae insularum Maris Aegaei praeter Delum. Fasciculus VI. Inscriptiones Chii et Sami cum Corassii Icariaque. Pars II. Inscriptiones Sami insulae: Dedicationes. Tituli Sepulcrales. Tituli Christiani, Byzantini, Iudaei. Varia. Tituli graphio incisi. Incerta. Tituli alieni. Inscriptiones Corassiarum* edidit Klaus Hallof. *Inscriptiones Icariae insulae* edidit Angelus P. Matthaiou (Berlin 2003) [abbreviated *IG* XII.6; given the continual numbering in the two parts of the sixth fascicle, henceforth we will not distinguish between *IG* XII.6.1 and *IG* XII.6.2]. The volume also contains the inscriptions of Korassia (see our lemma no. 906) and Ikaria (see our lemmata nos. 888-905). H. had at his disposal copies made by other scholars, especially L.Büchner, E.Buschor, G.Dunst, E.Fabrizius, P.Jacobsthal, M.Holleaux, A.Rehm, and M.Schede. In an appendix (560/561) H.-D.Schultz lists the names of magistrates found on coins. The volume contains indices and concordances. [Coins found after 2003 add three new names: Θεόγνητος, Μακρέας, and Κλεογόρης, Hallof].

The second volume presents 623 inscriptions from Samos (537-890 and 928-1196); many of them are inedita, and these are marked with bold numbers below (550, 555, 566, 598, 607, 611-613, 638, 642, 648, 654, 660, 662, 668/669, 673-676, 678-682, 685, 687, 690, 693/694, 696/697, 699-703, 705, 707/708, 710-712, 715, 717-721, 726, 729, 733/734, 746, 759, 761, 772, 774, 776, 778, 786, 788, 792-798, 803, 805-807, 812/813, 816, 820, 822-827, 830, 837-839, 842, 845/846, 848, 850-857, 859-864, 866/867, 870/871, 877, 882, 890, 928, 933, 936, 939/940, 944/945, 963, 969, 974, 976, 978-982, 985, 987-989, 991, 993, 1005-1027, 1029/1030, 1039-1061, 1064-1067, 1069/1070, 1072-1078, 1080/1081, 1087-1094, 1096, 1098-1115, 1117-1135, 1142-1146, 1148-1156, 1159-1165, 1167-1180, 1182/1183, 1185/1186, 1191/1192, and 1195/1196); most of the published texts have never been presented in *SEG*. The corpus includes 14 Latin inscriptions: a fragment of a public document (1186), dedications (605/606, 607), epitaphs (697 II, 708, 711, 843/844, 872, 875, 879), and two fragments (1185, 1193). There is also a bilingual Greek/Latin epitaph (705) and a bilingual Demotic/Greek dedication (589).

In the summary of the corpus' content we present the most important information provided by the texts, focusing in particular on texts that have not been presented in *SEG* or other corpora. In order to give a more complete picture, we also present in our lemmata nos. 880/881 and 883-887 inscriptions found in the tunnel of Eupalinos which were published in 2004 and could not be included in the corpus.

The texts fall under the following categories: honorary inscriptions (1072, 1081, 1082?, 1087?, 1097?, 1106?, 1109?, 1137?, 1145, 1153?); an honorific or funerary epigram (1166); two Jewish honorary inscriptions (959/960); a census list (980; see our lemma no. 879); a fragmentary testament (981); dedications (537-589, 591-613; including dedicatory epigrams: 542, 584/585, 587, and 611; no. 604 is a fragmentary hymn to Artemis); gladiatorial monuments (961-964); epitaphs (590, 615-927, 943-946, 962-964, 1148/1149?, 1191?); including funerary epigrams: 671/672, 676, 679, 683, 720, 729, 758, 812, 873, 882, 887, 962-964); sculptors' signatures (977-979); weights (of bronze: 965/966; of stone: 967-969) and measures (970/971); sundials (972/973; no. 973 is the bronze disc of a late antique portable sundial that gives the latitude of Ἄνκυρα, Ἀπάμεια, Ἐφεσος, Ἡράκλεια Pontica, Κύζικος, Κωνσταντινὸπολις, Λαοδίχεια, Μίλιτος [sic], Νικομήδεια, Ῥόδος, and Χαλκηδὼν); boundary stones (974-976); commemorative texts (982: a πανηγυριάρχης; 983: Ἄρης; an obscene text (984: an erect phallus with the text καὶ σύ); a topos inscription (985); Christian inscriptions (928-946, 1184?); building inscriptions: 928-930, 1184?; an altar: 941; a curse: 931; prayers: 934, 942; an owner's inscription: 935; invocations and acclamations: 936, 939; Christian symbols: 938, 940; epitaphs: 943-946; fragments and incerta: 932/933); Byzantine inscriptions (947-958; an acclamation for the emperor Theophilos: 947; prayers: 948, 951, 955?; a Psalm quotation: 952; a building inscription: 949; epitaphs: 950, 953, 956; an incertum: 954); graffiti (986-1069; 995-1003 concern the construction of the tunnel of Eupalinos, 1004-1056 concern the gymnasium); and incerta (1070-1196; bases: 1070-1122; tabulae: 1123-1160; lapides varii: 1161-1196). H. has also included texts found outside of Samos but related to the island (Delphi: 614), epitaphs of Samians found abroad (891-927; see our lemmata nos. 868-870) [916 = *SGDI* 5716, Chaniotis], and inscriptions found in Samos but probably brought there from elsewhere (1197-1202).

Inedita: Most of the inedita are epitaphs and graffiti, but they also include an honorary inscription set up by ἔφηβοι for a γυμνασίαρχος (1072); an honorary inscription for a citizen for his achievements after [or during] the Mithridatic War (1081: [-] κατορθώσας[ντα] δὲ ἰ [καὶ μετὰ τὸν πόρος] Μι[θ]ραδάτην ἰ [πόλε]μον ἀνδρείως [τὰ τῇ πατρίδι ἀγαθὰ]) [or [κατὰ τὸν πόρος] Μι[θ]ραδάτην ἰ [πόλε]μον, Chaniotis]; an honorary inscription set up by the ἀρχιτέκτων Οὐλπία for Λεύκιος [Οὐλπίος] (1145); an honorary inscription (or epitaph) that mentions a λογιστής, Ἐφεσίων πρύτανις, Ἀσιάρχης καὶ λογιστὴς τῆς [-] μητροπόλεως (1153); a fragment that referring to a donation (1114: [καθ'] ἂ ὑπέσχετο); a census list (980; see our lemma no. 879), a fragmentary testament [or foundation, Chaniotis] (981); dedications to Ἀφροδίτῃ (598 and 609), an anonymous deity (613), and possibly Ποσειδῶν (612); a dedicatory epigram to Ἑρμῇ (611); a funerary epigram (812; late 4th/early 3rd cent. B.C.) and fragments of at least another four (676, 679, 729, 882; 1151 with the word ἀπαιμοσύνη may be a fragment of an epigram; see also 1161); the epitaph of a gladiator with the signum Φιλόνικος (963); a commemoration of a πανηγυριάρχης εὐσεβῆς (982) [probably an acclamation, Chaniotis]; a topos inscription (985: Ἐνπειρικοῦ) [as may be inferred from the fact that it is written on a column, Chaniotis]; two stone lekanai (550, 555); a stone weight (969: λείπρα); a boundary stone of public land (974: ὅρος <δη>μοσί<ων>) and a boundary stone of a vicus (976: βῆκος ἰ ΚΑΤΟΜΙΠΟΝ; 2nd cent. A.D.); a Christian building inscription (928); a quotation of Psalm 121.1 (952);

and freedmen: Epitaphs of slaves: Diogenes, a *pistor* (697), a *servus* (711), Ἐνκόλιος, the slave of a Roman citizen (713). The freedman Γερελλανὸς Πάνκαρπος was to be buried in a heroon together with his descendants from Θάλλουσα (Θαλλούσης γένει), his concubine; the place was provided by the κύριος καὶ εὐεργέτης Οὐλπίος Λεύκιος (727); as H. points out, the freedman has a different gentilicium from Ulpius; 'an mutavit dominatum?' [L. Ulpius may have been the master of Thallousa, not of Pankarpos, Chaniotis]. Another slave (Ἐπα[φ]ρόδειτος ὁ παρὰ Ἀπολλωνίου τοῦ Ἑρμανδεμιδος) was the son of Γερελλανῆ Ἀπάτη and husband of Γερελλανῆ Μονίμη (829, 2nd/3rd cent. A.D.). [H. assumes that Epaphrodeitos was a slave of Apollonios; παρὰ a Gerellanus, suggest that Epaphrodeitos was also owned by a Gerellanus; in that case παρὰ + genitive expresses filiation (cf. ἐκ + genitive in this sense in SEG XXXIII 724); as a slave, Epaphrodeitos did not have a father in a legal sense (on this phenomenon see SEG XLVI 2033); therefore, his filiation could not be expressed in the usual manner (Ἐπα[φ]ρόδειτος Ἀπολλωνίου); similarly, in an unpublished inscription from Aphrodisias a slave is referred to as Ζηνᾶς, δοῦλ[ος] Ἀφρηλίου Χρυσίου τ[οῦ] Ἀντιγόνοιο, ὁ ἐκ φύσεως δ[ὲ] τοῦ] Φ[ίλιππου], Chaniotis].

Onomastics: Among the many personal names to be added to LGPN I (names in the inedita and in texts the reading of which has been improved; for foreigners among the inedita and for Roman citizens see below), we only single out several less common names: Ἀνδρόπομος (642), Ἀτειμᾶς (1047), Ἀσβίδης (996; perhaps Ἀσπίδης; Ἀσβιδέας, LGPN), Βαττίς (837), Βίτινα (796), Δαρίος (1020), Εἰωνικός (851 I/II), Ἐξάκης (626), Ζωΐλης (?996), Ζωΐλος, LGPN I, s.v. no. 118), Ἰμερότης (761), Κουρτίδας (1061), Λαμῶς (724), Μανδροπότης (1038), [Μα]νδρανκατίδης (633) [on these names see now P.Thonemann, *Chiron* 36 (2006) 11-43, who associates them with the river Maiandros], Μαννος (638), Μαρωνίς (861), Μητρίχη (837), Παναμυς (638), Προβασίας (667), Πύρραθος (626).

We also record the **Roman nomina** (arranged alphabetically by gentilicium): Πόπλιος Ἀκείλιος Χείλων, Πόπλιος Ἀκείλιος Οὐένυστος (814), Αὔλος Ἀνοληνός (1035), Ἀντωνία Παῦλα, Ἀντωνία Στασίμη (599), Αὔλος Ἀτάνιος (714), Πῶλλα Αὐλία Δέκμου θυγάτηρ (710), Δέκμος Αὔλος Δέκμου Διονύσιος (710), Αὐρηλία Εὐτυχία (732), Αὐρηλῖος Εὐτυχίαν (854), Γερελλανῆ Ἀπάτη, Γερελλανῆ Μονίμη (829), Γερελλανῆ Διογενίς (725), Γερελλανὸς Πάνκαρπος ὁ ἐπικαλούμενος Ἄττας (727), Γά(ιος) Γερελλανὸς Γα(ίου) υἱὸς Εὐπορος (598), Γερελλανῆ Βάσση (598), Γερελλανῆ Λαυδίκη (822), Δ(έκιμος) Γράνι(ος) Ε[φ] (721), Γράνιος Λυσᾶς (1013), Ἑλβία (1125), Καϊκίλιος (1014), Λ(ούκιος) Κέστιος Ὀλυμπος (979), Γάιος Κίνκιος Γα(ίου) υἱὸς Παλατῖνα Κόγνιτος (715), Κοσσίνιος (1121), Κλαυδία Ἀφάριον Λαυλιανῆ (874), Τιβέριος Κλαύδιος Ἡρόφιλος (713), Τιβ(έριος) Κλαύδιος Ματρίας (874), Λαιλία Πῶλλα (823), Κόιντος Ἀντάτιος Μένανδρος (723), Μαγρία Μαρκία Ἐπιστόλιον (756), Μαρκία Πῶσυλλα (876), Κόιντος Νέριος Κάρπος (571), Νόνι(ος) (755), Γάιος Ὀκλ(άτιος) Γεν[ναῖος] (721), Οὐλπία (1145), Οὐλπίος Λεύκιος (727; cf. 1145), Πόπλιος Πλάτιος Αὐλίου Ρούφος (835), Ποπιλ[ος] (1087), Προκλήσιος Ἄμυρος (849), Πόπλιος Σαφίνιος Ποπλίου υἱὸς Οὐελλίνα (709), Σερουίλ[ος] (1087), Λεύκιος Σκρεβώνιος Παλ(ατῖνα) Ταῦρος (705), Λούκιος Σολπίκιος Σ[ος] (720), Τονήιος (695), [-]α Ῥήγλλα (842), Πόπλιος [-]εἰλιος Ἐρως (842), Πόπλιος [-]νιος Γα(ίου) υἱός; Γαλάτης (1082; if Γαλάτης is not an ethnic) [perhaps Γράνιος, Chaniotis].

Πόπλιος [-] I Τέρτιος (1144), L. Appulius Efigx (879), L. Cornelius L. filius Palatina Rixa (844), Ser(vius) Fulvius Ser(vi) I(ibertus) Herodotus, Ser(vius) Fulvius Ser(vi) I(ibertus) Batroclus (872), Iulia Orestilla (843), Iulia Se[-] (875), C. Iulius Agatho, C. Iulius Martialis (843), Pomponia Phyllis (708), Quintus Seil[-] Clemens (708), Lucius Sergius Paulinus (711), Q. Tresius (697), M. Ulpius Placidus (875).

We select several **non-Greek names** in the epitaphs: Anatolian: Ἑρμανδεμις (829), Μανασᾶς (886), Μας (756), Νανα (741), Ὀπραμῶς (772), Τερασσία (759). Celtic: Ζμερτομαρα (719), Κατολοχος (719). Iranian: Ἀριαράθης (1006), Εὐμανης (741). Semitic: Ρουμαθας (754). Thracian: Βουβᾶς (735), Γιγληγκος (735), Δινδιπορις (735), Λοζυρος (819), Μοκαπορις (735), Σεῦθης (764, 819).

For remarks on the names recorded in the two volumes of IG XII.6 see J.Curbera, *Glotta* 80 (2004) 1-13, who observes the popularity of names composed with ἀγορά, θέμις, Ζην- and Πυθ- as well as of names alluding to the river Maiandros [cf. above]; names alluding to rivers of Northern Ionia and Aiolis are rare (Χρῦσερμος, Διονύσερμος). Among the theophoric names, most common are those connected with Zeus (145), Apollo (122), Dionysos (80), Demeter (69), Artemis (50), and Hermes (43), followed by those connected with Athena (34), Meter (34), Mes (30), and Poseidon (19); names alluding to Hera are not very common (45), but names composed with θεός (65) may refer to Hera of Samos. Ἐκαταῖος, ἱατροκλῆς and Οὐλιάδης are common in this part of Ionia. C. regards Βασιλείδης as related to Θεὸς Βασίλειος rather than to Ἡρα Βασίλειος [but the patronymic ending is unusual for theophoric names, Chaniotis]; Ὑβλήσιος (from an epithet deriving from a place name) and Πελεύσιος (cf. the month Πελυσίων) are also theophoric names. C. discusses the etymology of names belonging to the following categories: names describing physical attributes and peculiarities (Ἀρτίπους, Βατταρᾶς, Κίρων, Κύλλαρος, Μικίαν, Νανίσκος, Ξανθής, Πάταυκος, Ρουκίαν, Ροῖχος, Σίμος, Σμίκος, Τιττυβᾶς, Τιτώ, Τύννιχος, Φοξίης, Φρόνη); names deriving from animals (Ἄλκυω, Βοίσκος, Κόγχη, Μοσχῶ, Μυρμηκῶ, Ὀρνίθη, Ὀρτυξ, Χελώνη) and plants (Κίσσος, Μυρτώ, Σχεῖνος, Πάγρων). Ἀθήριτος, Κωλαῖος, Μηλοῦχος, Νεοποιός, and Παντονακατίδης are only attested in Samos. Samian onomastics represents a colourful mixture of forms (comments on hypocoristics in -ᾶς, the Ionian contraction of -εας into -ῆς; 5/6). C. also comments on names inspired by epic, learned names (Ἀμπνέων, Φαέντιος), and on new and rare names: Ἀλῖγκιος (cf. the Homeric word), Βῆθων (= φῆθων) [cf. SEG L 810 on 276], Καῖος (cf. Σκαῖος), Κωλαῖος (cf. Κωλώτης, a name with an obscene sense), Λέως, Μανδροπότης (composed with the Iranian -pati, 'lord') [rejected by P.Thonemann, *Chiron* 36 (2006) 33 note 76, who plausibly associates it with πότης, 'drinker', Chaniotis], Μυοκέντης (a nickname), Ορφατίδας (not Ὀρφατίδας; a form of Ὀρφοατίδας?), Ὀρχαμένιος (from Ὀρχανομένιος?), Πάγρων (from the fish πάγρος = φάγρος?), Πέλνος (a misread Πέλλιος?), Ταργίδης (a variant of Τραγίδης?), Ψηρόμανδρος (from ψηρός, 'speckled'). C. gives a useful list of new readings and corrections of names included in the LGPN. Cf. L.Dubois, *BE* (2006) no. 147.

H.Solin, *Arctos* 37 (2003) 278, remarks on names in the following inscriptions: 443: the restoration Σκρε[βωνιανόν] is uncertain, since this name is rarely attested in the East; 697: the gentilicium Tresius is also attested in Ephesos; 711: the owner of Gemellus may have been L.Sergius Paullus, proconsul Asiae in 166 A.D.; 714: the gentilicium Atanius is attested in Delos, Athens, Sikyon, Dion, Kyzikos, Smyrna; 715: on Κόγνιτος/Cognitus see H.Solin,

Arctos 35 (2001) 194; 841: Ἐγνατοληΐα is also attested in Kos (*SEG* XLVI 1112); 851: Ἀθανασία seems to be a Christian name; the suggested date (3rd cent. A.D.) may be too early; 1227: the gentilicium in L. 4 must be Μόδιος (not Μοδέστιος).

Varia: Some inscriptions are dated according to the era beginning with the death of Augustus, i.e., ἀπὸ τῆς τοῦ Σεβαστοῦ Ὀλυμπίου ἀποθεώσεως (598; cf. 727, 801).

Vocabulary: We record the rare form πύλος for πύλη (734), and the architectural terms ἐμβάτης and πέλμα (930).

We present a comparatio numerorum with corpora and *SEG*.

<i>IG</i> I ¹	<i>IG</i> XII.6.2	<i>SEG</i> XII	<i>IG</i> XII.6.2	<i>SEG</i> XXXIX	<i>IG</i> XII.6.2
1365	893	391	577	803 A	919
1366	892	<i>SEG</i> XIV		<i>SEG</i> XLIV	
1367	894	556	561	701	575
1368	896	<i>SEG</i> XV		<i>SEG</i> XLV	
		527	584	1171	995-1003
<i>IG</i> II ²		528	585	1172	993
6417	898	<i>SEG</i> XVII		1173	946
9870	911	360 c	922	1174	931
10223	899	<i>SEG</i> XIX		<i>SEG</i> XLVI	
10224/10225	912	567	557	1175/1176	965/966
10226	907	568	558 C	1177	941
10227	905	<i>SEG</i> XXII		<i>SEG</i> XLVII	
10228	913	188	910	1663 B	895
10229	908	<i>SEG</i> XXVI		<i>SEG</i> XLVIII	
10230	902	1277	891	1151	540
10231	900	<i>SEG</i> XXVIII		1170	897
10232	904	716	544	<i>SEG</i> XLIX	
10233	909	<i>SEG</i> XXIX		1157/1158	589/590
		760	756	<i>SEG</i> LI	
<i>IG</i> XII.1		761	964	1087	610
384	917	<i>SEG</i> XXX		<i>CIG</i>	
866	915	1079	575	2247	547
<i>IG</i> XII.3		<i>SEG</i> XXXIV		2248 a	608
15	921	866	709	2248 b-2253	1031-1037
<i>IG</i> XII.5		867	558 B	2255	1181
438	901	869	546	2258	873
		<i>SEG</i> XXXVII		2259	829
<i>SEG</i> I		725	651	2322 b	926
405	584	728	560	3277	874
406	573				

<i>CIG</i>	<i>IG</i> XII.6.2	<i>CEG</i>	<i>IG</i> XII.6.2	<i>LSAG</i> ²	<i>IG</i> XII.6.2
3795	735	422/423	558 C/D	471 no. C	544
6975	766	683	758	472 no. D	575
		685	671	472 no. F	560
		853	578		
<i>Agora</i> XVII					
657	903				
		<i>CIP</i> ²		<i>SGDI</i> III.2	
<i>F.Delphes</i>		731 f	959	5512	664
III.4 455	614			5705	586
		<i>GV</i>		5706	547
				5708	570
<i>I.Lindos</i>		1075	915	5709	564
621	915	1121	873	5710	558 A
		1154	740	5712	568
<i>Maiuri, NS</i>		1688 a	758	5715	745
231	924	1734+add.	671	5716	916
417	925	2074	683	5718	615
				5719	650
<i>EAD</i> XXX		<i>LSAG</i> ²		5720	625
501	926	341 no. 6	559		
		341 no. 7	558 D	<i>Meiggs-</i>	
<i>I.Ephesos</i>		341 no. 9	620	<i>Lewis, GHI</i> ²	
115	891	341 no. 10	618	16	561
		341 no. 11	622		
<i>I.Magnesia</i>		341 no. 12	619	<i>SIRIS</i>	
259	906	342 no. 14	621	253	591
		342 no. 15	547	254	600
<i>I.Priene</i>		414 no. 2	615	255	589
311	927	414 no. 4	558 A		
		414 no. 13	561	<i>Tod, GHI</i>	
<i>OGIS</i>		415 no. 5	586	7	561
29+add.	588	414 no. 8	617		
		414 no. 18	623	<i>CIL</i> III	
<i>IGR</i> IV		416 no. 35	577	457+add.	843
961	709	417 no. 17	614	6092 a	875
962	1181	446 no. 16a	540	7162	606
964	821	471 no. 1d	557	7163	828
965	571	471 no. 2a	537	7164	844
973	581	471 no. 4a	558 C	14199	605
1725	584	471 no. 4b	538		
		471 no. 6	559	<i>ILS</i>	
		471 no. 6b	548	1037	828
				3107	606

878. **Samos. The Περαία.** In a survey of the historical topography of southern Ionia, H.Lohmann, *Orbis Terrarum* 8 (2002) [2006] 174/175, 182/183, 186/187, and 202/203, discusses the occupation of Ἀνα(ε)τίς (IG XII.6.11 L. 6; 172 A L. 32; *I.Priene* 37), Βατινήτις, Δρουσοῦσα and Κάριον (*I.Priene* 37) by the Samians. See also our lemmata nos. 1325 and 2200.

879. **Samos. Census list, early 4th cent. A.D.** Left lower part of a marble plaque, found among the debris of the excavation of 1929 on the citadel at Pythagorion. Ed.pr. K.Hallöf, *IG* XII.6.980, on the basis of a copy made by G.Dunst.

	[-----]Ι . . Α[-----]	[ζυ(γά) .] ε[']ν[']	[-----]
	[-----]σ]ν δρομοῖς καὶ	vacat	
	[-----]ΑΥΛΙ καὶ κερατῖα	ζυ(γά) α' ε' ν' ῥυ[παρὰ -----]	
4	περιβολος Φιάλη	ζυ(γά) α' ε' ν' ῥυ[παρὰ -----]	
	χω(ρίον) Γόργυρα	ζυ(γά) γ' γ' κ' ρ' χ' ῥυ[παρὰ -----]	
	χω(ρίον) Φλοός τόπος	ζυ(γά) γ' γ' ν' χ' ῥυ[παρὰ -----]	
	κῆπος ἐν τῇ πόλει, ῥοδεών	ζυ(γά) ι' ω' ῥυ[παρὰ -----]	
8	χω(ρίον) Κάλλιστε Κάτω γῦ(ροί)	vacat	
	Πολυκρατ[-----]	ζυ(γά) ν[ι]λ[ι] ῥυ[παρὰ -----]	

Read and restored by H., who plausibly assumes that this fragment lists the various real estate holdings of a single owner (Πολυκράτης in L. 9) and their size in iugera (e.g., in L. 3: iugera 1 1/10 1/50), with a total surface of 13 iugera (L. 9); he refers to *IG* XII.3.180-182, 343-349 [for new fragments see *SEG* XLVII 1273], *I.Magnesia* 122, and *I.Tralles* 250 as parallels, suggesting a date in the 3rd cent. A.D. [rather, early 4th cent. A.D., Chaniotis] || 2. [σ]ν δρό(ι)μοῖς?, H. [[σ]ν δρομοῖς, sc. δρομοῖς; cf. *SEG* XXXIX 975, Chaniotis] || 3. αὐλί, sc. αὐλή, κερατῖα = carob tree, H. [probably in the dative: [καὶ] αὐλῇ καὶ κερατῖ, Chaniotis]; in fine, ῥυπαρά = uncultivated, H. || 6. the toponym Φλοός is mentioned by Plutarch, *Mor.* 303 E (Φλοοῖς), H. || 8. γῦροι = ditches around olive trees, H. [initio, rather Καλλίστη, sc. Καλλίστη, a toponym in the nominative (as Γόργυρα, Φιάλη, and Φλοός), Chaniotis].

880. **Samos. Christian amulet, ca. 7th cent. A.D.** Right part of an amulet of black stone (Chromisenstein); representation of Christ holding a cross and part of a woman kneeling to his left and touching his garment (obverse); a figure with a long dress (Panagia Blacherniotissa) pointing to a long candelabrum (reverse); an inscription on the obverse; found in the tunnel of Eupalinos (cf. our lemmata nos. 881 and 883-887). Ed.pr. W.R.Megow in H.J.Kienast (ed.), *Die Wasserleitung des Eupalinos. Die Funde von Ulf Jantzen (Samos XX)* (Bonn 2004) 125 no. 766 (ph.) [text in majuscules. The text is a quotation of Mark 5.25-29 concerning the healing of a woman suffering from menstrual bleeding for 12 years (cf. Matt. 9.20-22; Luke 8.43/44; the amulet was presumably used for similar problems, Chaniotis)].

καὶ γυνὴ οὗ]σα ἐν ῥύσῃ αἵματ-
[ος δώδεκα ἔτη] καὶ πολλὰ παθοῦσα.

	[α ὑπό πολλῶν ια]τρῶν καὶ δαπανή- [σασα τὰ παρ' αὐ]τῆς πάντα καὶ μη- [δὲν ὠφελήθε]ϊσα ἀλλὰ μάλλο- [ν εἰς τὸ χεῖρον] ἐλθοῦσα, ἀκούσ- [ασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῇ 8 [ὄχλῳ ὅπισθε]ν ἦψατο τοῦ ἱμα- [τίου αὐτοῦ· ἔ]λεγεν γὰρ Ἐ- [ὰν ἄψωμαι κ]ἂν τὸν ἱμ- 12 [ατίων αὐτοῦ] [ΑΨΟ] [σωθήσο]μαι· καὶ εὐ- [θὺς ἐξηρ]άνθη ἡ πη- [γὴ τοῦ αἵ]ματος α- 16 [ύτης,] καὶ ἔγνω [τῷ σ]ώματι ὅ- [τι ἴα]ται ἀπὸ τ- [ῆς] μάστι- 20 [γο]ς αὐτῆς †
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[We do not reproduce the (generally accurate) transcription of the ed.pr.; the number of letters in each line varies because of the presence of the images || 9-12. in the original, ὅτι Ἐὰν ἄψωμαι κἂν τὸν ἱματίων αὐτοῦ σωθήσομαι, but apparently the scribe made a mistake || 20. αὐτῆς is not in the original, Chaniotis.]

881. **Samos. Inscribed tile, Hellenistic period.** Fragment of a clay roof tile found in a cistern in the tunnel of Eupalinos, possibly from a Hellenistic building which supported the south entrance of the tunnel. Mentioned by W.Hautumm in *Samos XX* (cf. our lemma no. 880) 277 (ph.) [we read the text from the ph., Chaniotis]: Σα[2-3] Θεόφιλος ἐπόει

882. **Samos. Amphora stamps, Hellenistic period.** M.Viglaki-Sofianou, *AD* 52 B3 (1997) [2003] 932, reports the discovery of an undetermined number of Hellenistic stamped amphora handles in a public building. She mentions the following names: Τιμάρχου, Δαμοκράτης, Ἰπποκλῆς, Μένωνος.

883. **Samos. Inscribed vase, late 4th cent. B.C.** Foot of a black-glazed kantharos inscribed after firing; found in the tunnel of Eupalinos. Ed.pr. W.Hautumm in *Samos XX* (cf. our lemma no. 880) 203 no. 1302 (ph.): A

884. **Samos. Inscribed pottery, ca. 7th cent. A.D.** 62 fragments of vases with graffiti and stamps found in the tunnel of Eupalinos and belonging to the period of its use as a place of

refuge in the 7th cent. A.D. Ed.pr. W.Hautumm in *Samos XX* (cf. our lemma no. 880) 339-345 nos. 1978-2039 (dr.). The following vase forms are represented: amphoras (1978-1981, 1983/1984, 1986-2007, 2009-2024, 2026-2036, 2039), pithoi (1982, 2008), a jug (1985), and a cooking pot (2025). In a few cases the texts were scratched before firing (1980, 2007/2008, 2013). Two vases were stamped (2023, 2039). There are remains of a dipinto on no. 2029. [Ed.pr. provides readings for only nos. 2008, 2024, 2027/2028; we read some of the other graffiti from the dr., Chaniotis]: 1) ΜΘ (1979); 2) Φ. (1981); 3) ΥΠΑΟΥ.ΝΕ (1982); 4) Ι ΑΝΑΓΑΓ. (1985); 5) [-Chaniotis]; 6) Α (1987); 7) ΠΕΠ (1988); 8) ΤΡΟC (1989); 9) ΚΚ (1990); 10) † Ω (1996); 11) Ε (2001); 12) Χ (2004); 13) Φ (2008); 14) [-]αλγυ (2014); 15) ΚΑ (2015); 16) ΚΑ (2016); 17) ΝΚ (2017); 18) Α (2019); 19) ΑΔ ΙΗΑ (2024); 20) Α (2025); 21) Γεορ[γίου] (2027); 22) Μ (2028); 23) † (on the neck), Θωμᾶ? (on the shoulder), ΑΜ (on the other side of the shoulder) (2032); 24) Χ (2033); 25) Κ (2034); 26) Ω.[-] (2036); 27) ΕΚ (2039).

19. or ΑΑ, a numeral, ed.pr. || 21. ...ΓΕΟΡ..., ed.pr. [Γεορ[γίου], Chaniotis] || 23. Θωμᾶ? [perhaps Θωμᾶ, Chaniotis].

885-887. Samos. Instrumentum domesticum, ca. 7th cent. A.D. Various inscribed objects found in the tunnel of Eupalinos (see our lemma no. 884). Ed.pr. W.R.Megow in *Samos XX* (cf. our lemma no. 880).

885: 80 no. 564 (dr.). **Inscribed glass bottle.** Many fragments of a glass bottle with the remains of an inscription engraved before firing: ΟΗΥΟ

886: 112 and 114 no. 691 (ph.). **Bread seal.** Round bread seal of clay with rosette in the center and inscriptions in two circular bands: εὐλογία Κυρίου ἐφ' ἡμᾶς (inner circle), ΗΚΑΕΦ(?)Υ(?)ΕΙ (outer circle)

887: 184/185, 188-191 nos. 1235-1249, 1251/1252 (ph.; dr.). **Weights.** 16 round and square bronze weights corresponding to 1-18 νομίσματα (Ν) and 1-2 unciae (Γ): Ν (1235), Ν β (1236/1237), Ν γ (1238-1241), Ν δ (1242), Ν ς (1243), Ν η (1244), Γ α (1245-1248), Γ β (1249, 1251/1252)

IKARIA

888. Ikaria. Inscriptions. A.P.Matthaiou - G.K.Papadopoulos, *Ἐπιγραφές Ἰκαρίας* (Athens 2003) [abbreviated as *I. Icaria*], present a collection of inscriptions of Ikaria. In an introduction (9-13) the authors give a short history of epigraphic research on this island from 1807 to the present day. The inscriptions are organized according to the place where they were

found (Κάμπος: 1-38; Γιαλισκάρι: 39; Φάρος: 40) or are now kept (Archaeological collection of Ἅγιος Κήρυκος: 41-45); in an appendix M. republishes *SEG XLIX* 1161/1162 (46/47).

The texts include a decree (1 = our lemma no. 890), honorary inscriptions (46/47), an ephebic catalogue (2+2a), a dedication (6 = our lemma no. 892), a fragmentary foundation or testament (28 = our lemma no. 891), dedicatory inscriptions for emperors (3-5; cf. our lemmata nos. 893/894), a building inscription (40), epitaphs (7-14, 16/17, 19-25, 39, 41-44), funerary epigrams (15, 18, 26; see our lemmata nos. 895-897), an acclamation for [athletic] victories (27: νίκη Μητροφῶντος: ἡ νίκη Λαμπραγόρου; 2nd/1st cent. B.C.), Christian inscriptions (29-36; see our lemmata nos. 898-905), and fragments (37/38). Most of the texts were unpublished (4-6, 8/9, 11-21, 23, 25-29, 31-38, 44/45). For the most important inedita see our lemmata nos. 898-905. Cf. M.Sève, *BE* (2006) no. 39 and D.Feissel, *BE* (2004) no. 520.

Society/Institutions: Among the published texts, a list of ephebes (2 = *IG XII.6.1227*; 37/38 or 82/83 A.D.), to which K.Hallof has attributed a small unpublished fragment (2a = *IG XII.6.1228*), is of interest because of the presence of the three (or four) sons of Mandrapotos (LL. 16-18 and 24) and the four sons of Chariessa (LL. 11/12 nd 14/15); in an annual list, this would have been impossible because of the age differences between these brothers. It seems that in such a small community the ephebic catalogue was compiled when there were enough young men near the ephebic age [more accurately the ephebic service was organized on an irregular basis, when enough men were available; the participle ἐφηβαρχούντος (L. 4) shows that all these young men served in one and the same year, Chaniotis]. We note the use of metonymics (2 = *IG XII.6.1227*).

Epitaphs: The age at death is given in three cases (9 years: 24; 15 years: 25; 30 years: 23). The word καμάρια is used to designate a vaulted grave (25, 39).

Onomastics: We list the personal names in the inedita or in texts published in poorly accessible publications which need to be added to *LGPNI* [NB: The names in no. 1 and probably no. 11 should be recorded under Samos, not Ikaros, Chaniotis]: Ἀμειν[-] (44), Ἀμμαχίων (sc. Ἀναμοχίων), attested for the first time (13), Ἄνθος (26), Ἀπολλᾶς (44), Ἀπολλόδοτος (16), Ἀρτεμισία (16), Ἀρτεμίσιος (14, 44), Ἀρτεμῶ (17), Ἀρχικ[-] (23), Ἀρχίτας (18), Δημέας (13), Δημητρία (13), Δημοκρίτη (44), Διογένης (42), Διόδωρος (44), Ἐπάγαθος (21), Ἐπαμ(ε)ίων (18/19), Ἐπαρχίδης (11), Ἐπίχαμος (21), Εὐθύβουος or Εὐθυβουος (16), Εὐτύχης (22), Ζώπυρος (43), Ἡρόκριτος (9), Καδους, a Lydian name? (12), Λαμπραγόρας (27), Μανία (12), Μηνοδότη (22), Μητροφῶν (1, 8, 27), Μνησάλης (13), Νικαγόρας (11, 16), Νικοκράτης? (44), Νικόφιλος (44), Νο[ήμων]? (21), Ὀνησικράτης? (44), Πασικρίτη (8), Πίγρης (2a), Πλαθαίνις (9), Τιμησίλεως (1), Τιμοκλέα (44), Φαρνάκης (2a), Φιδίλα (11), Φιλοκλῆς (16), [-]οδότη (44).

Most of these texts have been included in the new Ikarian corpus (*IG XII.6.1217-1292*; cf. our lemma no. 877). In addition to texts published in *Ἐπιγραφές Ἰκαρίας*, *IG XII.6* contains the following texts: two dedications to emperors (1219, 1223); lists of names (1225/1226); epitaphs (1232/1233, 1236, 1239/1240, 1245, 1252-1254, 1258, 1287; two funerary epigrams: 1239 = *GV* 1450 and 1253 = *GV* 119); a measurement table with a monogram (1262); Christian

fragments (1269-1272, 1275) [1270 (τῆς) Π[ο]δίων ἐ[κ]αρχί[ας]) may be the end of an honorary inscription, Chaniotis; incerta (1278-1280, 1291); and graffiti on vases dedicated to Artemis Ταυροπόλος (1282-1284). There are 14 insignificant inedita: 1225/1226, 1232, 1236, 1245, 1252, 1258, 1269-1272, 1262, 1275, 1280. We single out a small fragment mentioning a δικαστήριον (1275; 5th/6th cent. A.D.) and an epitaph mentioning a fine for the violation of that grave (1258). The age at death is given in a few epitaphs (12 years: 1253; 50: 1254 I; 56: 1254 II; 62: 1252; 63: 1254 II).

We present a comparatio numerorum of Ἐπιγραφὴς Ἰκαρίας (*I. Ikaria*) with *IG XII.6.2* and *SEG*.

<i>IG XII.6</i>	<i>I. Ikaria</i>	<i>IG XII.6</i>	<i>I. Ikaria</i>	<i>IG XII.6</i>	<i>I. Ikaria</i>
1217	47	1246	18	1274	36
1218	1	1247	17	1276	38
1220	3	1248	19	1277	37
1221	4	1249	20	1281	39
1222	5	1250	21	1285	40
1224	46	1251	22	1286	42
1227	2	1255	24	1288	41
1228	2a	1256	23	1289	44
1229	6	1257	25	1290	43
1230	7	1259	26	1292	45
1231	8	1260	28		
1234	9	1261	27	<i>SEG XLII</i>	
1235	10	1263	29	779	2, 3, 7,
1237	12	1264	30		10, 24, 39
1238	11	1265	31	<i>SEG XLIX</i>	
1241	13	1266	32	1161/1162	46/47
1242	15	1267	33	<i>SEG LI</i>	
1243	14	1268	35	1088	41
1244	16	1273	34		

889. Oine. Honorary decree for Pausimachos of Byzantion, 4th cent. B.C. *SEG XLIX* 1161. Republished by A.P. Matthaiou in *I. Ikaria* 83-86 no. 46 and in *IG XII.6* 1224. P. Gauthier, *BE* (2004) no. 245, expresses his doubts on the restoration [ὑπάρχειν δὲ αὐτῶι] | καὶ ἱερῶν παράστασιν πάντων | ὧν ἂν ἡ πόλις συντελέῃ (LL 8-10), because this was an extremely high honor, and suggests instead [ὑπάρχειν/εἶναι δὲ αὐτῶι] | καὶ ἱερῶν μετουσίαν ὧν καὶ οἱ Οἰναῖοι μετέχουσιν|.

890. Oine. Honorary decree of the Samian inhabitants of Oine for Timesileos, after 133 B.C. Marble pedimental stele, probably broken below; the pediment has been destroyed and the surface is very damaged; seen by L. Büchner and A. Rehm in a private house at Kampos. Mentioned by L. Büchner, *RE VIII.2* (1913) 2051 s.v. Histoī; id., *RE IX.1* (1916) 984 s.v. Ikaros; D. Evangelidis, *AD* 4 (1918) [1921] Parart. 45; A. Rehm, *Sitzungsberichte der Preussischen Akademie der Wissenschaften zu Berlin* (Berlin 1926) 92; id., *RE XVII.2* (1937) 2190/2191 s.v. Oine; L. Robert, *EEP* 113 note 1; *ATL* I 528; C.G. Pamphili, *Ἱστορία τῆς νήσου Ἰκαρίας* (Athens 1980) 25/26; A.J. Papalas, *Ancient Icaria* (Wauconda 1992) 134 and 183. Edd. pr. A.P. Matthaiou - G.K. Papadopoulos, *I. Ikaria* 19-25 no. 1 (ph.), with comments on the formulations, the office of the eponymous Samian δημιουργός, and the personal names. Republished in *IG XII.6* 1218.

[Ἐπ]ὶ δημιουργ[ο]ῦ Θεοδόρου τοῦ Δημητρίου, στεφα-
 [νη]φόρου δὲ ν Τ[ι]μησίλειω, Ταργηλιώνος διχομηνία·
 [ἔδ]οξεν Σαμίοις τοῖς κατοικοῦσιν Οἴνην· νν ἔπει-
 4 [νν]δ[ῆ] Τιμησίλειω Μητροφώντος φύσει δὲ Διη-
 [ca. 4]ς ἀπὸ τῆς πρώτης ἡλι[κίας] τῶν ἀρίστων ζη-
 [λωτ]ῆς γεγεννημένος ἐν [τε το]ῖς λοιποῖ[ς] καλὸς
 [κ]αὶ ἀγαθὸς ὑπάρχων διέτελει [κ]αὶ λέγων vacat
 8 [κ]αὶ πράσσων ἀεὶ τὰ συμφέροντα πᾶσιν ἡμῖν κατὰ
 κοινὸν καὶ κατ' ἰδίαν ν, στε[φ]αν[η]φόρος τε γενόμε-
 νος αὐθαίρετος διὰ τοῦ ἐν[ι]αυ[το]ῦ ἡρξεν[ι] ἱσ[ω]ς
 [καὶ φι]λαγάθως νν ἱκεσίαν [τε ἐπι]τελέσας τῇ [Ἀρ]-
 12 τέ[μ]ιδι τῇ[ι] Ταυ[ρ]οπόλῳ ὑπ[ε]δ[έ]ξατο πάν[τας]
 [τοὺς] πολίτας καὶ τὰς πολίτιδας καὶ τὰ τέκνα
 [--- ca. 10-11 ---]Σ[.]ΔΙΣΠΑΡΕΣ[.]ΛΟ[.]ΟΙΠΑΣ ν θα[ca. 4]
 [- ca. 5-6 -]Τ[.]Σ[ca. 4-5]Σ δυ[...A[...N[...AN δη[ca. 4]
 16 [--- ca. 30-32 ---] καὶ Ε[ca. 4]
 [--- ca. 13-14 ---]ΩΠ[--- ca. 13-14 ---]ΠΡ[ca. 4]
 [--- ca. 13-14 ---]ΩΤ[--- ca. 13-14 ---]Ε[ca. 4]
 [- ca. 5-6 -] οὐθὲν [.]Δ[...]ΤΟΥ[--- ca. 17-18 ---]
 20 [--- ca. 12-13 ---]Κ[...ΥΣΩΝ ἱκεσ[ι]αν [.]ΣΑΙΝ[ca. 5]
 [--- ca. 30-32 ---]ΚΙΑΣ[...]
 [--- ca. 30-32 ---]ΔΙΣΠΟ[...]
 [--- ca. 30-32 ---]ΟΥΚΑΕΙ[...]
 24 [--- ca. 28-30 ---]φι[λαγάθως
 [--- ca. 28-30 ---]ΤΡΑΝΕ[- ca. 5 -]
 [--- ca. 28-30 ---]ΥΠ[...]
 [--- ca. 28-30 ---]Ω[.]ΝΡ[...]
 28 [--- ca. 28-30 ---]δρα[χμ]ὰς
 [--- ca. 28-30 ---]Τ[.]ΗΝ[...]
 [--- ca. 28-30 ---]δρα[χμ]αῖς

- 32 [-----]ΕΚ[.]
[-----]ΕΠ[.]ΝΗΙ
[-----]
[-----]
- 36 [-----]Ε[.]
[-----]ΝΑΣ[.]
[-----]ΠΑ[.]
[-----]Ο[...]
40 [-----]ΣΥΓ[...]
[-----]ΜΕΤΑ
[-----]ι καὶ στεφα-
[-----]ΔΕΔ[.]
[-----]νῶσαι ?
44 [-----]ΕΛΟΛΗΝΙΡΜ[.]
[-----]ΟΥΝΕΥΛΟ
[-----]ΣΑΧΕ[...]
[-----] ?

1. Probably the same demiourgos as in *I.Priene* 42 (after 133 B.C.), edd.pr. || 2. Timesileos may be a relative of *Ἐπίγονος Μητροφώντος* and *Μητροφών*, both Οἰναῖοι, in *IG* XI.4.811/812; *δοχομήνια* = full moon, edd.pr. || 3. the settlement of the Samians in Oine took place in the 2nd cent. B.C.; cf. *IG* XII.6 1217-1223, edd.pr. || 4-5, probably *Δή[ι]ν ου[ς]*, edd.pr. || 8. ΠΡΑΣΩΝ, *Iapis* || 9-10. ΓΕΝΟΜ[Ι]ΝΟΣ, *Iapis* || 11. the *ἱκεσία* of Timesileos [a supplicatory sacrifice followed by banqueting, P.Gauthier, *BE* (2004) no. 245] was probably not private, edd.pr. [for the invitation of all citizens and their families to the banquet cf. *IG* VII 2712, Chaniotis].

891. **Oine. Foundation or testament, 2nd/3rd cent. A.D.** Lower right part of a marble stele, found at Keros (south of Kampos). Edd.pr. A.P.Matthaiou - G.K.Papadopoulos in *I.Ikaria* 55-57 no. 28 (ph.). Republished in *IG* XII.6.1260. Edd.pr. suspect a donation, K.Hallof a testament. [The distribution of money (LL 14-17) suggests a foundation, Chaniotis].

- | | |
|------------------------------------|------------------------------------|
| [-----] | [-----]θειε τῷ προσπα[ι]- |
| [-----]Σ[ca. 3-4]Α[ca. 3-4] | [σαντι? -----]ΕΝΘΩ φιλοτεκνο[.] |
| [-----]ΕΙΤΟΥΟΥΣΤ[ca. 3-4] | 12 [-----]ιν τοῦ κυρίου ἡμῶ[ν] |
| [-----]Σεβαστὰ Σ[ca. 3-4] | [αὐτοκράτορος ---] αἰώνιον μνήμην |
| 4 [-----]τον ἡμῶν Υ[ca. 3-4] | [-----]γρ[α]μματος δώσειν |
| [-----]φ[ι]ύσει δὲ Μανδρο[ca. 3-4] | [-----]ἐν τῇ] γενεσίῳ αὐτοῦ ἡμ[ε]- |
| [-----]ἔσαι ἱεραρχ[ca. 3-4] | 16 [ρ[α] -----]ν τετράς ἀπιό[ν]τος |
| [-----]ς τῇ[ς] οἰκίας ἡμ[ῶν] .. | [-----]ωτων δηνάριον [ca. 3-4] |
| 8 [-----]ος δαίμων τὸ μοι[ρίδι]- | [-----]ύσιν] ἂν ἐγὼ ζῶ χρόν[ον] |
| [ον -----]μια ΠΡΟΣΠΕΡΕΑ[.] | [-----] |

2. Perhaps [---]ει το<ὺ> ὁοῦ, edd.pr.; [---]εἶτο ὁοῦς Τ[---], Hallof || 3. a reference to a festival of the emperor cult, edd.pr. || 4. τὸν ἡμῶν ὕ[όν], Hallof [τὸν γλυκύτα]τον vel sim. ἡμῶν υ[ιόν]?, Chaniotis || 5.

Μανδρο[πότου], Μανδρο[κλέους] or Μανδρο[βούλου], edd.pr. [for names composed with Μανδρ- see our lemmata nos. 818 and 877, Chaniotis] || 7-8. reference to death, edd.pr. [or μο[ισαῖον]?, Chaniotis] || 9. cf. the modern place name Προεσπέρα, edd.pr. || 11. ἐν θ(ε)ῷ?, edd.pr.; Hallof suspects that the letters ΘΩ were added by a different scribe || 16. e.g., [ἦτις ἐστὶν Πανήμο]ν, edd.pr. || 17. [ἐκαστῶ τῶν δεκαπρ[ώτων]?, a reference to distribution of money, Chaniotis].

892. **Oine. Dedication to Poseidon Helikonios, 2nd cent. B.C.** Right part of a marble base; of unknown provenance, now in the museum at Kampos. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I.Ikaria* 34/35 no. 6 (ph.). Republished in *IG* XII.6.1229. This is the first attestation of the cult of Poseidon Helikonios in Ikaria, but the god was worshipped in Samos (*IG* XII.6.168).

[-----]του τοῦ Φιλοκλέους Ι [Ποσειδῶνι Ἐλι]κάνιω

893. **Oine. Dedication to the emperor Hadrian, shortly after 117 A.D.** Marble base of unknown provenance; now in the museum at Kampos. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I.Ikaria* 32/33 no. 4 (ph.). Republished in *IG* XII.6.1221.

Σάμιοι οἱ ἐν Εἰκαρίᾳ
κατοικοῦντες τῷ
μεγίστῳ Αὐτοκράτορι
4 Τραϊανῷ Ἀδριανῷ, θεοῦ

Τραϊανῷ υἱῷ, θεοῦ Νέρβα
υἱανῷ, Ἀρίστῳ Καίσαρ[ι] Σε[ΒΑ]-
βαστῷ Γερμανικῷ Δακικῷ
8 Παρθικῷ, σωτῆρι καὶ κτίστῃ

6. In fine, scratched by the mason.

894. **Oine. Dedication to the emperor Antoninus Pius, 138-161 A.D.** Two joining fragments of the right part of a marble base; reused in Late Antiquity (see our lemma no. 900); seen by L.Bürchner in 1895 in Kampos, now in the court of the museum. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I.Ikaria* 33/34 no. 5 (ph.). Republished in *IG* XII.6.1222.

Σάμιοι οἱ κατ[οικοῦντες] Εἰκαρίαν]
Αὐτοκράτορα [Καίσαρα Τ(ίτον) Αἰλίον Ἀ]-
δριανὸν Ἀντω[νίνον] Σεβαστὸν Εὐσεβῆ]

2. Restored by K.Hallof apud edd.pr.

895. **Oine. Funerary epigram, 2nd cent. B.C.** Front part of a marble block [altar; see LL 5/6, Chaniotis]; found in 1963 reused in the church of Agia Matrona at Dafni, now in the museum at Kampos. Mentioned by N.S.Zafeiropoulos, *AD* 18 B2 (1963) [1965] 273 no. 3. Edd.pr.

A.P.Matthaiou - G.K.Papadopoulos, *I. Icaria* 42-44 no. 15 (ph.). Republished by A.P.Matthaiou in *IG XII.2.1242*, who also consulted a transcription made by W.Peek from a ph. and a copy given to him by an unknown Greek scholar.

- [- - - - -]ς Ἀφροδισίου ὦδε
ἴδρυσαν μνήμη[ς] εἵνεκα καὶ χάριτος
μήτηρ ἡδὲ πατήρ καὶ Λαμπραγόρης ὁ σύναιμος,
4 τιμὴν ἀθανάτοις τῆδε [Ο] τιθέντες ἴσιν·
καὶ βωμῷ τέλεσαν καὶ θύματι καὶ λιβανωτῷ
καὶ σέλας Ἡφαίστου βωμὸν ἔθηκαν ἔπι,
ἀντ' εὐεργεσίας καὶ τιμῆς, τῆς ἐς ἑαυτοὺς
8 εἶχεν, ὅτ' ἡελίου λαμπρὸν ἔλευσσε φάος

The epigram consists of four elegiac distichs, edd.pr. || 1. Aphrodisios is either the name of the deceased or his patronymic, edd.pr. [probably the name of the deceased person; both father and mother (L. 3) remain anonymous; only the name of the brother is given (L. 3) || 2. for the combination of μνήμη and χάρις cf. *SEG* XLI 1003 and *LSAM* 20, Chaniotis] || 3. this is the first attestation of the Ionic form of Λαμπραγόρας/Λαμπράγορος; Λαμπραγόρη may be the name of the deceased ('and the brother of Lampragore'), edd.pr. [but L. 7 (εὐεργασία, τιμή) suggests that the deceased person was a man; see also above, Chaniotis] || 4. τ<ω>δε, Peek; τή<v>δε, Keydell apud Peek; τῆδε, edd.pr. ['in this way?'] || 5. τέλεσαν, sc. τὸ μνημεῖον, edd.pr.; τέλεσαν (consecrated), sc. Λαμπραγόρη, Peek [which makes better sense, since otherwise βωμῷ καὶ θύματι καὶ λιβανωτῷ are hard to explain; the text refers to the establishment of a hero cult (accepting τ<ω>δε for L. 4) through the erection of an altar, the offering of a sacrifice, and the burning of incense; 'they consecrated him by means of an altar and a sacrificial offering and incense', Chaniotis] || 6. σέλας Ἡφαίστου = fire (cf. Pindar, *Pyrh.* 3.39/40), edd.pr.

896. Oine. Funerary epigram, 1st cent. A.D. Right part of a pedimental stele; found reused in an old house at Kampos. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I. Icaria* 46/47 no. 18 (ph.). Republished in *IG XII.6.1246*.

- | | |
|--|--|
| Ἀρχίτας
Ἐπαμεινονος·
χρηστέ,
4 χαῖρε
vacat | [Πό]τνια Φερσ[ε]φ[ΕΙ] <όν>η καὶ
[πα]ντρόφε Γαῖα καὶ Ἑρμᾶ,
vacat
[πέ]μποιτε Ἀρχίταν
[χ]ῶρον ἐς εὐσεβέων |
|--|--|

5-8. Edd.pr. assume that the epigram consists of four verses and present the following text:

- [- - - - -] πότνια ΦΕΡΣ[Ε]Φ[ΕΙ]ΟΝΗ καὶ
[- - - - -] παντρώφε Γαῖα καὶ Ἑρμᾶ
[- - - - -] πέμποιτε Ἀρχίταν
8 [- - - - -] χῶρον ἐς εὐσεβέων
[But as K.Hallof pointed out (apud edd.pr.), a verse cannot end with καὶ (L. 1); as we may judge from parallels (e.g., *GV* 48 LL. 7/8: ὦ Μοῖρας ἄντροι ἀνανκαστήρες ἄτρακτοι, ἰόν<δ>· ἱερὸν πέμψαιτ' εἰς δόμον

εὐσεβέων]: 258 LL. 2/3: τόν, ὦ Μαίρας κλυτὴ κοῦρε | Ἑρμείη, πέντοις χώρον ἐπ' εὐσεβέων; 752 L. 8: ὦ δαίμον, πέμψαι[ς] εἰς δόμον εὐσεβέων; 842 LL. 5/6: ἀλλὰ τὸν ἀγνόν, | Φερσεφόνη, στείλαις χώρον ἐς εὐσεβέων; 1249 LL. 9/10: Ἑρμῇ Μαϊάδος υἱέ, ἄγ' εὐσεβέων ἐπὶ χώρον | ἄνδρα τὸν ἐν θήραις γ' ὄντ' ἀκτορε]-στώτατον; cf. 1294 LL. 5/6; 1594 LL. 1/2) show that the combination deity/deities + name/attribute of the deceased + πέμποις/πέμποιτε χώρον ἐς/ἐπ' εὐσεβέων et sim. is complete; if one can judge from the remains of the pediment (ph.), only a small part of the stele has been broken off (or damaged) on the left; the epigram consists of a rather clumsy elegiac distich:

[Πό]τνια Φερσ[ε]φ[ΕΙ] <όν>η καὶ | [πα]ντρώφε Γαῖα καὶ Ἑρμᾶ,
[πέ]μποιτε Ἀρχίταν | [χ]ῶρον ἐς εὐσεβέων

The mason has clearly separated the two verses with a vacat, Chaniotis] || 5. ΦΕΡΣ[Ε]Φ[ΕΙ]ΟΝΗ, lapis; initio, restored by K.Hallof (apud edd.pr.), who suggests that the mason erroneously wrote Φερσεφειόνη for Φερσεφονείη [Φερσ[ε]φ[ΕΙ] <όν>η for metrical reasons, Chaniotis].

897. Oine. Funerary epigram for a man of learning, 3rd/4th cent. A.D. Marble block (from a statue base) damaged on top; of unknown provenance, now in the museum at Kampos. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I. Icaria* 52-54 no. 26 (ph.). Republished in *IG XII.6.1259*.

- [- - - - -] ΗΠ[- - - - -]
[- - - - -] ΑΑΜ[- - - - -]
[- - - - -] Υ[- - - - -] ΝΗΝ[- - - - -]
4 εἶμα δέ οἱ κέχυται περὶ γούνατα καὶ χερὶ λαίῃ
βιβλίον ὡς ἐτύμως δεικνύμενος κατέχει
ὄντως ἔστι λέγοντος ἀκούειν, ὃν εἴ τιν' αὐδὴν
ἡδύνατ' ἐκπροχέειν ἢ λίθος ἢ Παρίη

The base supported the statue of a seated man with a himation covering his knees (L. 4) and holding a book with his left hand (LL. 4/5); if the Parian marble could speak, one could hear the man reading (LL. 6/7), edd.pr. [cf. Poseidippus' epigram on Philotas of Kos (fr. 63 L. 7 ed. Austin-Bastianini): [αὐδῆσ]οντι δ' εἰοικεν, Chaniotis].

898-905. Oine. Christian inscriptions, 5th/6th cent. A.D. Marble plaques, blocks, and stelai associated with an early Byzantine basilica, probably originally dedicated to Mary, at the site where a church of St. Eirene was built in the 9th/10th cent. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I. Icaria* 58-71 nos. 29-36 (ph.), who profited from remarks by D.Feissel and copies made by L.Büchner (1900) and A.Rehm (1924). Edd.pr. discuss the language of these texts, which has great similarities with modern Greek. Republished in *IG XII.6.1263-1268* and 1273. Cf. D.Feissel, *BE* (2004) no. 520.

898: 65-67 no. 32 = *IG XII.6.1266*. Regulation concerning the payment of fines, 5th/6th cent. A.D. Middle part of a marble plaque reused in a modern house at Kampos: [- - -] | ὦ οἰκονόμος κα[ὶ] | ὁ ἐκλισέδικος καὶ | οἱ σαλτάριοι

λάβουσιν πρόστιμα, ἵνα ἢ οἱ λυποὶ φόβον ἔχουσιν ἀρχαῖς ἢ καὶ ἐξουσίαις ἢ
ὑποτάσσουσιν ἐσθθ

1. sc. ὁ ἢ 2. sc. ἐκκλησιάρχης, the legal representative of the church, edd.pr. ἢ 3. the σαλτάρτοι (saltuarii) were guards of the wooded mountainous areas, edd.pr. ἢ 5. sc. λοιποὶ ἢ 6-9. cf. Paul, *Ti.* 3.1, edd.pr. ἢ 8-9. ΥΠΟΤΑΞΕΣ, Iapris; sc. ὑποτάσσουσιν.

- 899: 59/60 no. 30 = IG XII.6.1264. **Quotation from a sermon, 5th/6th cent. A.D.** Two joining marble plaques (or fragments of a plaque). Fr. b (right part): E.I.Stamatiadis, *Ἱκαριακά* (Samos 1893) 22. D.Feissel observed that fr. b and fr. a, an ineditum (left part), belong together: Πάλιν εἰ Ἐρ[ω]δῆς μένετε, ἢ πάλιν ὀρ[χ]ήτε, ἄρα μνησθε τὴν Εἰε[ζ]άβελ, τὴν τῶν ἰεροφ[η]τῶν φωνεῦντριαν

Read: πάλιν ἢ Ἡρώδης μαίνεται, πάλιν ὀρχεῖται, ἄρα μιμεῖται τὴν Ἰεζάβελ, τὴν τῶν προφητῶν φωνεῦντριαν; cf. Joh.Chrys., *PG* 59.485/486 and 55.616; Greg.Naz., *PG* 36.260 B, Feissel [on the nature of the text cf. the next lemma, Chaniotis].

- 900: 69-71 no. 35 = IG XII.6.1268. **Biblical quotations, 5th/6th cent. A.D.** Left part of a marble base (cf. our lemma no. 894); reused in the early Byzantine period.

Μνησθήσο[μαι -----]
ἀπὸ ἀρχῆς δη[-----]
ἀμάρτη τῇ α[-----] δι' αὐ[-----]
4 τὴν ἀποθνῆ[σκομεν]
πάντες·
κὲ ἐπικαλ[έσομαι ? ---]-
κος· μέλι γὰρ ἀποστά]-

8 ζῆ ἀπὸ χηλ[έων γυναι]-
κὸς πόρνης, [ἢ πρὸς καιρὸν]
γλυκάνη σ[ὸν φάρυγγα]
ὑστερον [μέντοι]
12 π<ηκρ>ότ[ερον χολῆς]
εὐρήσ[εις]

D.Feissel (apud edd.pr.) observed that the Biblical quotations in LL. 3-5 and 7-13 are found in Anast.Sin., *PG* 89.628 A-B; 'cet extrait paraît sorti d'un florilège sur les "mauvaises femmes"', D.Feissel, *BE* (2004) no. 520 [perhaps a sermon (L. 1: μνησθήσο[μαι]); cf. LL. 6/7] with Biblical quotations, Chaniotis] ἢ 2-3. ἀπὸ ἀρχῆς δη[α γυναικὸς ἢ] ἀμάρτη[TH]α, Feissel; δη[μιοιου-
γίας] or δη[μιοιουγῶν] ... τῇ ἀληθείᾳ], edd.pr. ἢ 3-5. cf. *Sophia Strach* 25.24: ἀπὸ γυναικὸς ἀρχῆς ἀμαρτίας, καὶ δι' αὐτὴν ἀποθνῆσκομεν πάντες, edd.pr. ἢ 6. κὲ = καὶ or K(ύριε)· ἐπικα-
λ[έσομαι], edd.pr. [rather καὶ ἐπικαλ[έσομαι (cf. L. 1), Chaniotis] ἢ 6-7. [γυναι]κός?, edd.pr. ἢ 7-13. *Prov.* 5.3-4, edd.pr. ἢ 7-8. sc. μέλι, ἀποστάζει, χειλέων ἢ 10. sc. γλυκάνει, edd.pr.; or γλυκανεῖ, J.Curbera apud edd.pr. ἢ 12. ΠΡΗΚΟΤ, Iapris; sc. πικρότ[ερον], edd.pr.

- 901: 71 no. 36 = IG XII.6.1274. **Psalm quotation, 5th/6th cent. A.D.** Marble block reused in the church of St. Eirene: † Εὐξασθε καὶ ἀπόδοτε K(ύρι)φ τῷ (ε)φ̄ ἡμῶν

Quotation of *Ps.* 75.12, edd.pr.

- 902: 69 no. 34 = IG XII.6.1273. **Psalm quotation, 5th/6th cent. A.D.** Marble block reused in a modern house: Ἀγαθὸν ἐλπίζειν ἢ ἐπὶ K(ύριον) εἶ ἐλπίζειν ἢ ἐπὶ ἄρχοντας

A quotation of *Ps.* 117.9, edd.pr. ἢ 1-2. ἐλπίζειν = ἐλπίζειν ἢ 2. K̄N, Iapris; εἶ = ἦ.

- 903: 58/59 no. 29 = IG XII.6.1263. **Proverbial phrase discriminating against the Jews, 5th/6th cent. A.D.** Marble block. Cf. D.Feissel, *BE* (2004) no. 520 ('maxime'). Republished by W.Ameling, *IJO* II 51/52 no. 5a (German translation): 'der Text scheint vom Duktus her einem Sprichwort ähnlich': Ἀμήχανος τρόπος ὅτι ποτὲ ἀλήθιαν ἀκούεις ἀπὸ Ἱκαρίων ἢ Ἰουδαίων

1-2. 'Il n'y a pas moyen que tu entendes jamais la vérité des juifs d'Ikaria', F.; [or Ἱκαρίων ἢ Ἰουδαίων (for Ἱκάριον, Ἰουδαίων), Chaniotis] ἢ 2. ἀκούεις = ἀκούεις ἢ 3. after the ethnic Ἱκαρίων had been erased, the ethnic of the Jews (Ἰουδαίων = Ἰουδαίων) was added in larger letters, edd.pr.; 'je ne crois pas que le mot Ἱκαρίων ait été ajouté après le martelage', F.

- 904: 61-65 no. 31 = IG XII.6.1265. **Oracle concerning the foundation of a church of Mary (A) and invocation of the archangel and Mary (B), 5th/6th cent. and 6th cent. A.D.** Two fragments of a marble plaque, first inscribed on the main face (A), later on one of the narrow sides (B). Fr. a: Known from copies made by L.Bürchner and A.Rehm, who saw it in a private collection; according to Bürchner the stone had been brought from Fanari (Istanbul); now lost. Fr. b: Seen by Bürchner in a private house in Kampos. Frs. a+b joined by G.K.Papadopoulos. Cf. D.Feissel, *BE* (2004) no. 520.

A: a b
Προφητεύοντος [...] Ἱ. Ἀπολ[η] τινάς· τίνος ἔσ-
τε δόμος οὗτος ἢ πάλιν τίν[---] ἔσ[τ]ε; χρησμὸς ἐδό-
θη· ἐγὼ <δ> ἐπυθμεύω, ὅσα μὲν πρὸς ἄρετ[η]ν κόσμον ὥρωρεν
4 ποῖτε, τρισένα μόνον ὑψιμέδ[οντα] θεῶν, οὐ λόγος
ἄφ[θ]ειτο<ς> ἐν ἀδαῇ ἐν[κ]υος ἔσ[τ]ε, ὅσπερ γὰρ
[πυ]ριφόρο<ς> τὸ εἶδος μέσ[σ]ον δι[α]δραμῇ κόσ-
[μου]ν ἅπαντα ζογίσας π[ρ]οσάξ[ει] δῶρον τῇ πατρί-
8 [αὐτῇ] ἔσ[τ]ε δόμος· Μαρία δὲ τοῦν[ομα] αὐτῆς

B: [---]σι καὶ μὰ τὸν Ἀρχάγγελον καὶ τ[---]
[---] ἀγαθὴ ἡμῶν βασιλεῖς καὶ δέσποινα

A. This is the first epigraphic attestation of a Pythian oracle quoted by Christian authors after the mid-5th cent. and referring to the conversion of an ancient temple, that of Rhea in Kyzikos and that of Athena in Athens, into churches of Mary. The closest version is that of Joh.Malalas, *Chronogr.* 4.8 ed. Thurn (77 ed. Dind.): ὅσα μὲν πρὸς ἀρετ[η]ν καὶ κόσμον ὥρωρε ποιεῖτε· ἐγὼ δὲ ἐφετιμέω τρεῖς

ένα μόνον ὑψιμέδοντα θεόν, οὐ λόγος ἄφθιτος ἐν ἁδαιὶ κόρη ἔγκυος ἔσται· οὗτος ὡς περ τόξον πυριφόρον μέσον διαδραμὼν ἅπαντα κόσμον, ζωγρεύσας πατρί προσάξει δῶρον· αὐτῆς ἔσται δόμος, Μαρία δὲ τούνομα αὐτῆς. This text suggests that the church of St. Eirene (9th/10th cent.) was preceded by an early Byzantine basilica dedicated to Mary, and this again by a pagan temple of a goddess, edd.pr.; for the manuscript tradition of this text see Feissel's comments II 1. [...]M[...], N, B.; [...]E[...], R. II 1-2, sc. ἔσται, ἢ II 2, the mason first wrote ΧΡΕΣΜΟΣ and corrected it later II 3. ΕΓΘΕΙΠΥΘΜΕΥΟ, ΚΟΣΜΟΥ, Iap; sc. ἐγὼ δὲ πυθμεύω, ὥρων; πρὸς ἀ[ρετὴν καὶ] κόσμον<ν>, edd.pr.; πρὸς ἀ[ρετὴν] κόσμου, F. II 4, ποῖτε = ποιεῖτε II 5. ΑΦ[Θ]ΕΙΤΟΕ, Iap; sc. ἀφθιτος, ὡς περ II 6. ΠΙΦΟΡΟΤΕΟ, Iap; sc. διαδραμεῖ II 7. sc. ζωγρήσας προσάξει δῶρον II B. 1, this invocation of the archangel is unique, edd.pr.

- 905: 67/68 no. 33 = IG XII.6.1267. **Incertain (epitaph and proverb?)**, 5th/6th cent. A.D. Marble stele reused in a modern house; seen by L.Büchner and A.Rehm.

Δεμονία | καὶ Ὀρφανικός· | μόλιβος || ἐς πέλαγος | βληθείς | οὐκ ἐβόλιησεν

Edd.pr and IG do not express any views about the nature of the text; D.Feissel, *BE* (2004) no. 520, suspects an excerpt from a list of mirabilia (cf. *PG* 28.1428 A); [although the text was written by one mason (ph.), it may contain two different kinds of texts: an epitaph (?) of Daimonia and Orphanikos (LL. 1-3) and a proverbial saying describing a paradox ('a piece of lead thrown into the sea did not sink'), Chaniotis] II 1. Δεμονία = Δαίμονια; only the male form (Δαίμωνιος) is attested (*LGN* I, s.v.), edd.pr. II 2-3, the name Ὀρφανικός is unattested (but cf. Ὀρφάνος in *LGN* I, s.v.), edd.pr. II 3, no interpunct, edd.pr. [but this seems to be the end of a separate text, Chaniotis] II 4-8, read: μόλιβος ἐς πέλαγος βληθείς οὐκ ἐβόλιησεν (from the Byzantine verb βουλώ, cf. βολίζω), edd.pr.

- 905 bis. **Oine. Inscribed vases, undated.** Two inscribed vases found during the excavation of a cemetery at Kambos. Ed.pr. M.Viglaki-Sofianou, *AD* 52 B3 (1997) [2003] 946/947 [probably owner's inscriptions, Chaniotis]: 1) Θεοφ. (946; small phiale), 2) Ἐπιγόνου (947; pyxis).

KORASSIA

906. **Korassia. Corpus.** The inscriptions of Korassia (Φοῦρνοι) are included in *IG* XII.6.1203-1216 (cf. our lemma no. 877). Most of the texts have been published by G.Dunst, in *Mélanges helléniques offerts à G. Daux* (Paris 1974) 115-137 (*IG* XII.6.1203-1206, 1208-1210, 1213-1216); for the remaining texts see *SEG* XXXVIII 847 (1207), XXXIX 905 (1212), and XLIII 571 (1211). The texts are honorary inscriptions (1203-1205), dedications (1206-1209), epitaphs (1210-1212), and rock-cut graffiti at the site of a garrison (1213-1216; cf. *SEG* XLIII 570). K.Hallof and A.Matthaiou provide new readings and restorations of several texts.

- 1208 L. 2 (= *SEG* XXXVIII 848; dedication to Hermes; 3rd/2nd cent. B.C.): [Hρ]αῖσκού (M.; [Φ]ιλίσκος, D., *LGN* I, s.v.).
 1211 (= *SEG* XLIII 571; epitaph, 1st cent. A.D.): [T]ειμάνδ<ρ>α Νεῖκη Νεῖκ[ι] [v --] (H. [rather Νεῖκη, Chaniotis]; or e.g. Νεῖκ[ι] [ππου], M.; text in majuscules, *SEG*).
 1213 (graffiti): A text engraved next to the drawing of a bird (I) is not part of a personal name ([Φ]υτίου or [Τε]λε[υ]τίου, D.), but an imitation of a bird's cry: τιάτ τιά τι (cf. Aristophanes, *Birds* 237 and 738, M.). For II (Μῦς καλὸν πάγωνα ἢ <ε>χει, M.; ἤχει, D.) cf. Aristophanes, *Eccl.* 102. III may be an obscene text: [ἔ]χει καλὸν? σώμα Γάστρων (H.). In IV, Χρυσόπος (for Χρυσόπους, M.; [--]σαρὺς ὁ Ποσ[...], D.) is a personal name or an attribute. VI reads Ἐπίγονος <κ>αλὸς Σάμιος (H.; Ἐπίγονος Ἡράκλειτος Σαμίου in the copy of A.Rehm; cf. D., *LGN* I, s.v.). VII reads Ἐπίγονος (Σ) καλὸς οἷς δοκεῖ τῶν φρορῶν (M.; Ἐπιγόνου, Ἐκαλός, Ἡρόδοτος and remains of letters, D., hence *LGN* I, s.v.). VIII is an acclamation of a man in love with Sosippe: Σωσίπη, δέσποινα | ἐμή, χρυσή (initio M.; Σωσί, <ρ>υ>νή, D.; cf. *LGN* I s.v. Σωσίς). XI is a homoerotic text: καὶ τὰλλα σπεύδων Ἀπολλο-κράτει Δ]αμόδωρος, Ἐπίγονον | ποθῶν φυλάττω Κορσιητῶν ἀκρόπολιν (M.; incomplete D. and *SEG* XLIII 570; the name Σπεύδων in *LGN* I, s.v., should be deleted).

AMORGOS

- 906 bis. **Aigiale. Foundation of Kritolaos, ca. 100 B.C.** *IG* XII.7.515; Laum, *Stiftungen* 50; *LSCG* Suppl. 61; *SEG* XXX 1084*. Through a detailed commentary on this document, A.Helmis, in *Symposion* 1999 463-480, examines the connection between private initiative (the foundation of Kritolaos for the commemoration of his deceased son Aleximachos) and public control (the decree that regulates the management of the money and the organization of the sacrifice, the banquet, and the contests in the gymnasium) and the introduction of Aleximachos into the social memory of the entire community.

- 906 ter. **Aigiale. Funerary epigram for Epanodos.** *IG* XII.7.445; *GV* 741. In a brief study of the dialogue between passers-by and epigrams for persons who died at sea, S.Struffolino, *Acme* 56 (2003.1) 99-103, reprints the text (Italian translation) and discusses literary influences on the poem (*Il.* 9.4 and 360; *Od.* 5.420; Callim., *ep.* 58.2 = *AP* 7.277; Oppianus, *Cynegetica* 3.211). [S. misunderstood LL. 6-8; Θεοδώρα is Epanodos' mother, not 'una nutrice o un' accompagnatrice'; see *LGN* I, s.v. Epanodos, Chaniotis.]

907. **Nikouria (Aigiale?). Decree of the Koinon ton Nesioton concerning participation in the Ptolemaia, ca. 280 B.C. (or 262 B.C.).** *IG* XII.7.506; *Syll.* 390 (cf. *SEG* XLII 745*; XLIII 1105). R.A.Hazzard, *Imagination of a Monarchy: Studies in Ptolemaic Propaganda* (Toronto-Buffalo-London 2000), argues that an important change occurred in Ptolemaic

propaganda around 263/2 B.C., when, according to H.'s thesis, Ptolemy II attributed the title Σωτήρ to his father (cf. *SEG* XLII 745), introduced a new dating era (see our lemma no. 871), and soon afterwards (January 262) organized the great procession in Alexandria. Consequently, all undated inscriptions referring to Ptolemy I as Soter (*IG* XI.4.1038 = *OGIS* 67; *IG* XI.4.1123; *SEG* XXIV 1174; *I.Milet* 1.3.139; *OGIS* 16, 19, 25, 55) are later than 263/2 B.C. (21). Part of his argument is the dating to ca. 262 B.C. of the decree of the Nesiotic League declaring its participation in the isolympic Ptolemaieia (47-58 and 168-175). H. points out that there is no firm evidence for the traditional early date (shortly after 280 B.C.). The Ptolemaic officials who are mentioned in this decree, the nauarch Φιλοκλῆς of Sidon and the nesiarich Βάκχων, may be known as donors in Delos in 279 B.C. (*IG* XI.2.161 B LL. 12/13 and 60), but this does not exclude the possibility that they were still in office around 262 B.C. (168-175). He does not see a problem in the attestation of another nesiarich (Ἐρμίας) from 267 B.C. onwards and another nauarch (Καλλικράτης) from 268 B.C. onwards; Ptolemy II occasionally appointed more than one person to the office of the dioiketes and the nomarches; conceivably, he could have done the same with νησιάρχοι and ναύαρχοι; the exact date of the service of Ἀπολλόδορος as nesiarich (traditionally dated to before 279 B.C.; cf. *IG* XI.2.161 B LL. 14/15, 44/45; 142 LL. 14/15; 156 A LL. 6, 31, 161) is not known. The Islanders met in Samos, and not on Delos, because of the insecurity resulting from the Chremonidean War. The Nesiotic decree is very similar in wording to the Amphiktyonic decree that recognized the Πτολεμαίεια as isolympic (*F.Delphes* III.4.357); the latter was issued during the archonship of Πλείστον in the 260s'. All this leads H. to the conclusion that both the Nesiotic decree and the Amphiktyonic decree were issued before the first celebration of the isolympic Ptolemaieia, which H. dates to January 262 B.C. (R.A.Hazard - M.P.V.FitzGerald, *Journal of the Royal Astronomical Society of Canada* 85 [1991] 6-23). [It is impossible to summarize here H.'s complex, and at times circular, argumentation. His date requires us to accept two extremely improbable scenarios, for which there is absolutely no evidence: first, that Philokles, who had served as a commander of Ptolemy I as early as 308, was still active as an admiral of Ptolemy II forty years later, 16 years after the last dated mention of him (see H.Hauben, *AncSoc* 34 [2004] 38-44); second, that two nesiarichs overlapped after 268 B.C. In addition to this, Pleiston served in Delphi either in 262/1 B.C. (*SEG* XLV 463, pp. 116 and 119) or in 266/5 B.C. (cf. *CIG* IV pp. 26-28 and no. 42); consequently, the Amphiktyonic decree accepting the isolympic Ptolemaieia - according to H.'s speculations the very first celebration of the isolympic festival - was issued either after H.'s postulated celebration of the festival (January 262 B.C.) or long before. The traditional chronology of the Nesiotic decree and the first celebration of the isolympic Ptolemaieia shortly after 280 B.C. makes more sense, Chaniotis.]

LEMNOS

908. Hephaisteia. Land use. D.Marchiandi, *ASAA* 80 (2002) 488-537, studies the organization and economic exploitation of the territory of Hephaisteia, observing a great similarity with land use in Attica (cf. our lemma no. 177). She adduces the evidence provided by horoi from Athens (*Agora* XIX P4) and Hephaisteia (*IG* XII.8.19; *SEG* XLV 1187), from

epitaphs (*IG* XII.8.30, 31 [= *IG* II² 11946] and 33; G.Susini, *ASAA* 14-16 [1952-54] 322-325 no. 4: Βενδιδώρα Μητροφάνου Γεργισίου), and from funerary periboloi.

909. Hephaisteia. Graffito, Hellenistic period. Fragment of a lid inscribed after firing; found at Loutra. Ed.pr. V.Consoli, *ASAA* 81 (2003) [2005] 1034/1035 (ph.): ιερὸν

910. Lemnos. Inscribed sling bullets, 3rd cent. B.C. (?). Lead sling bullets; unpublished. Mentioned by E.Varoucha-Christodouloupoulou, *AEph* (1953/54) [1961] 333 note 4, based on information provided by S.Charitonides and C.Doumas. Cf. our lemma no. 840 and 2102: Διονυ(σίου)

IKOS

911. Ikos. Amphora stamps, Classical/Hellenistic period. A.Doulgeri-Intzesiloglou et alii, *AD* 54 B1 (1999) [2005] 407 (ph.), report the discovery of stamped amphora handles in a pottery workshop at Tsoukalia Alonnisou; the stamps bear the ethnic Ἰκτιον.

SAMOTHRAKE

912. Samothrake. Architecture. K.Martin, in *AMS* 545 (Bonn 2003) 138-144 (ph.), compares the 'Rundbau' represented on the stelai *IG* XII.8.189, 190-192, and 198 with a similar image on Kyzikene coins of the Imperial period. *IG* XII.8.198 records the architect Ἀσκληπιάδης Ἀττάλου, who was sent from Kyzikos to Samothrake. M. wonders whether Asklepiades' father Attalos is to be identified with Ἀτταλὸς Ἀσκληπιοδόδου, presumably the architect on record in *I.Kyzikos* 100 (Pfuhl-Möbius 1555), which also has a representation of a miniature 'Rundbau'. Attalos may have visited Samothrake, examined the Arsinoeion and subsequently designed a similar building in Kyzikos; his son Asklepiades may have implemented the plan.

912 bis. Samothrake. The Περαιά. See our lemma no. 2200.

913. Samothrake. Honorary decree for Praximenes of Kos, ca. 250-200 B.C. See our lemma no. 848.

914. Samothrake. Decree of Maroneia. For a decree of Maroneia found in Samothrake, certainly a pierre errante, see our lemma no. 659.

915. Samothrake. List of theoroi, 1st cent. B.C. IG XII.8.163. S.Aneziri, *Die Vereine* -- (see SEG LI 2279) 395 no. D19, restores in L. 36 τεχνειτῶν τῶν [ἐπὶ Ἰωνίας] ([ἀπὸ Ἰωνίας], IG).

916. Samothrake. Dedication of the Thessalian Koinon, ca. 170-140 B.C. Upper part of a marble block found in the sanctuary of the Great Gods in 1986. Edd. R.L.Pounder - N.Dimitrova, *Hesperia* 72 (2003) 31-39 (ph.), with discussion of the possible historical context of the theoria.

Τὸ κοινὸν Θεσσαλῶν
Θεοῖς Μεγάλοις
ἐπὶ θεωρῶν
4 vacat
Δαμοθοῖνου τοῦ Λεοντομένους
Φιλόνικου τοῦ Φιλίππου
Φεραίων

8 Παμφίλου τοῦ Βαθυκλείους
Λυκίσκου τοῦ Βαθυκλείους
Λαρισαίων
vacat
12 ἐπὶ βασιλέας
Νυμφοδώρου τοῦ Θεάνδου

3. ἐπὶ θεωρῶν = 'represented by the theoroi'; the exact purpose and context of such a theoria remains unclear, but this document allows us to include Phera and Larisa (members of the Thessalian koinon) to the cities which sent sacred ambassadors to Samothrace (cf. *Samothrace* 2.1 no. 23, edd.pr. II 5. Damothoios may be identified with the strategos of the Thessalian Koinon in 161/60 B.C. (SEG XV 370; XXVIII 505), the son of the strategos Leontomenes, edd.pr.; B.Helly, J.-C.Decourt, *BE* (2004) no. 205, regard this identification as uncertain. They also point out that the cult of the Great Gods of Samothrace is attested in Thessaly through a dedication made by a strategos of the Koinon of the Tripolitai of Perrhaibia (G.Lucas, *Les cités antiques de la haute vallée du Titarèse* [Lyon1997] 84/85 no. 37) II 13. the eponymous Nymphodoros may be the son of the eponymous king Theondas (168 B.C.; Livy 45.5.6-12).

917. Samothrake. Incertum, late 6th cent. B.C. Fragment of a slab of (Thasian?) marble; exact provenance unknown. Edd.pr. N.Dimitrova - K.Clinton, *Hesperia* 72 (2003) 235-239 (ph.; dr.). If the horizontal line between LL. 1 and 2 is a paragraphos, this may be a fragment of a financial document or a record of some sort. The Ionian form confirms the Samian origin of the Greek colonists (edd.pr.) [cf. SEG LII 808]. P.Gauthier, *BE* (2005) no. 381, observes that since the exact provenance of the fragment is not known, one should be careful about such conclusions.

[-----]
[-----]· καὶ Δο[-----]

[-----]· Ὀνησιμ[-----]

THASOS

918. Thasos. Regulations concerning the upkeep and cleaning of streets, ca. 470-460 B.C. SEG XLII 785; LI 1095*. In a study dedicated to the cleaning of streets in antiquity, C.Saliou, in P.Ballet et alii (edd.), *La ville et ses déchets dans le monde romain: rebuts et recyclages. Actes du Colloque de Poitiers (19-21 septembre 2002)* (Montagnac 2003) 37-49, summarizes the relevant regulations contained in this text (37-39) and collects further epigraphic and literary evidence (inter alia brief references to IG II² 380 and OGIS 483 = G.Klaffenbach, *Die Astynomeninschrift von Pergamon* [Berlin 1954]).

919. Thasos. Honorary inscription for Iulius Valerius Aurelius Herakleon, early 4th cent. A.D. Base found in a late antique building. Mentioned by M.Sgourou, *AD* 52 B3 (1997) [2003] 831/832 (dr.; ph.; date) [we read the text from the dr., Chaniotis].

· Ἡ πατρίς ·
Ἰ(ούλιον) · Οὐ(αλέριον) · Αὐρ(ήλιον) · Ἡρακλέω-
να, τὸν ἀξιολογώ-
4 τατον · ΕΧΡ · QP ·
τῆς περὶ αὐτὴν
εὐνοίας ἔνεκεν

2-3. Herakleon must be a relative of Αὐρήλιος Ἡρακλέων in *Recherches -- Thasos* II 106/107, S.

EUBOIA

920. Eretria. The gymnasium. In her publication of the gymnasium excavated in Eretria, E.Mango, *Eretria XIII. Ausgrabungen und Forschungen. Das Gymnasium* (Montreux 2003), discusses the epigraphic reference to a παραδρομία (IG XII.9.234 L. 44; 27/28) and the presence of inscriptions in the rooms of the gymnasium (102-119; not texts; ph. of IG XII.9.235), and provides a catalogue of inscriptions found in the gymnasium (148-150): IG XII.9.147, 234-237, 239, 253, 281 [cf. SEG LI 1119 bis], 282-284; IG XII Suppl. 554, 625; SEG XXVI 1034/1035; XXIX 813; C.Dunand in *Eretria* VI (Bern 1978) 57 no. 175 (Μίκκα Ἰ Ἀγροφώντος Καλυνδία). She mentions two inedita: a text mentioning a γυμνασίαρχος and his son (α ὑπογυμνασίαρχος; E15); an honorary decree for a gymnasiarchos that names Κλεόνεικος and contains ephebic graffiti (E23; ca. 100 B.C.). M. points out that four

inscriptions which were found in the palaistra did not originally belong to the gymnasium: *IG* XII.9.382 and 624; *SEG* XLV 1220/1221. Cf. the critical remarks of D.Knoepfler, *BE* (2006) no. 214, who points out that *IG* XII.9.237 (E21) is from the sanctuary of Artemis in Amarny-thos and comments on *IG* XII.9.282 and *IG* XII Suppl. 625. See also our lemmata nos. 922, 927, 929 bis, and 929 ter.

921. Eretria. Law against tyranny and oligarchy, mid-4th cent. B.C. (ca. 340 B.C.). *SEG* LI 1105. P.Gauthier, *BE* (2004) no. 251, summarizes the content of this law. He interprets φέρω (B 17) as the equivalent of εἰσφέρω ('propose'; cf. *OGIS* 4 b LL. 93-95; *I.Ephesos* 1449 = *Syll.*³ 353 L. 2). In B L. 22 he suggests restoring [πάντας Ἐρετρι]ᾶς (cf. B L. 30; [πολίτας ἄπαν]ας, *SEG*).

D.Knoepfler, in S.Cataldi (ed.), *Poleis e politeiai. Esperienze politiche, tradizioni letterarie, progetti costituzionali. Atti del Convegno Internazionale di Storia Greca, Torino, 20 maggio-31 maggio 2002* (Alessandria 2004) 403-419, discusses the historical context of this text in the light of Demosthenes' orations from the years ca. 360-336 B.C. that mention tyrants in Eretria (Themison, Ploutarchos, Kleitarchos). Both the law against tyranny and the cult regulation concerning the Artemisia (*IG* XII.9.189 = *LSG* 92) date to the years immediately after the expulsion of Kleitarchos (341 B.C.).

922. Eretria. Honorary decree for Theopompos, ca. 100 B.C. *IG* XII.9.284. D.Knoepfler apud E.Mango, *op.cit.* (cf. our lemma no. 920) 148 nos. E2-5, attributes to this text the following fragments: *IG* XII.9.784; *SEG* XXVI 604b and 606 (cf. *SEG* XXIX 813); and an ineditum ([--]ΟΞ[--]Π[--]Π[--]).

923. Eretria. Honorary inscription for Theopompos, ca. 100 B.C. *IG* XII.9.236. D.Knoepfler apud E.Mango, *op.cit.* (cf. our lemma no. 920) 148 nos. E6/7, attributes to this text a small fragment with a laurel wreath and the letters δῆμ[ος].

924. Eretria. Fragment (agonistic inscription), ca. 100 B.C. Fragment of a stela decorated with two wreaths. Read by D.Knoepfler apud E.Mango, *op.cit.* (cf. our lemma no. 920) 150 no. E22: Θεογένης ΠΕ[--].

925. Eretria. Fragment, 4th cent. B.C. Limestone block found reused in the gymnasium. Mentioned by E.Mango, *op.cit.* (cf. our lemma no. 920) 149 no. E16 (ph.): [--]ΚΕΤΑΗΣ

926. Eretria. Graffiti of ephebes, ca. 100 B.C. *IG* XII.9.147. D.Knoepfler apud E.Mango, *op.cit.* (cf. our lemma no. 920) 149 nos. E9/10, attributes to this group of ephebic inscriptions

the fragments *SEG* XXVII 603 and 605. Further fragments are the following texts: V.Petrakos, *AD* 23 A (1963) 101 no. 4 ([--]ν Ἐρμεῖ); P.Themelis, *PAAH* (1975) 41/42 ([γυμνα]σιαρχ[χ-]).

927. Eretria. Epitaph of Oropo, 3rd cent. B.C. Fragment of a marble pedimental stela found reused in the gymnasium. Mentioned in *SEG* L 877 and by E.Mango, *op.cit.* (cf. our lemma no. 920) 150 no. E25 (Ωρωπ[--] | [--]ΘΩ[--]). D.Knoepfler, *BE* (2006) no. 214, recognizes a name composed with with Ωρωπό- (cf. *SEG* L 871) and suggests the following restoration: Ωρωπ[ώ] | [Πύ]θω[νος].

928. Eretria. Inscribed sling bullets, ca. 200 B.C. Nine lead sling bullets found in a house (Maison IV) in the western part of the city; the house was probably destroyed during the sack of Eretria in 198 B.C.; six of the bullets were found exactly as they had left the mould, still forming a cluster and still attached to the central channel; all bear the same inscription. Mentioned in *SEG* XXXIX 942. Edd.pr. C.Brélaz - P.Ducry, *AK* 46 (2003) 99-115 (ph.), discuss the production and use of sling bullets in ancient warfare. On 101-103, they provide a list of moulds for sling bullets and of bullets still attached to the central channel: *SEG* XXVIII 1303; XXXI 267(4), 1603; our lemmata nos. 615 and 2102: Ἀγροῖτα

Agroitis may have been the commander of the Macedonian garrison; the bullets may be associated with the siege of 198 B.C., edd.pr.

929. Eretria. Amphora stamps. M.Palacyzk - E.Schönenberger, in *Eretria. Ausgrabungen und Forschungen* XII (Lausanne 2003) 165-233 (ph.; dr.), present a corpus of 219 amphora stamps found in various locations in 1965-2001. We list the personal names. **Thasos** (nos 1-20): Ἀπολλόδωρος, Ἀρέτων, Ἀριστοφάνης, Δαμάστης, Διον., Εὐαγόρας, Εὐρυάναξ, Θεόπομπος, Κάβμος, Κλεοφάν, Λάβρος, Νύμφης, Παιστράτος, Πολυκράτης, Πολύτιμος, Πυθίων, Φιλιστίδης. **Rhodes** (nos. 21-45): Eponymous priests: Ἀντιλέων, Ἀστυμήδης, Ἐπίχαρμος, Θέστωρ, Κρατίδας, Νικασαγόρας, Πολυκλῆς, Πρατοφάνης. Potters: Ἀμόντας, Ἀντίγονος, Ἀπολλώνιος, Ἀσκληπιάδης, Δαμοσθένης, Διονύσιος, Εὐφρων, Ζήνων, Μένων, Μίκυθος, Πανσανίας. **Knidos** (nos. 46-162): Magistrates (δαμονουργοί, φοροῦραρχοι, διονίρι): Ἀγαθόδωρος, Ἀγαθοκλῆς, Ἀγίας, Ἀμόντας, Ἀπολλόδωρος, Ἀπολλώνιος, Ἀρίσταινος, Ἀριστάβουλος, Ἀριστοκλῆς, Ἀριστοκράτης, Ἀριστομήδης, Ἀρτέμων, Δαΐδαλος, Δαμόκριτος, Διογένης, Διόγητος, Διονύσιος, Δίων, Δράκων, Ἐρατίδας, Ἐρμῶν, Εὐβουλος, Εὐκράτης, Εὐπόλεμος, Εὐφραγόρας, Εὐφράνωρ, Θεῦκριτος, Ἰάσαν, Ἰεροκλῆς, Ἰππαρχος, Διονυσίου, Ἰππόστρατος, Καλλιδάμας, Κάλλιπος, Κάλιστος, Καρνεάδας, Καρνεόδοτος, Κλεῦμβροτος, Κλεῦπολις, Κλέων, Κράτερος, Κράτης, Κυδοκλῆς, Λάχης, Μελάντας, Μένυπος, Νικασίβουλος, Πισίνος, Πολίτας, Πολίτης, Πολύχαρμος, Πονοσυλέτης, Στρατοκλῆς, Σωσίφρων, Φιλόπολις, Χρῦσιπος. Potters: Ἀγαθίνος, Αἰνέας, Ἀνάξανδρος, Ἀνδροσθένης, Ἀντίγονος, Ἀπολλῶν, Ἀπολλωνίδας, Ἀρίστανδρος, Ἀριστοκλῆς, Ἀριστομήδης, Ἀρχαγόρας, Ἄρχις, Γοργίας, Δαμοκράτης, Διονύσιος, Διοσκουρίδας, Ἐλικῶν, Ἐπίγονος,

Ἐπιφάνης, Ἐπίων, Ἑρμοκράτης, Ἑρμόφαντος, Εὐκράτης, Εὐφραγόρας, Εὐφραντίδας, Εὐφρόσυνος, Ζηνόδοτος, Ἡνίοχος, Θεόδοτος, Θεουκλῆς, Θράσαν, Ἰσίδωρος, Κύπρος, Μάρων, Μενέστρατος, Μένης, Νικαγόρας, Νικόλαος, Ξενοκλῆς, Ὀλοφέρνης, Πολύνικος, Πτολεμαῖος, Χαρμοκράτης. **Chios** (nos. 163-186): Potters: Ἑρμῶ., Ἰκέσιος, Μεν. **'Parmeniskos group'** (nos. 187-194): Ἀρτε., Ἑρμαῖος, Ἠγησίνοος, Κριτόλαος, Νικοκλῆς, Νικόστρατος. **Kos** (nos. 195-197): Potters: Βότρως, Ὀνήσιμος. **Sinope** (no. 201): ἄστυνόμος Πόσις Δαΐσκου. Potter: Θουαῖας. **Undetermined** (nos. 202-214): Ἀριστόδικος, Διόδωρος, Εὐθυκλῆς, Εὐκράτης. There are also stamps from Eretria (198: ἐξ Ἑρετρίας), Ikos (199: Ἴκιον), and Paros (200: Πάριον).

929 bis. Eretria. Panathenaic amphora, 312/11 B.C. Fragment of a Panathenaic amphora found in 1895. G.von Brauschitz, *Die Panathenäischen Preisamphoren* (1910) no. 108; M.Bentz, *Panathenäische Preisamphoren* (Basel 1998) 180 no. 4.129. Republished by E.Mango, *op.cit.* (cf. our lemma no. 920) 151 no. K64,7: [ἄρχω]ν Πολέμων

929 ter. Eretria. Inscribed tiles, 4th-2nd cent. B.C. Stamped clay tiles found in the Hellenistic gymnasium. Ed.pr. E.Mango, *op.cit.* (cf. our lemma no. 920) 138-147: 1) δη[μόσιος] (138 A2; ca. 300 B.C.); 2) Ἑρετ[ριέων] (139 A17; 4th cent. B.C.); 3) δη[μόσιος] | Ἑρετ[ριέων] (139 no. A24 = IG XII.9.891(4); late 4th cent. B.C.?); 4) Ἑρετ[ριέων] (140 A25; 4th cent. B.C.); 5) Ἑρετ[ριέων] (142 A53; ca. 150-100 B.C.); 6) [Ἑρετ]ριέων (143 A61; undated); 7) δη[μόσιος] | Ἑρετ[ριέων] (143 A68; 2nd cent. B.C.); 8) Ἑρετ[ριέων] | δη[μόσιος] (147 A119; undated; found in the palaistra, but originally not from the gymnasium).

930. Histiaia (area of: Neos Pyrgos). Dedication of Kylon, early 6th cent. B.C. SEG XLVII 1369; XLIX 1203. E.Sapouna-Sakellariaki sent us a dr. of this inscription. The correct text of this inscription is the one given in SEG XLVII 1369 (Κυλίων ἀνέθεκεν), and not the one reported in AD 50 B1 (1995) 316 (SEG XLIX 1203).

931. Oreoi. Epitaph of Ploutarche, 4th/3rd cent. B.C. Stele found at Kolona. Mentioned by S.Katakis, AD 54 B1 (1999) [2005] 347, who gives the name of the deceased woman: Πλουτάρχης Φιλοξενί<δ>ου

ΦΙΛΟΞΕΝΙΑΟΥ, lapis.

CRETE

932. Crete. Asyilia grants for Teos. K.Kvist, *C&M* 54 (2003) 185-222, discusses in detail the two sets of Cretan grants of asyilia to Teos (Rigsby, *Asyilia* nos. 136-152, 154-157, 159-161; ca. 204 and ca. 170-150 B.C.; on 218-222, a useful list of all the Cretan grants of asyilia), interpreting these inscriptions in three levels: first, at a ceremonial level as a request for territorial asyilia; second, designed to meet an immediate need for security from Cretan attacks (cf. our lemma no. 2157); and third, as intended to further the long-term objective of improving relations between Teos and the Cretan cities. With the second grant of asyilia, the Cretans gave up 'old hunting grounds' but gained new ones as allies of the Teians. [K. overlooks an essential aspect of the second embassy to Crete: the Cretans had never inscribed the first grant of asyilia (e.g., Rigsby, *Asyilia* no. 159 LL. 16-18: παρεκάλεον δὲ αἰεὶ καὶ ἀναγράφαι τὸ πρότερον δοθὲν ὑμῖν δόγμα περὶ τῆς ἀσυλίας), in the same way as they probably never inscribed the second grant either - or any other grant of asyilia for that matter; although we know of 48 such decrees (from copies found at Teos and Mylasa), only two texts have ever been found on Crete (*I.Cret.* LXVII.1 and II.III.16). Her translation of the formula ἀναγκάζοντων ἀποδόμεν τὸν ἔχοντα ('can force us to give up the goods') is wrong ('shall oblige those who possess the goods to return them'); see also our lemma no. 1336 bis, Chaniotis.]

933. Crete. Language and script. F.Ghinatti, *MEP* 6 (2001) [2002] 35-142, presents a detailed study of the development of the alphabet on Crete from the 6th to the 2nd cent. B.C., connecting it with the peculiarities of the Cretan dialect(s) and with the gradual introduction of the koine; he discusses inter alia the diffusion of the Ionic alphabet (36-53), the various representations of -ου (53-66), the use of iota adscriptum and subscriptum (66-78), the evolution of the forms of sigma (79-88) and alpha (88-102), late letterforms (108-116), and the dedicatory formulas (102-108: ἀρά, εὐξάμενος, εὐχή, εὐχῆς χάριν, κατ' ὄναρ, χαριστέιον, χαριστήρια, χαριστήρια, χαριστή(ι)ον, χαριστήριον, and their various combinations). On 128-142 photos of *I.Cret.* II.IV.2; II.III.5, 23; II.V.3; II.VIII.11; II.IX.1, 29; II.XI.5; II.XIV.6/7; II.XXVI.8; III.IV.12; III.V.27; IV 20, 343.

933 bis. Crete. Political institutions: iteration. S.Link, *Dike* 6 (2001) 139-149, discusses the regulation concerning iteration in office (*I.Cret.* IV 14 g-p; Meiggs-Lewis, *GHF* 2) and plausibly argues that the relevant restrictions had existed before the introduction of rotation of tribes (πυλά, σπαρτός) in office holding; these regulation aimed at preventing the monopolization of power by a few families.

934. Crete. Treaties of alliance: division of booty. After discussing previous interpretations of the passages concerning the division of booty in the treaties of alliance between Hierapytna and Prianos (*I.Cret.* III.III.4 = Chaniotis, *Verträge* no. 28) and between Gortyn and an anonymous polis (*I.Cret.* IV 180 = Chaniotis, *Verträge* no. 46), F.J.Fernández

Nieto, in *Symposion* 1999 355-370, critically examines the possibility of private military enterprises (ιδίαι). For *I.Cret.* III.III.4 LL. 53-58 he proposes the following translation: 'y si los dioses quieren que tomemos algún bien del enemigo, sea en provecho público, mientras estamos en campaña (κοινῶι ἐξοδούσαντες), sea en interés privado algunas personas de ambas ciudades (ἢ ἰδίαι τινὲς παρ' ἑκατέρων)...' [cf. *SEG* XLIX 1252, Chaniotis]. As regards the treaty between Gortyn and an anonymous city, he interprets τέλη as military units (368: 'contingente de tropas') [which is in theory possible, but clearly contradicted by the meaning of τέλος in Cretan treaties ('tax, duty, customs'); see the index in Chaniotis, *Verträge*, Chaniotis].

935. Aptera. Epitaph of Philotera, Aristodama, and Selena, Hellenistic period. Limestone stèle decorated with a series of corns on top; found in the west cemetery of Aptera. Ed.pr. V.Niniou-Kindeli, *AD* 52 B3 (1997) 1019: Φιλωτέρα, Ἀριστοδάμα, Ἰ Σελένα ἰ Σατύρω

[One cannot exclude the reading Φιλωτέρα Ἀριστοδάμα, Ἀριστοδάμα being the genitive of Ἀριστοδάμας (cf. *LGPNI* I, s.v.), not attested in Crete, Chaniotis].

936. Axos. Funerary epigram of Aratios, 1st cent. B.C. *I.Cret.* II.v.49. M.Bile, in *L'épigramme* 128-130, reprints the text (French translation) and discusses the designation Ἀγεσίλαος for Hades (L. 4) and the various forms of Persephone's name (here Φερσεφόνα).

937. Dreros. Decree concerning iteration in office, late 7th cent. B.C. Meiggs-Lewis, *GH²* 2; Koerner, *Gesetzestexte* 90; *Nomima* 81 (*SEG* XXVII 620). B.Forsman, in M.Fritz - S.Zeifelder (edd.), *Novalis Indogermanica. Festschrift für Günter Neumann zum 80. Geburtstag* (Graz 2002) 157-168, reprints the text (161; German translation) and interprets the form ὁμῶται (L. 4: ὁμῶται δὲ κόσμος κοὶ δάμοι κοὶ ἵκται οἱ τᾶς πόλιος) not as nominative plural of ὁμότης, but as third person indicative future (ὁμῶται = ὁμῶνται, ὁμῶνται; 'they shall take an oath'). He also explains the phrase θιός· ὃ λώιον (L. 1) as a benediction ('Segensformel'; 'Gott! Was besser ist!'). In the phrase ὅπῃ δικάσσει ἀφτόν ὅπῃλεν διπλεῖ (L. 2; 'von dem Maß aus gerechnet, wie er Strafen verhängt hat, doppelt so viel'), the adverb ὅπῃ was used instead of ὅσον because the penalties to which it refers are of different kinds.

938. Gortyn. Inscriptions. *SEG* LI 1134. Continuing the discussion of letters written by F.Halher and L.Pernier in 1914 concerning the presence of Archaic inscriptions inside the circular wall that makes up the 'Law Code', V.La Rosa, *Creta Antica* 3 (2002) 275-277, points out that other letters show that these inscriptions (*I.Cret.* IV 36, 73, 146/147, 152) were recovered in 1922 through the dismantling of the wall. *I.Cret.* IV 76 and 144 were found between 1925-27. The possibility of inscribed blocks remaining inside the wall cannot be excluded.

939. Gortyn. Institutions: κόσμος and σταρτός. The question of whether the Gortynian κόσμοι were involved in lawsuits during their term in office is discussed by A.Maffi, in *Symposion* 1999 37-56, who argues that 'il kosmos era legitimato ad agire in giudizio offese'. See our lemmata nos. 940 bis and 941.

K.R.Kristensen, *C&M* 53 (2002) 65-75, confirms the communis opinio that the term σταρτός (*I.Cret.* IV 72 col. V LL. 5/6; IV 80; cf. *I.Cret.* I.XVIII.11; cf. σταρταγέτας in *I.Cret.* IV 80) designates the male members of the tribe (πυλά) [see more recently S.Link, *Das griechische Kreta* (Stuttgart 1994) 103 (the warriors of a tribe); cf. A.Mandalaki, *Κοινωνία καὶ οἰκονομία στὴν Κρήτη κατὰ τὴν ἀρχαϊκὴ καὶ τὴν κλασσικὴ ἐποχὴ* (Herakleion 2004) 38, Chaniotis]. In a discussion of the names of Cretan tribes, she correctly interprets Ἀρχαία as the name of the tribe, but wrongly speculates that this tribal name is in the singular because 'the implicit word is startos and not pula' (67/68 note 9). [Ἀρχαία is not the only Cretan tribe in the singular (e.g., Καμυρίς in Hierapytna: *I.Cret.* III.11; Φαρκαρίς in Praisos: *I.Cret.* III.vi.8) and it cannot possibly refer to startos since it is feminine. For a discussion of this tribe see *SEG* XXXVIII 894, XLIII 604, and our lemma no. 942, Chaniotis.] Because of the lack of evidence for the names of Dorian tribes prior to the Hellenistic period, K. suspects that the use of Dorian nomenclature was the result of a conscious choice during the Hellenistic period in order to invent or revive ties with Sparta (70). [The fact that there is not a single city with all three Dorian tribes and that most tribal names are not the Dorian ones excludes a late artificial renaming of the tribes; see our lemma no. 941, Chaniotis].

940. Gortyn. Law: Asylum of slaves. A.Maffi, in M.Dreher (ed.), *Das antike Asyl. Kulturelle Grundlagen, rechtliche Ausgestaltung und politische Funktion* (Cologne-Weimar-Vienna 2003) 15-36, comments on the early Gortynian laws which refer to slaves seeking asylum in temples (*I.Cret.* IV 41 LL. 6-17; 47 LL. 31-33; 72 col. I LL. 39-46). He observes that this phenomenon was widespread, but the relevant regulations are primarily concerned with free individuals with a claim to the slave than with the legal status of the suppliant slave. See also our lemma no. 940 bis.

940 bis. Gortyn. Law, 5th cent. B.C. *I.Cret.* IV 41 (Koerner, *Gesetzestexte* no. 127; *Nomima* II 65); *SEG* L 899. In a study of the legal right of the κόσμος to become involved in lawsuits concerning his person and his property during his term in office, A.Maffi, *art.cit.* (cf. our lemma no. 939) 41-55, discusses in detail the clause referring to the slave of a kosmos (col. IV LL. 6-16; Italian translation; cf. col. II/II), arguing that this clause refers to a slave who has suffered bad treatment (ἐπιδιόμενος) and has sought asylum in a temple (ναεῶν). [But does the term ναεῶντα (literally, 'to be in a temple') really refer to slaves who sought asylum in a temple? Why did the lawgiver not use the appropriate term (ἱκετεύω, ἱκέτης)? The term may refer to a disputed slave who was 'deposited' in a temple for the duration of a dispute (cf. ναῶν in *I.Cret.* I.XIX.1 L. 24; 'bring to a temple'); for a different interpretation of ἐπιδιόμενος see *SEG* L 899, Chaniotis.] See also our lemma no. 941.

941. Gortyn. The 'Law Code', mid-5th cent. B.C. *I.Cret.* IV 72; *SEG* LII 858*, K.R.Kristensen, *C&M* 53 (2002) 75-80, tries to make sense of the passages concerning the marriage of an heiress with a man from her tribe (τὰς πυλᾶς; col. VIII LL. 20-27, 30-33; cf. VII LL. 40-VIII L. 12; VIII LL. 47-52). She argues that the tribe offered a more suitable selection of potential bridegrooms than either the entire population of Gortyn or a smaller group (ἐταίρεια, ἀνδρεῖον); the tribe also included the ἀπόδρομοι. [For the possibility that the tribes played a part in inheritance and marriage because they were territorial units with military obligations, see A.Chaniotis, in E.Greco - M.Lombardo (edd.), *La Grande Iscrizione di Gortyna. Centoventi anni dopo la scoperta* (Athens 2005) 181-183, Chaniotis.] K. assumes that the tribe in question was that of the heiress' maternal relatives (78/79). [But the expression ὀνιέθω τὰς πυλᾶς means 'she shall marry someone from her tribe,' and this can only be the paternal tribe, Chaniotis.]

In a study of the legal right of the Gortynian κόσμος to be engaged in lawsuits during his term in office, A.Maffi, *art.cit.* (cf. our lemma no. 939) 37-41, discusses col. I LL. 51-55, favouring the interpretation of ἔκ κοσμίοντος ἄλλος as referring to a representative of a kosmos (and not to a slave of a kosmos) [but an analogous clause in *I.Cret.* IV 41 col. IV LL. 10-12 (cf. our lemma no. 940 bis) refers to a slave of the kosmos; Maffi's view is rejected by G.Thür, in *Symposion* 1999 89 with note 110, Chaniotis]. G.Thür, in *Symposion* 1999 83-96, discusses col. I LL. 2-55, arguing that disputes over a slave (and other property) were not directly the subject of lawsuits. The legal procedure was introduced through a formal act of violence, i.e., through the seizure of the disputed slave (ἄγειν). This seizure led to a lawsuit concerning the fine, during which the question of the property rights was cleared.

942. Gortyn. Treaty of alliance between Gortyn, Hierapytna, and Priansos, late 3rd cent. B.C. (ca. 205-200 B.C.). Two joining fragments of a poros block, probably part of a cippus in the form of a stele consisting of four or five similar blocks; found reused in an early Christian basilica in Metropolis in 1992. Ed.pr. C.Kritzas, in *Epigraphica -- Guarducci* 107-125 (ph.; Italian translation), with detailed commentary on the clauses which have close parallels in other Cretan treaties. The text of this treaty was already known from a second fragmentary copy in Venice, originally from Hierapytna, which now can be better restored (see our lemma no. 947). The two copies differ in a few details (ed.pr.): L. 3: ἐν δέ (ἐν δ', Venice); L. 7: Πριανσιεύσι (Πριανσιεύσιν, Venice); L. 14: Ἱεραπυτνίους (Ἱεραπυτνίονος, Venice); L. 21-24 (omitted from the copy in Venice) [there were probably also differences in the invocation in L. 1 and in L. 10; see our lemma no. 947 app.cr. ad LL. 1 and 8/9, Chaniotis]. The dialect (e.g., L. 2: κορμιόντων; L. 17: ἀφαίλησθῆθαι) shows that the text was composed in Gortyn (ed.pr.). The most important information provided by the new text is that Gortyn delimited and guaranteed the territory of Priansos, probably after a war between Gortyn and Priansos or Hierapytna and Priansos (LL. 15-21; ed.pr.).

[Ἀγαθαῖ] θύχαι καὶ ἐπὶ σωτηρίαι· Γόρτυνι μὲν ἐπὶ τῶν
[-----] κορμιόντων τῶν σὺν ..ἀνδρῶν τῶι [-----]ω-
[νόμῳ, ἐν] δὲ Ἱεραπύτναι ἐπὶ τὰς Ἀρχαίας τῶν σὺν]
4 [-----] τῶι Μέντορος κορμιόντων, ἐμ Πριανσιῶ δ[ἐ ἐπὶ]

[τῶν ..]σικαρτιδᾶν κορμιόντων τῶν σὺν <A>ισίμ[ωι]
[τῶι] Ἀβρακος· τάδε ὅμοσαν οἱ Γορτύνιοι καὶ οἱ Ἱε-
[ρα]πύτνιοι τοῖς Πριανσιεύσι καὶ οἱ Πριανσιέες
8 [τ]οῖς Γορτυνίοις καὶ τοῖς Ἱεραπυτνίοις· συμμ[α]-
[χ]ησὴν ἀλλήλοις τὸν ἅπαντα χρόνον ἀπλό-
[ω]ς καὶ ἀδόλως καὶ ἐψηθῆθαι τοῖς Γορτυνίοις vacat
[το]ὺς Πριανσιέας καὶ πολέμῳ καὶ ἰρήνῃς ὅπῃ κα παρ-
12 [κα]λίοντι καὶ πολεμῶσιν ἀπὸ χώρας ὧς κα καὶ ὁ Γορ-
[νι]ος καὶ ὁ Ἱεραπύτνιος· τὸν[ς] δὲ Γορτυνίος καὶ τὸς
[Ἱ]εραπυτνίος μῆτ' αὐτὸν ἀδικησὴν τὸν Πριανσι-
[έ]αν, μῆτ' ἄλλοις ἐπιτρα[ψῆν·] καὶ τὰν χώραν ἂν ὀρί-
16 ξαντο οἱ Γορτύνιοι πορτί τὸν Πριανσιέας μῆτ'
τοῖ ἀφαίλησθ[ε]θαι, μῆτ' ἄλλοις ἐπιτραψῆν· αἱ δέ
τίς κα ἀφαίληται ἢ πολεμή[ῃ] τοῖς Πριανσιεύσι, βοαθησίον-
[τι] οἱ τε Γορτύνιοι καὶ Ἱερα[πύτν]ιοι τοῖς Πριανσιεύσι ἄ[δό]-
20 [λω]ς καὶ ἀπροφασίστως [καὶ κατὰ γὰρ καὶ κατὰ θά[λαθ]-
[θα]ν· κατὰ τὰ αὐτὰ δὲ καὶ τίς κα πολεμή[ῃ] τοῖς Γορτυνίοις]
[ἢ το]ῖς Ἱεραπυτνίοις, βοαθησάντων Πριανσιέας ἀδό-
[λω]ς καὶ ἀπροφασίστως καὶ κατὰ γὰρ καὶ κατὰ θάλα[θ]-
24 [θα]ν· ὅροι τὰς χώρας· ἀπὸ θαλάσσης ἐς Πορώναν ποτα-
μὸν -- ca. 6 --]ΝΔΑΙ.Ν[...].ολοκῶνος δηράδα καὶ κα-
τὰ Τ-----]Ε...γειον κήπ[ι] Σ.ΕΤ[.]
[-----]...[-----]

3. Ἀρχαία/Ἀρχαία (from a hero Ἀρχός or from ἀρχή?) is attested in Gortyn, Knossos, and Lyttos, ed.pr. || 5. initio, the Priansian tribe derived its name from a name composed with -κάρτης/κράτης (cf. the Priansian [Μνα]σικάρτης or [Φρα]σικάρτης in *I.Cret.* II.III.8); perhaps [Πα]σικαρτιδᾶν; it may be the same as the tribe [-]τιδᾶν in Axos (*I.Cret.* II.V.28); if this tribe existed in two Cretan cities, it did not derive its name from a patronymic adjective, but rather from a deity; Πασικράτης/Πασικράτα is attested as an epithet of Demeter, Artemis, and Persephone, and Παγκράτης is an epithet of Herakles in Athens, ed.pr. ; in fine, ΑΙΣΙΜ, lapis || 10. this clause shows the predominant position of Gortyn in this alliance, ed.pr. [the copy in Venice probably mentioned the Hierapytnians as a second object of ἐψηθῆθαι, where the Gortynian copy has a vacat (see our lemma no. 947), Chaniotis] || 17. ΑΦΑΙΛΗΣΘΘΑΙ, lapis || 24-27. the borders of the territory of Priansos are described in the fragmentary copy in Venice (LL. 16-32; cf. our lemma no. 947); the western border may have been the river Midris, in the east Keratokambos, and in the north the border of Arkades, ed.pr. || 24. Πορώνας from the verb πόρω?, ed.pr. || 25. perhaps Ὀλοκῶνος δηράδα (cf. the plant ὀλοκωνίτις), ed.pr. || 26. Ἐπίγειον?, ed.pr.

943. Gortyn. Treaty between Gortyn and Knossos concerning the division of the territory of Rhaukos, ca. 166 B.C. *I.Cret.* IV 182; Chaniotis, *Verträge* no. 45. G.Marginesu, *Dike* 6 (2001) 151-160, reprints the text (Italian translation) and discusses the information it provides concerning the topography of the agora of Rhaukos.

949. Inatos. Dedication to Elouthia, 1st cent. B.C. Square stone found reused at Tsoutsouros (ancient Inatos), probably originally from the cult cave of Eileithia. N. Platon,

Kretika Chronika 10 (1956) 421. In the publication of a wooden writing tablet found in the cult cave of Eileithyia, G. Papasavvas, *MDAI(A)* 118 (2003) [2004] 67-89, discusses the dedication of wax tablets (perhaps with the personal messages the worshippers) in sanctuaries (83-89) and reprints this text: Ἐλοθυῖα χαριστήιον

950. Itanos. Funerary epigram for Leon, 2nd cent. B.C. *I.Cret.* III.4.39. M. Bile, in *L'épigramme* 131-134, reprints the text (French translation) and discusses the hapax φοβεσά-νορα (A L. 1), the rare ὁμέστιος (A L. 7), the name Θέννας (A L. 2), and the strong Homeric influence. B. assumes that the reference to the Νύμφαι Ὑδριάδες (A L. 7) does not reflect a real Cretan cult. [For Nymphs related to water in Crete see, however, A. Chaniotis, in J. Schäfer (ed.), *Amnisos* (Bonn 1992) 86/87, and K. Sporn, *Heiligtümer und Kulte* -- (cf. *SEG* LII 825) 389, Chaniotis.]

951. Kisamos. Christian epitaph of Persis, 5th cent. A.D. *SEG* L 916. D. Feissel, *BE* (2004) no. 517, reads in L. 2 Περσίς νέα (E NA, *SEG*). The reference to the 'new Persis' is an allusion to Paul, *Rom.* 16.12.

952. Knossos. Mosaic inscriptions: signature and labels, 1st/3rd cent. A.D. In a survey of Roman mosaics in the Knossos valley, ed. pr. R. Sweetman, *ABSA* 98 (2003) 527-530 nos. 9 and 12 (ph.), presents two mosaics with inscriptions: 1) Ἀπολλινάρις ἰεποῖει (found in 1951 in a bathhouse?; Poseidon in his chariot drawn by hippocamps surrounded by a geometric design; late 1st/early 2nd cent. A.D.; 527/529 no. 9; mentioned in various archaeological reports [hence in *LGNP* I, s.v., Chaniotis]); 2) [---]κλος, Σατορνῖλος (found in 1995 in a room-complex in the fields near the Villa Dionysos; representation of two boxers with their names written over their heads; late 2nd/early 3rd cent. A.D.; 529 no. 12).

2. Perhaps the Gortynian Σατορνῖνος, a victorious athlete (*I.Cret.* IV p. 28; 209 A.D.), ed. pr. (suggested to her by S. Paton and K. Wardle); his patron may have been the owner of the Knossian bathhouse (Wardle) [Saturninus was not a boxer, but winner in the stadion race (*Olympionikai* 170 no. 906), Chaniotis].

953. Kommos. Dedication to Poseidon, early 2nd cent. B.C. Two joining and six non-joining fragments of a round limestone monument (altar or thymiaterion) consisting of a base and a columnar shaft; an inscription on three fragments of the base; found in the fill of Temple C. Mentioned by J.W. Shaw, *Hesperia* 49 (1980) 223 (ph.); J. and L. Robert, *BE* (1982) no. 274. Republished by D. Geagan, in *Kommos* IV 125/126 no. 75 (ph.), with comments on the cult of Poseidon in Crete; cf. I. Ferrari, *ASAA* 81 (2003) [2005] 645/646.

[τ]ῷ Ποτεῖδανι ---]σληνοντ[---]μ[---]

[Απ]έλλωνι?, *BE*; G. reports that in 1984 E. Csapo and M. Shaw read [---]ς λεοντ[---].

954. Kommos. Dedication to Zeus Phytalmios (?), Euangelos, and Athena, 2nd cent. B.C. Limestone plaque found southeast of Temple C. J.W. Shaw, *Hesperia* 49 (1980) 249/250. Republished by D. Geagan, in *Kommos* IV 126 no. 76 (ph.).

Τηνὶ [Φυ]τ<α>υμί-
ωι

Εὐανγγέλωι
4 Ἀθαναΐαι ν

1-2. ΤΑΥΜΙΩΙ, lapis; restored by J. Mansfield apud G., sc. Φυτάλμιος, a common epithet of Poseidon, hitherto unattested in Crete || 3. the name of a divinity, rather than an epithet of Athena, G. [εὐαγγέλιος is an epithet of the Dioskouroi; see *SEG* LII 1855, Chaniotis].

955. Kommos. Epitaph of Telemnastos and Kallistos (?), late 2nd/early 1st cent. B.C. Three joining fragments of a limestone plaque; with remains of red, blue, and white paint on the margin framing; remains of red paint alternating with black in the letters of L. 1, alternating with blue in LL. 2 and 3 (?); found in the area of Temple C. J.W. Shaw, *Hesperia* 49 (1980) 227. Republished by D. Geagan, in *Kommos* IV 126/127 no. 77 (ph.).

Τηλέμαστος, Κάλλιστος Νικία

1-2. Telemnastos is attested in Axos, Lappa, and Gortyn, ed. pr. [the man is a Gortynian, since in this period Kommos was in Gortynian territory; there are four attestations of the name in Gortyn in *LGNP* I, s.v., Chaniotis] || 2-3. Kallistos appears in another two cases between another name and a patronymic (*I.Cret.* LXXIII.16: Ἀριστόφορος Κάλλιστος Ἀριστόφω; *I.Cret.* LXXVIII.16: Ἄμνατος Κάλλιστος [---]ω); it may, therefore, be an attribute of Telemnastos (Τηλέμαστος, κάλλιστος), and not the name of a second son of Nikias, ed. pr. [*LGNP* I, s.v., mentions a still unpublished attestation of Kallistos as a personal name, Chaniotis].

956. Kommos. Epitaph of Gaius, 2nd cent. A.D. Two joining and five nonjoining fragments of a limestone circular basin or cult table; it is not clear whether the stone was used first as an epitaph and remodelled into a basin or vice versa; found in the area of Temple C. J.W. Shaw, *Hesperia* 49 (1980) 224. Republished by D. Geagan, in *Kommos* IV 127/128 no. 77 (ph.); Γαΐ ἐτέων [---, χαΐρε]

The vocative is unusual and the form ἐτέων (part of a metrical text?) unparalleled in Crete, G.

957. Kommos. Graffiti on vases, 8th-7th cent. B.C. 84 sherds of vases with signs, alphabetical graffiti, and a dipinto were found in the sanctuary at Kommos. Some of them have

already been published (see *SEG* XXVIII 745; XLI 762-767; XLIII 613; A.W.Johnston, *Hesperia* 62 [1993] 339-382). Edd.pr. E.Csapo - A.W.Johnston - D.Geagan, in *Kommos* IV 101-107 (introduction), 108-125 nos. 1-74, 128/129 nos. 79-84, 130/131 nos. 89-91, and 132 no. 95 (ph.; dr.), (re)publish them [it is not clear whether a symbol inscribed on a Levantine storage jar (1; ca. 900-850 B.C.) is Phoenician or Cypriot; nos. 2, 12/13, 15/16, 26, 28, 33, 36, 39, 41, 48, 51, 53, 56-59, 63-65, 70, 73, and 81 seem to be nonalphabetical marks]. The following texts have already been included in *SEG*: 19 (*SEG* XLI 762), 20 (*SEG* XLI 763), 21 (*SEG* XLI 765), 22 (*SEG* XLI 766), 24 (*SEG* XLI 764), 27 (*SEG* XLIII 613), 52 (*SEG* XLI 767), and 83 (*SEG* XXVIII 745). Most of the graffiti were engraved after firing. No. 71 is a dipinto. The vases are both Cretan and imported from Athens, Corinth?, Lakonia?, Mende, the Cyclades, Samos, Chios, Lesbos, Miletos, and Klazomenai. Most graffiti consist of single letters or abbreviations (nos. 3-8, 10/11, 14, 17/18, 22A, 23, 25, and 29 are interpreted as owner's marks, nos. 31/32, 34/35, 37/38, 40, 42-47, 49/50, 52, 54/55, 60-62, 66-69, 71/72, 74, 89-91, and 95 as commercial inscriptions). We present only a very small selection of texts: 1) [--]ετρον η[--] ← (8; Cretan cup; 7th cent. B.C.); 2) AB[]← (9; Cretan cup; 7th cent. B.C.); 3) [--]ολο[]← (10; Cretan cup; 7th cent. B.C.); 4) [--]vi (11; Cretan cup; 7th cent. B.C.); 5) Νικαγόρο ε(μι) (17; Cretan jar; 7th cent. B.C.); 6) ορνυ[]← (22A; Cretan cup; 7th cent. B.C.); 7) [--]vac. I πα[]← (30; Cycladic large pot; 7th cent. B.C.); XXX: ΚΛΕ (47; Attic amphora; text engraved before firing; 7th cent. B.C.); 8) ΗΕΡ (52; Chian cup; 7th cent. B.C.); 9) [-- ca. 8-9 --]X I ΔX I vacat (90; Mendeian amphora; Classical period); 10) ΚΝΟ[]← (91; Cretan jar; text engraved before firing; Hellenistic period).

1. [μ]ετρον η[μ]ι; the text indicates the capacity of the vase, J. II 2. an abecedarium, J. II 3-4. perhaps [Α]ν[ό]λο[]vi and [Α]ν[ό]λο[]vi, J. [or [Z]η[]vi, Chaniotis] II 5. perhaps a man from Euboeia, the Cyclades or Athens, J. II 6. or Αρνυ[]←, J. II 7. perhaps a dedication to a goddess (name in the dative in L. 1) by Pa- or Pha-, J. II 9. (δ(έκα) χ(όες)?); perhaps a sum (e.g., 'ten choes and one kotyle'), C. II 10. perhaps Κνο[]←, referring to the destination of the vase, C.

958. **Kommos. Rhodian stamped amphora handles, 1st cent. B.C.** Three stamped handles of Rhodian amphoras found in the sanctuary at Kommos; the stamps name potters. Edd.pr. E.Csapo - A.W.Johnston in *Kommos* IV 131/132 nos. 92-95 (ph.; dr.): 1) Δίου (92; ca. 200 B.C.); 2) Σωκράτης torch (93; cf. *SEG* XXVIII 745; ca. 215-185 B.C.); 3) Νικασάνως rose and anchor (94; ca. 200-175 B.C.).

959. **Kommos. Potter's signatures, 1st-2nd cent. A.D.** Five fragments of mold-made lamps with signatures on their bases (1-4), a stamped terra sigillata dish, and an impression on the base of a cooking dish (5). Ed.pr. E.Csapo in *Kommos* IV 132 nos. 96-102 (ph.; dr.). We do not present the Arretine dish (no. 99) with the Latin signature of L. Rasinius Pisanus and one of the lamps of the workshop of Romanensis (97): 1) T (96; Cretan or Italian; 1st cent. A.D.); 2) traces of letters (98; Knidian; 1st/2nd cent. A.D.); 3) ΝΗ (100; 2nd cent. A.D.); 4) Γάμου (101; Cretan; 2nd cent. A.D.); 5) ΟΥ[]ΑΙ (102; 2nd cent. A.D.).

960. **Kommos. Inscribed roof tiles, 1st cent. B.C.-2nd cent. A.D.** Three clay roof tiles inscribed before firing; found in the sanctuary at Kommos. Ed.pr. E.Csapo in *Kommos* IV 129 nos. 85, 87/88 (ph.; dr.): 1) AM[]← (85; cf. *SEG* XXVIII 745; 1st cent. B.C.); 2) Ç (87; 1st/2nd cent. A.D.); 3) E (85; 1st/2nd cent. A.D.).

961. **Kommos. Inscribed lead bar, 1st cent. B.C.** Lead bar; found in the sanctuary at Kommos. Ed.pr. E.Csapo in *Kommos* IV 129 no. 86 (ph.; dr.): AE[]←

962. **Kydonia. Funerary epigram for Banao and her sister, 5th cent. A.D.** *I.Cret.* II.x.21; A.C.Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) 122 no. 93. M.Bile, in *L'épigramme* 135-137, republishes this epigram (French translation) and discusses the relationship of its expressions with those of contemporary Patristic sources and Homeric poetry.

963. **Lato. Prosopography.** V.Apostolou, *Eulimene* 4 (2003) 81-133, presents a very useful prosopography of Latians on the basis of 73 inscriptions. Her catalogue contains 305 entries (279 complete, 26 fragmentary names), bearers of 181 different names. Each entry provides information about the inscription (editions, current inventory number, date, reference to *LGP* I), family relationships, the offices held by the individuals, and possible identifications. For the many inedita mentioned by A. see our lemmata nos. 964-973 [87 no. 22, 112 no. 12, and 117 no. 2 = *SEG* LII 871; the bibliographical reference *I.Cret.* LXVI.7 should be added to 119 no. 7; for an omission see our lemma no. 976, Chaniotis].

964. **Lato. Dedication to Aphrodite and Ares, after 113 B.C.** *I.Cret.* LXVI.30 (for the date and the historical context see Chaniotis, *Verträge* 331). V.Apostolou, *art.cit.* (cf. our lemma no. 963) 123 note 94, points out that the name Αριστίων, restored in L. 3, is not attested in Lato and plausibly suggests restoring [Μνα]στίωνος.

965-973. **Lato. Epitaphs.** V.Apostolou, *art.cit.* (our lemma no. 963) 84-124, gives the text (or part of the text) of nine unpublished epitaphs found in the area of Lato and Lato pros Kamara, the modern Agios Nikolaos. No description. Edd.pr. A.Martinez Fernandez - S.Apostolou, *ZPE* 150 (2004) 43-47 (ph.; Spanish translation), publish the epitaphs which contain funerary epigrams (our lemmata nos. 965/966), providing parallels for the names and the formulations.

965: 86 no. 27, 101 no. 2. **Funerary epigram for Hiaron, late 3rd cent. B.C.** Marble block found in Potamos; inscribed on front and later turned into a vertical position and re-inscribed on one of the sides (our lemma no. 966).

- [Ἰάρων Ἀριζάλ]ω, χαίρε·
 [υἱ]ὸν Ἀριζάλου φαύλ[α κόν]ις ἄδε καλύπτει,
 [Ξεῖ]νε· Ἰάρων ὁ θανὼν, ματρὶ λιπὼν στοναχᾶς
 4 [ἔφθιτ'·] ἐπ' εἰκοστῷ τελέσαντ' ἔτος δν πατρὶς ἄ-
 [δε -----] δ]άκρυσεν σωφροσύνας ἔνεκεν

966: 98 no. 1, 122. **Funerary epigram for a Amphia, early 2nd cent. B.C.** On the same block as our lemma no. 965.

- Ἀμφία Ἡρα-
 κλειδα, χρη-
 στή, χαίρε·
 4 πέτρος ὁδ' αὐδᾶ σοι τις [κα]ῖ τίνος οἴ[υ]σα ὑπὸ τᾶ[ιδ]ε
 γῆι κείμεαι στυγεροῦς ματρὶ λιποῦσα γόους·
 ἡ γὰρ ἀτεγκ[το]ς Μοῖρα γ' αἶψα μ' ἀπήγαγ' ἄτεκνον
 εἴκοσι χή(ν)ὸς ἐτῶν, ξεῖνε, ἔ[μ]οι δὲ γονεῖς
 8 καὶ συνόμαιμ[ός] μοι τῷτο μ[νᾶμ' αὐ]τοῖ ἔτευξαν
 τῆς πρὸς ἐμὲ στοργῆς [το]ῖς ἐπιγ[γν]ομέ-
 νοις

1-3. Written with larger letters.

- 967: 85 no. 3, 119 no. 5. **Epitaph of Timola, 2nd cent. B.C.** Found at Stavros: Τιμόλα Ἀγαγλύτο
 968: 86 no. 12, 111 no. 2. **Epitaph of Andrikos, 2nd cent. B.C.:** Ἀνδρικός Ὀνασίμω, χαίρε
 969: 97 no. 25, 108 no. 8, 119 no. 6. **Epitaph of the children of Mnasion, 2nd cent. B.C.** Probably from Agios Nikolaos: [---]ταγόρα, Τιμόλα καὶ Ἐχάνωρ οἱ Μναστίωνος
 970: 84/85 no. 2, 91 no. 13, 97 no. 23, 100 no. 16. **Epitaph of Agaglytos and Euphrio, late 2nd. cent. B.C.** Probably from Agios Nikolaos: Ἀγάγλυτος Θιοφείδης καὶ Εὐφριάδι Βύσχα

Close relatives of the kosmos Θιοφείδης Ἀγαγλύτω Βύσχω (*I.Cret.* LXXII.2 L. 8), A.

- 971: 95 no. 1, 110 no. 2. **Epitaph of Elpis, 2nd/3rd cent. A.D.** Found at Lakonia: Νεικήτης Ἐλπί τῇ ἰδίαι συμβίῳ μνήμης χάριν
 972: 95 no. 6, 96 no. 16, 97 no. 20, 99 no. 4, 103 nos. 11/12, 108 no. 9, 122-124. **Epitaph of members of a family, 2nd/3rd cent. A.D.:** [---]ων Ἐνίπαν[τος, ---]λα

Εὐθυτίμ[ο], ---]ς καὶ Κλητώνυμος Μναστίωνος, Κλεόξενος Θαρσυφάνους, Εὐρύλα Κλεοξένου, Προθθῶι Μναστίωνος, [χαίρε]τε

Initio, perhaps [Μναστί]ων, A.

- 973: 97 no. 24, 121 no. 6. Mentioned by A.Martinez Fernandez - S.Apostolou, *art.cit.* 150 (2004) 43 note 2. **Epitaph of Chreste and Epagathos, 3rd/4th cent. A.D.** Found in Potamos: Εὐφρόσυνος Χρήστην | τὴν ἰδίαν γυναῖκα μνήμης | χάριν· καὶ Ἐπάγαθον

3. καὶ ἐπ' ἀγαθόν, A.; corrected by M.F.-A.

974. **Lato. Epitaph of Boula, 1st cent. B.C.** *I.Cret.* III.iii.34. V.Apostolou, *art.cit.* (cf. our lemma no. 963) 88 no. 26 and 90 no. 8, points out that according to the inventory of the Museum of Herakleion the provenance of this inscription is Agios Nikolaos (ancient Lato pros Kamara).

975. **Lato. Loomweight, Hellenistic period.** I.A.Sakellarakis, *AD 20 B3* (1965) 564 (no text). Ed.pr. V.Apostolou, *art.cit.* (our lemma no. 963) 111 no. 4 and 118 no. 10 [to be added to the catalogue of Cretan loomweights with names of women in A.Chaniotis, in Z.H.Archibald et alii (edd.), *Making, Moving, and Managing. The New World of Ancient Economies* (Oxford 2005) 95/96]: Σωτηρία Πάγωνος

976. **Lato. Loomweight, late Hellenistic/early Roman Imperial period.** Clay loomweight with an inscription incised before firing; acquired by A.Evans in 1893, now in the Ashmolean Museum. J.Boardman, *The Cretan Collection in Oxford* (Oxford 1961) 128 no. 554 (ph.). This text has escaped the attention of *LGNP* I, V.Apostolou (cf. our lemma no. 963), and A.Chaniotis, *art.cit.* (cf. our lemma no. 975): Εὐνώ or Εὔνω

[Probably a hypocoristic form of Εὐνόα (*LGNP* II/IIIa, s.v.), rather than the genitive of Εὐνός, Chaniotis.]

977. **Lisos. Dedication to Asklepios, 3rd/2nd cent. B.C.** Gold tablet, originally attached to an undetermined object; found in 1957 in the temple of Asklepios. Mentioned in *SEG* XLV 1319 (as Orphic lamella on the basis of a preliminary report). Ed.pr. A.Martínez Fernández, *ZPE* 145 (2003) 131/132 (ph.; dr.; Spanish translation).

Κυρίῳ Ἀσκληπιῶ καὶ τῇ κυρίᾳ Ὑγείᾳ Κάνωλος ἀνέθηκα ὑπὲρ σωτηρίας

2-3. The name Kanopos is attested in the Peloponnese, in Macedonia, Asia Minor, and Italy, ed.pr.; P.Gauthier, *BE* (2004), no. 254, plausibly suggests that Kanopos, whose name is not attested in Crete, was a foreigner perhaps expressing his gratitude for a safe journey; [the name of the dedicant, well attested in Egypt (cf. *SEG* XXXI 1303), suggests a man with some Egyptian connections; notice the lack of a patronymic, Chaniotis].

978. Mochlos. Potter's signature, late 2nd/early 1st cent. B.C. Fragment of an Ionian mouldmade bowl. Mentioned by N.Vogeikoff, in *Επιστημονική Συνάντηση για την ελληνιστική κεραμική. Χρονολογικά προβλήματα, κλειστά σύνολα, εργαστήρια* (Athens 2000) 72: Φύλωνος

On this workshop see *EAD* XXXI 247-251, V.

979. Phaistos. Metrical lex sacra of the temple of Megale Meter, 2nd cent. B.C. I.Cret. I.XXIII.3. Republished by M.Bile, in *L'épigramme* 125-128 (French translation), with comments on the language. She suggests interpreting the expression καὶ οἱ γενεὸν ὑπέχονται (LL. 3/4) as a reference to the fact that the worshippers of Μεγάλα Μάτηρ commit their descendants to uphold her cult and entrust them to her protection. Cf. our lemma no. 559.

980. Psychro ('Dictaeon cave'). 'Eteocretan' inscription (forgery). [Allegedly] stone plate from the cave of Psychro with three lines of Greek letters and Linear A signs. S.Marinatos in E.Grümach (ed.), *Minoica. Festschrift zum 80. Geburtstag von Johannes Sundwall* (Berlin 1958) 226-231. M.Finkelberg, *Minos* 37/38 (2002/2003) 95-99 (ph.), adduces this text as evidence for the cult of Πασιφάη (cf. L. 3: Πασιφαι). S.A.Alcock, *Archaeologies of the Greek Past. Landscape, Monuments, and Memories* (Cambridge 2002) 116/117 (ph.), refers to the same object as evidence for knowledge of Linear A signs in the Hellenistic period. However, C.Kritzas, in R.Gigli (ed.), *Μεγάλα Νήσοι. Studi dedicati a Giovanni Rizza per il suo ottantesimo compleanno* (Catania 2005) 255-261, demonstrates that this text is not written on a stone plate, but on clay. It is a modern forgery.

SICILY

981. Sicily. Alphabets and festivals. F.Ghinatti in *Quarte giornate -- elima* II 693-718, draws attention to the complexity of 'greçità' (ethnic; linguistic; dialects; institutional; religious) in western Sicily. He adduces inscriptions in great quantities in the first section of his study devoted to questions concerning the alphabets (693-705): differences with those used in the mother-cities from the outset, and the simultaneous use of 'red' and 'blue' signs in many cities (that the Greeks were conscious of this phenomenon appears e.g. from the lead tesserae from Kamarina (*SEG* XLI 778-795; XLII 846; LII 920*), where the red and blue alphabets were used by the grammateus of the same phratry for citizens of different origin). Numerous tables on 696-700 and 702-704, illustrate the geographical and chronological diffusion of red and blue complementary signs, especially for Ξ, Φ and Ψ; the data concerning the sampi (= ksi) used in Naxos, Gela and Himera are set out on 700-703; its introduction may be due to a secondary wave of colonization. G. underlines the variety of civic organization: brief discussion of *SEG* XLVII 1462 (area of Syracuse; tabular survey of civic subdivisions on 704), and of the πατρίαί on record inter alia in the Lex sacra from Selinous (see our lemma no. 1032). There is far less epigraphy in the second section, focusing on festivals without a manifest relationship with the alphabets (705-712): survival of pagan rituals in Christian ceremonies, especially in the cult of the Madonna delle Nevi which replaced that of Aphrodite in Eryx; commercial activities involved in these cults (on 709/710 bibliographical data concerning the export of stamped tiles from Tyndaris, Eryx and Rhegion to Lipara).

982. Sicily. Bouleuteria. H.P.Isler, in G.Fiorentini - M.Caltabiano - A.Calderone (edd.), *Archaeologia del Mediterraneo. Studi in onore di Ernesto De Miro* (Rome 2003) 429-433, collects and briefly discusses the archaeological, literary and epigraphical evidence of βουλευτήρια in Sicily (*IG* XIV 952 *IGUR* 2: decree of Akragas; 1078 (a) (Addenda): honors for an administrator (?) of the bouleuteria in Sicily; 300-350 A.D.; its precise meaning at this late period remains unclear) [See also *SEG* L 1020: building inscription concerning the bouleuterion of Segesta, Tybout].

983. Sicily. 'Chalkidian' and 'Doric' law and civic subdivisions. Starting with the observation that Thucydides distinguishes the νόμιμα Χαλκιδικά (6.5; foundation of Himera) from the νόμιμα Δωρικά (6.4.3/4; foundation of Gela, which passed this 'Doric law' to Akragas) A.Brugnone in *Quarte giornate -- elima* I 77-84, wonders whether this distinction can be confirmed on the basis of inscriptions and other literary sources. The ὁμοσέπνοι, known as the only civic group for the Chalkidian cities from the legislation of Charondas (members of the οἶκος, presumably under some form of public control; Arist., *Pol.* 1252 b.14), and the ὁμοσέπνοι, known from the sacred law of the Megarian colony Selinous (see our lemma no. 1032; L. 3; perhaps members of the οἶκος to which the individual liable to purification belongs) seem to imply affinity rather than a difference between Chalkidian and Doric cities. From the law concerning redistribution of land *SEG* XXXVII 1427 it appears that φρατρίαί underlie the civic subdivision

of Himera (earliest attestation among the western colonies); they played the most important role in the publication of the law. For Sicilian Naxos civic denominations derived from a common ancestor (γέννη?) are known: Ἀμφικλείδαι (*Idēlos* 320 B.L. 14; cf. *SEG* XLVIII 1033), Πολλίδαι and Ἐπιώνδαι (*SEG* XLVIII 953 A/B; B. follows M.L. Lazzarini (cf. *SEG* XLV 1472) in her interpretation of these objects as 'gettoni di riconoscimento' rather than sling bullets). By contrast Doric colonies like Syracuse (cf. inter alia Thuc. 6.100; *IGDS* 97), Kamarina (*SEG* XLI 778-795; XLII 846; LII 920*) and Akragas (*IG* XIV 952 = *IGDS* 185) have a subdivision in three φυλαί, apparently absent in the Chalkidian cities, where the οἰκοί, phratrīai and ancestral groups may originally have been formed for cultic purposes and integrated into the political structures later. A new law from Himera shows that Chalkidian communities were in contact on matters of codification: see our lemma no. 1002.

984. Sicily. Stamps of manufacturers on amphoras, tiles and bricks, Hellenistic period. Without much of an argument G. Manganaro in M.G. Angeli Bertinelli - A. Donati (edd.), *Serta antiqua et mediaevalia VI. Usi e abusi epigrafici. Atti del Colloquio Internazionale di Epigrafia Latina (Genova 20-22 settembre 2001)* (Rome 2003) 375-383, considers fiscal accounting the most important purpose of manufacturers' stamps on serially produced clay objects (mainly transport amphoras of the Hellenistic period): the stamps guaranteed that the manufacturers had met their fiscal obligations. After an introduction in which he denies such repetitive stamps the character of a proper epigraphical document (which should be unique), M. offers some thoughts on stamps from Rhodes (complex data serving the purpose of complete state control of the production of amphoras and their contents in a system of monopolisation and protectionism) and notably from Sicily: stamps on amphora handles always bear the names of manufacturers, never those of cities (ΕΛΩ, ΜΑΜΑΡ, and ΝΑΞΙΟΣ should be read as Ἐλώ(ριος), Μάμαρ(κου) and Νάξιος (ph.), probably genitive of Νάξιος; for the latter stamp see *SEG* LI 1385; M. rejects F. Cordano's assignment to Naxos in spite of her recognition of a 'signor Naxios'). He also mentions and publishes photographs of other amphora stamps: ΦΙΑΩ, Ἀντάλ(λου) (?), ΑΚΚΑ, and ΩΠΙ (the latter is unparalleled (the ph. shows ΩΠΙ)). Finally M. draws attention to stamps on tiles or bricks which do record city names or buildings (e.g. those from Iaitas; see *SEG* XXVI 1066-1069), and publishes texts and photographs of the following inedita (no dates and indication of provenance or present whereabouts; rectangular stamps): 1) X • Y; 2) K • T; 3) ΑΒ; 4) ΝΞ; 5) Λευκίου | Μινάτου (the patronymic may be an Oscan name).

985. Sicily. Stamps on lamps: the Agyrios lamp-makers' family, ca. 50 B.C.-150 A.D. Cf. *SEG* XXXVIII 920; XLVIII 1232 bis; XLIX 1263. G. Manganaro in *Epigraphica -- Guarducci* 135-140, publishes two inedita (see our lemmata nos. 989 and 1000) and lists the following known stamps on lamps: 1) Ἀγυρίου (ph.; also abbreviated variants up to a single Α); 2) Πρόξ(λου) | Ἀγυρ(ίου) (ph.); 3) Ἀγυρ(ίου) | Που(πλίου); 4) Γαί(ου) | Ἀγυρ(ίου) (also abbreviated Γαί(ου)); 5) Πουπ(λίου) | Ἀγυρ(ίου) (also abbreviated Που(πλίου) | Ἀγυρ(ίου)); 6) Σεβ(ήρου) | Ἀγυρ(ίου). Contra M.G. Branciforti and R.J.A. Wilson (cf. *SEG* XLVIII), he argues that Ἀγύριος is an anthroponym, derived from the ethnic of Ἀγύριον and probably also

recalling the name of that city's tyrant in the late 5th cent. B.C. ('Ἀγυρίς/Ἀγύριος) rather than being the ethnic itself. According to M., Agyrios (no. 1), probably the son of a Proklos on the assumption that Proklos (no. 2) was his oldest son and was named after his grandfather, founded a lamp workshop in the late 1st cent. B.C. in Katane (where several examples have been found; among the find-places Katane is the most important, and highly flourishing, city in the Roman period); the workshop was continued by the family during at least three generations up to the first half of the 2nd cent. A.D. (or perhaps each of the potters had his own workshop). Proklos (Proculus), Gaius, Pouplos (Publius) and Severus belong to the second generation, Agyrios son of Publius (no. 3) to the third.

986. Akragas. For an inscription possibly from Akragas see our lemma no. 1039.

987. Akragas (and Gela). The Archaic inscriptions. R. Arena, *Acme* 56.2 (2003) 245-250, comments on dialect and grammar in many inscriptions in Arena II² (cf. *SEG* LII 886). Names, grammatical forms and/or alphabet show that some dedicants on record in inscriptions from Gela are foreigners: Μάγες (Arena II² 82; Ionia), Μέγας (37; Boiotia), Μέλισσος (80; 'origine sicionia'), and Φενφαί (86; 'elima'); A. now prefers reading Θενθαυ (genitive) and hesitatingly suggests interpreting this name as Τένθαας, 'ghiottone', probably a nickname). Some Geloan texts include forms coinciding with Aeolic ones, though A. prefers not to term them 'eolismi' (43, 45, 53); comment on the evolution of E into I. Discussion of the following names: Ἀγήσαρχος (108), Ἀγρυπνος (55), Ἀδεινίας (10 (b); A. strongly rejects the reading ἄ Δεινία in *IGDS* 146), Ἀκκα (113), Ἀτίτας (114), Ἀφενυ (84), Γελλώ (47; mythological name [A.'s long comment on 250 is a verbatim repetition of that in Arena II²]), Γοργεῖος (34; adjective; periphrase of Γοργώ), Δαρχονίδας (128), Δενδᾶς (123) Φαγιάδας (102), Φουλιάδας (14), Κύπρα (110), Κυραι (117), Νειάδας (43), Σίναρος (116), Σκύτας (21), Χάρις (109), and Χλευώ (115). For 87, classified among the non-Greek inscriptions, A. in Arena II² followed the interpretation of M.T. Manni Piraino, who read Ἰθοξα τὸ χεῦμ(α); he now suggests reading θωξάτο: imperative of the aorist of θάσσω (derived from θωρήσσω; cf. Hesychius s.v. θωξαι· μεθύσαι, πληρῶσαι): an invitation to drink excessively and at one draught; the meaning of the first sign remains unclear.

988. Akragas (area of: Palma di Montechiaro). Commercial (?) graffito on a vase, 5th cent. B.C. *SEG* XLVIII 1248. L. Agostiniani, *Kokalos* 45 (1999) [2003] 429/430 note 6, argues that this graffito, incised on an Attic black-glazed kotyle, is an Attic trademark: the number ΔΠΙ (17) is followed by a (semi-?) circular sign and preceded by a 'digamma sinistrorsum' beginning with E (name Δειπίλῳ (for Δειφίλῳ) with the first three letters written sinistrorsum, G. Manganaro; cf. *SEG*).

989. **Akragas. City name on a lamp, ca. 100-150 A.D.** Mentioned in *SEG* XXXVIII 920 and XLVIII 1232 bis. G.Manganaro, *art.cit.* (cf. our lemma no. 985) 135, publishes a photograph of this terracotta lamp, once in his possession and now in the museum of Agrigento. It has an otherwise unattested stamped inscription on the upper side: 'Ακρά(γαντος) above a crab (emblem of the city). Lamps of this type may have been manufactured by the city for use in public places like the gymnasium or the baths. In view of the absence of parallels R.J.A. Wilson (*art.cit.* in *SEG* XLIX 1263, 537 and note 67) suggested that the lamp is a forgery; contra M., who argues that this absence rather supports its authenticity [Undated by M.; W. (cf. *SEG* XXXVIII 920): 2nd cent. A.D.; production of this kind of stamped lamps in Sicily ranges from ca. 50 B.C. to 150 A.D. (cf. *SEG* XLVIII 1232 bis)].

990. **Comiso. Exorcistic amulet on a gold leaf, ca. 5th cent. A.D.** Rectangular gold leaf found in 1988 in the garden of the thermal complex during excavations, on the surface level in a 3rd/4th cent. A.D. context. Edd.pr. G.Bevilacqua - F.De Romanis, *RAL* 14 (2003) 389-402 (color ph.; dr.; Italian translation), who provide parallels for all names and formulas; on the find context see G.Di Stefano, *ibid.* 373-387, especially 376/377 (ph.).

<p>Ὀρκίζω σε τὸν μέ- γαν θεὸν ζῶ(ν)τα, τὸ- ν ἐπάνω τοῦ θεοῦ Σα- βαῶ τὸν Ιαῶ, τὸν ἐπ- άνω τοῦ Ιαῶ τὸν Ελοε- ον, τὸν ἐπάνω τοῦ Ε- λοεου τὸν Ελαν, τὸν ἐπάνω τοῦ Ελαν</p>	<p>τὸν Μαρμαριῶ, τὸ- ν ἐπάνω τοῦ Μαρ- μαριῶ τὸν Ιακο- βα, τὸν ἐπάνω τοῦ Ιαβοχ τὸν Ων[.]α· διαφύλαξον Σχ- ύβον ὃν ἔτεκεν Μαρυλλε[?]να</p>
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Date: ca. 5th cent. A.D. (in spite of its 3rd/4th cent. A.D. find context) on the basis of the lettering and the formulas, ed.pr. || 1-2. μέγας θεός: the 'great cosmic god of magic', who can adopt various qualifications in accordance with various religious traditions; he is frequently called 'living' in amulets and exorcistic prayers, ed.pr. || 3-13. previously unattested ascending hierarchy of divine names (all Jewish), which evokes the ascendance to Heaven; the sequence, with regular repetitions, of seven divine names (Sabao, Iao, Eloeon, Elan, Marmario, Iakob (Iaboch), On(?)a; seven: symbolic number in astrology or a reference to the seven heavens or the seven divine beings) seems to reflect oral recitation: a rhythmical incantation or musical hymn. For ἐπάνω in a more concise celestial hierarchy see *SEG* XLI 1530 LL. 1-6 and XLIX 2383 LL. 2-4, ed.pr. || 13. Ιαβοχ: anagrammatic form of Ιακοβ (LL. 11/12); either ΤΟΝΩΜΑ (for τὸ ὄνομα) or ΤΟΝΩΝΑ (for (ἰ)ῶνα or (ἰ)ῶνα) or, preferably, ΤΟΝΩΝ[.]: either τὸν Ὁν[τ]α, another epithet of Iao, in line with the preceding contents (D.Jordan apud ed.pr.) or τὸν Ὁν[τ]α ('he who is'), ed.pr. || 14-15. Σχύβος: previously unattested; cf. Σκύβος (only attested on an amphora from Pompeii: A. Sogliano, *NSA* 1896 434 no. 22), ed.pr. || 16. Μαρυλλεῖνα (diminutive of the cognomen Μάρυλλα; cf. also Μαρυλλίς; see *SEG* XLVIII 1483 L. 5 and app.cr.): frequently on record in epitaphs from Rome (inter alia in the Jewish epitaph *CIG* 288 = *JWE* I 537) and in Sicily, ed.pr. || the amulet is one of many others found in southeastern Sicily (bibliography on 400 note 36; three have been found at Comiso (inter alia *SEG* XVIII 414). They show elements (biblical citations, names of

divine beings) common to Jews and Christians; with three other examples, our exorcism seems to be rooted in Jewish tradition: two amulets in Hebrew-Aramaic (one from Sofiana) and *SEG* XXXI 844 (R.Kotansky, *Greek Magical Amulets* I (cf. *SEG* XLIV 1737) no. 33; *JWE* I 159), ed.pr.

991. **Enna. Dedication to Demeter?, 3rd cent. B.C.** *IGDS* 198; *SEG* XIV 598. In an article based on all sorts of evidence, G.Manganaro, *Epigraphica* 65 (2003) 9-18, studies Syrakusan colonial foundations on Sicily, especially that of Enna. He returns to his hypothesis that the cult of Demeter and Kore was transferred from Corinth on that occasion (*ArchClass* 17, 1965, 187-189) and, on 15-17, discusses *IGDS* 198 (ph.); after a survey of other previous readings, he supports his own text of 1965: Ἀρχος | Δάμα[τρι] | Ἐνναίων (Archos being the name of the dedicant), and strongly rejects W.Vollgraff's suggestion Ἀρχὸς | Δαμ[ατρίαστῶν] | Ἐνναίων (with archos interpreted as the 'head of the Damatriasts'; cf. *SEG* XIV), followed inter alia by *IGDS*.

992. **Entella. Decrees by the people of Entella and Nakona, 254-241 B.C.?** *SEG* XXX 1117-1123; XXXV 999; LI 1185* (*IGDS* 204-212). A.Dössel, *Die Beilegung* -- (cf. our lemma no. 2202) 235-247, analyzes the process of civic reconciliation, unattested otherwise, on record in the Nakona decree (Ampolo (cf. *SEG* LI 1185) Nakona A = Nenci 3 = *SEG* XXX 1119 = *IGDS* 206; text and German translation) [For a summary of the procedures see *SEG* XXXII 914 on pp. 257/258]. This took place in a public ceremony outside court, after a stasis (cf. L. 10: διαφορά, synonym of stasis rather than a less stringent form of discord as maintained by I.Savalli: see *SEG* XXXII on p. 258) and following on the mediation by an embassy from Segesta. Essential is the creation of fictitious kinship groups called ἀδελφοθετία: a term (L. 33) synonymous to ἀδελφοὶ αἰρετοί (L. 20), meaning 'brotherhood' ('Zustand des Bruder-Seins, der Bruderschaft'; κατὰ τὰς ἀδελφοθετίας corresponds to the more frequent κατὰ φρατρίδας or κατὰ φυλάς; 238/239 note 19) rather than 'adoption as a brother', 'fraternization'. The whole citizen body is re-organized in these groups of five, 30 of which consisted of two former rivals plus three 'neutral' citizens. They appear to have no role in civic life except for the pursuit of justice and friendship (LL. 19-21; cf. also LL. 5/6: ὁμονοοῦντας πολιτεύεσθαι as the ultimate purpose of the whole operation) and the celebration of an annual ἑορτή in the context of the sacrifices to the γενέτορες (the 'founding fathers' in general rather than specific family ancestors; cf. also our lemma no. 1032) and Ὀμόνοια (LL. 27-33). The emphatic exclusion of close relatives being assigned to the same ἀδελφοθετία (LL. 18/19 and 24/25) shows that the former opponents competing for political control of the city (L. 11: ὑπὲρ τῶν κοινῶν ἀγωνιζόμενοις) were two groups characterized by close family ties.

The Nakona decree is also discussed in the context of an article on 'Probleme der staatlichen Einheit in der griechischen Antike' by A.Eich, *ZPE* 149 (2004) 83-102, on 95-98; he underlines that the creation of artificial family ties (for which Arist., *Pol.* 3.10.1280 b 29ff. offers a striking parallel) was ideologically meant as a substitute for natural family relationship (cf. the analogy ἀδελφοθετία - νοθεσία: 'Berührungspunkte zur Adoption' (97) (but cf. above!); by the imperative for the new civic groups to live in justice and friendship they were invited to develop indivi-

dual cultic and festive statutes (cf. the 'spezifische Satzungen' of the Attic phratry and other Greek civic subdivisions); here, and in the other reform measures, 'greifen Zuneigungsgebot und Konformitätszwang ineinander' (98).

M.Corsaro in A.M.Corda (ed.), *Cultus splendore. Studi in onore di Giovanna Sotgiu* (Senorbì 2003) 373-396, returns to the Roman influences in these decrees, underlining the key role of the ἐπιμελητής (= praefectus) Tiberius Claudius (Nenci 4 = *SEG* XXX 1120 = *IGDS* 207 LL 4/5) in the reorganization of Entella in the wake of the Roman conquest. His argument is in line with his previous analysis [summarized at length in *SEG* XXXII 914 on pp. 256/257]. Literary and epigraphical sources support the notion that civic reorganisations (synoikismos) are decided by victorious kings or their military representatives (cf. *Coll. Froehner* pp. 98-100; Robert, *Villes* 31-33; *IAmyzon* no. 15; *SEG* XXV 445; XXXIX 1283). The two eponymous archons in 4/5 and 8/9 (*SEG* XXX 1120/1121, 1123, and XXXV 999; *IGDS* 207/208 and 211/212) are to be related to the Roman model of double offices (rather than to the influence of Campanians who settled in Entella) [see already *SEG* XXXII 914 on p. 255; cf. also XLVII 1418]; Segesta, mediator both in Entella and Nakona, was an ally of Rome since the beginning of the first Punic war. The decrees with the eponymous archons are likely to have preceded those with the eponymous hieromnamon (1/2 and 6; *SEG* XXX 1117/1118 and 1122; *IGDS* 204/205 and 209 [cf. also *SEG* XLIV 749]). Discussion of Roman intervention in the constitution of Messana and Akragas.

L.Dubois, *REG* 118 (2005) 222/223, rejects G.Nenci's revised reading of a male name Αἰσχύλις in Nenci 5 (Ampolo Entella A 1; *SEG* XXX 1121; *IGDS* 208) L. 25, preferring the old reading Αἰσχόλος (for N.'s reading see *SEG* XL 785 in fine, with erroneous accent: Αἰσχυλῖς; as D. points out, the local demotic Σάννειος shows that we have a male name).

For the third decree cf. also our lemma no. 1029.

993. Entella. Stamps on amphoras and tiles, Hellenistic period. C.Michelini, 'Entella fra III sec. a.C. e I sec. d.C. Note preliminari', in *Quarte giornate -- elima* II 933-972, offers a survey of the results of archaeological research at Entella. Brief discussions of Rhodian amphora stamps (*SEG* XLIX 1254) and stamped tiles (*SEG* XLV 1357*) on 942 and 944/945, respectively.

994. Gela. Dialect. Under the title 'Gela come esponente della *Doris severior* in Sicilia', R.Arena, *Kokalos* 45 (1999) [2003] 449-456, presents brief comments especially on anomalous (i.e., in this context, mostly non-Doric) forms on record in Gela and other Sicilian places. He draws attention to the occurrence of both ἐμί/ήμι (the expected form in an area of 'Doris severior'; Arena II² 23 (b); 112; ph. of both) and εἰμί (Arena I² 10 (ph.)), assigned to Megara Hyblaia for that reason; Arena II² 74 (ph.), perhaps not to be assigned to Gela; contra L.Agostiniani: see our lemma no. 995 sub 8); to Μενεκράτιος (under Cretan influence) instead of the expected Μενεκράτεος (Arena II² 4 = *Ivo* 142 = *LSAG* 278 no. 48; dr.); to digamma used for various reasons or substituted by an aspiration sign (Arena II² 3 (ph.), 102 (ph.), 119 L. 5, 126 (11 A), the latter two from Kamarina); to the anomalous form γεγράβαται and the Ionic form ἧπρς (both in Arena II² 128, from Kamarina), the Ionic form Σίμῃ (Arena II² 118; area of Paler-

mo), the Ionic genitive Μόγχο (Arena II² 82; dr.; cf. also 59 and 80 (ph.)); all three may be due to strangers); to the genitive Ἀδεϊνίαν of the nominative Ἀδεϊνίας (Arena II² 10 (b); dr.); to several remarkable forms in Arena II² 45: βόλιμος; σπευδοτερον; the name Καλεδίας (= Καλεστιάς); to Γελ(λ)ῶν (Arena II² 47 (dr.)); to be connected with the mythical Γελλῶν. On 454 A. repeats his argument concerning Arena II² 77/78 (cf. *SEG* XLVII 1422 (2/3); see also our lemma no. 995 sub 7; ph.); to the lettering and the form κατελάζετο in Arena II² 79 (perhaps to be assigned to Megara Hyblaia); to Σκύθας (Arena II² 130; Kamarina) versus Σκύτας (Arena II² 21; Gela); the latter form is perhaps also attested in Arena II² 19 (read in *IGDS* 143 (b) [Λ]έπτος ὁ Σκύ[τα]; no restoration in Arena II²; A. (1999) [2003] gives [λ]επτός ὁ Σκύ[τας] and notes, on 455 note 38, the reading [κλ]επτός ὁ σκύ[φος] by A.W.Johnston); to Arena II² 52 (see *SEG* LII 886 on p. 299 initio for A.'s reading).

995. Gela. Various archaic inscriptions. L.Agostiniani, *Kokalos* 45 (1999) [2003] 427-448, draws attention to the relatively large proportion of inscriptions found in Gela but alien to the local epigraphic tradition (partly collected in the section 'Iscrizioni greche non geloe' of Arena II² (nos. 70-82), partly unnoticed). He comments on the following texts: 1) *SEG* XXIX 852 (XLVIII 1237; dr.); Attic commercial marks rather than two incomprehensible 'Sicane' words (*SEG* XXIX) or scribbles by semi-literate Greeks (*SEG* XLVIII); a) letter A followed by three numerals: ΑΙΙΙ (= 16; A: symbol for δέκα; cf. CVA Gela 2, Tav. XL, nos. 3/4; dr.); b) ΠΥ followed by Α (= 10); 2) Arena II² 62 (*SEG* XXIX 867; XLIX 1258; ph.); Attic commercial mark ΙΙΙΙΙ (8) rather than the ghost form πῖη [as signalized also by A. himself, the same correction was independently made by A.W.Johnston: see *SEG* XLIX]; 3) Arena II² 8: commercial mark rather than a name Κίμ(ο)ς [A. does not give a specific reading]; 4) Arena II² 73 (a) (*LSAG* 77 no. 10 (a); *SEG* XVI 543); owner's mark written in Attica on an Attic SOS-amphora of the type also found in Kamarina (*SEG* XXXIX 1003); 5) Arena II² 80 (*IGDS* 144 (a); *SEG* XXIX 908; ph.); the form of Ε and Σ identify the alphabet as the Sikyonian (though written on an Attic kyllix); 6) Arena II² 76 (*SEG* XVI 553; dr.); certainly (possibly, Arena) the Boiotian alphabet (form of Α and Λ); the acclamation of women with the adjective καλή is frequent in Archaic Boiotia; cf. *IGDS* 87 from Syracuse (Arena V 94; *SEG* XXXVI 885; XXXVIII 971), also written in Boiotian alphabet (not signalized in *IGDS*) [A. refers to his article in *SE* 44 (1976) 306-311 (not mentioned in *IGDS*) in which he identified this text as Greek, reading μ(ο)ι: Τόλῳι instead of *IGDS*'s Μιτάλῳι, but not to that of R.Arena in which the Boiotian character is also underlined: see *SEG* XXXVIII 971]; 7) Arena II² 77/78 (*IG* XIV 595/596; *IGDS* 17 (a/b); *LSAG* 248 nos. 20/21; *SEG* XLIX 1278*) (ph.); contra Arena, there is no reason to consider these inscriptions or the plates bearing them as forgeries; A. follows Arena (cf. *SEG* XLVII 1422 (2/3)) in interpreting the two names initio as male nominatives; Πεδῶ is a divine name rather than an anthroponym; the formula ('X questo dono (offre o simili) a Y') is unique and probably due to non-Greek influence; 8) Arena II² 15 (dr.), 74 (ph.), and 86 (dr.) (*SEG* XXIX 860 (*IGDS* 150), 872 (XLVII 1423), and 869, respectively); three owner's marks in the dative (rather than the usual genitive), due to indigenous influence; A. rejects the interpretation of 15 as a nominative plural in Arena and *IGDS*, and Arena's view that 74 should not be assigned to Gela on account of the form εἰμί (cf. *SEG* XLVII 1423 initio and our lemma no. 994); it is rather an 'incidenza selinuntino-megarese sugli usi grafici geloi'; 443; A. prefers the indigenous name [N]έν-

δαί to the Greek name [Δ]ῆνδαί and the new reading of 74 by G.Manganaro (cf. *SEG XLVII* 1423 in fine) [A. expressed the same argument in several earlier publications; cf. most recently *SEG LI* 1194, Tybout].

For the Archaic inscriptions from Gela see also our lemma no. 987; for a later inscription possibly from Gela see our lemma no. 1039.

996. Gela (area of: Bitalemi). Dedications to Demeter, 5th cent. B.C. *SEG XLIV* 751 bis; Arena II² 46 (b/c). P.Orlandini, in *Archeologia del Mediterraneo* (cf. our lemma no. 982) 507-513 (ph.; dr.), republishes the vase fragments A (early 5th cent. B.C.; 5th cent., *SEG* [ph. and dr. show [Θ]εσμοφορ[-] instead of [Θε]σμοφορ[-]) and B (450-440 B.C.; undated, *SEG* [the ph. shows ΔΑΜΑΤ[-]: Δάματ[ρι] or Δάματ[ρος] instead of Δαμάτηρ, Tybout) and adds an unpublished graffito reading ΔΑΜ on a mid 5th cent. B.C. Attic skyphos already found in excavations of the 1960s. Together with the graffito mentioned in *SEG XLIV* 751 bis app.cr. (dr.) these texts confirm the identification of the sanctuary at Bitalemi as that of Demeter Thesmophoros, and show that the goddess was either invoked with her name (Δαμάτηρ) or with her epithet (Θεσμοφόρος). O. presents a survey of the results of excavation reports of and other studies concerning the sanctuary.

997. Halaesae. Tabulae Halaesinae, 2nd/1st cent. B.C. *IG XIV* 352 (*IGDS* 196; *SEG LII* 917*). In his article mainly devoted to the Tabulae Heracleenses (cf. our lemma no. 1076) M.Corsaro in *Ambiente e paesaggio nella Magna Grecia. Atti del quarantaduesimo convegno di studi sulla Magna Grecia, 5-8 ottobre 2002* (Taranto 2003) 133-167, on 156-159 draws attention to this cadastral document, which he dates ca. 150-100 B.C., as an important source of information on the appearance and transformation of the landscape and rural areas of Sicily in the Roman period. The main picture is that of an area characterized by numerous water-courses (embedded in a system of canals and ditches) and the cultivation of olives and fruit; the κλᾶροι, geometrically defined at the moment of colonization, had gradually fragmented as a result of hereditary divisions, sales and leases; brief discussion of the methods of delimitation (except boundary stones or fruit trees inscribed with civic symbols with the same function, streets, rivers, brooks, walls and poles served as boundary markers, much in the same way as in Herakleia).

A.Prestianni Giallombardo, *ibid.* 171-178, presents a survey of previous interpretations of the term *πίς* [add now G.Scibona; see *SEG LII*; the same article now also in *Archeologia del Mediterraneo* (cf. our lemma no. 982) 599-603]; four *πίες* serve as fixed points in defining the extension of seven plots located along the river 'Ἀλαιοῖς and underlying the walls (see *SEG LII* for further details). She reports to have found in situ, in the walls of Halaesae (Tusa, hill of S.Maria delle Palate), a small water outlet well above ground level: a single opening framed by two vertical blocks and a horizontal covering block; the latter slightly protrudes from the main wall body, which explains why the outlet was called 'nose' (or 'nostril'). For a more detailed description in the context of a full account of the organisation of the territory, with special attention to the water courses on record in the inscription and of their place on the actual site, see now ead., 'Ambiente e paesaggio nella Sicilia ellenistico-romana. I percorsi dell'acqua nel territorio di Halaesa Archonidea', *MEP*

9/10 (2004/2005) 229-248 (maps), especially 242-246; on 247/248 P.G. discusses and refutes Scibona's interpretation of *πίς*. For the deities and cults of Halaesae see ead., 'Divinità e culti in Halaesa Archonidea. Tra identità etnica e interazione culturale', in *Quarte giornate -- elima* III 1059-1103 (key words: Μελιχχεῖον; Ἀδρανειῖον; ἱερὸν τοῦ Ἀπόλλωνος). For an earlier study by P.G. on this subject see *SEG XXXIV* 935.

998. Herbessos (Montagna di Marzo). Inscription on a gem, 5th cent. B.C. *SEG XXXV* 1010. For a precise replica of this stone on the bezel of a gold ring, possibly cast from it, see our lemma no. 2101 sub no. 47.

999. Herbessos (Montagna di Marzo). Inscriptions on clay balls, 3rd/2nd cent. B.C. Clay balls pierced by a hole. Ed.pr. L.Guzzardi, *Kokalos* 45 (1999) [2003] 548-550 (dr.; cf. M.Sève, *BE* 2005 no. 108): 1) Γλαῦκος | Νέανος IIII; 2) Ἡρακλείδας | Δεινάρχου IIIIΔ. G. argues that the balls are either dedications or a means of identification, the hole permitting them to be worn on a string around the neck (contra G.Manganaro (cf. *SEG XLIX* 1287), who hesitatingly interpreted these kinds of objects as sling bullets). A.M.Prestianni Giallombardo, *ibid.* 551-553, focuses on the numerals (referring to the civic rather than the military organization), arguing that their unusual order reflects spoken language (IIIIΔ = τεσσαρεσκαίδεκα, 'four-teen') (but cf. S.: 'cela ne vaut pas pour 8' = IIIII || most numerals are noted in the inversed order in Sicily, Lazzarini).

1000. Herbessos? (Montagno di Marzo). Manufacturer's stamp, 50-150 A.D. Fragment of a terracotta lamp; stamp on the bottom; inscription along the rim; probably from Montagna di Marzo. Ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 985) 135 (ph.).

Χρυ[σέρωτος]

For this type of stamp see R.J.A.Wilson, *art.cit.* (in *SEG XLIX* 1263) 536 and notes 62-64, where the potter's name is erroneously given as Χηρυσέρωτος [cf. *SEG XLVIII* 1232 bis in fine]. M. || the present whereabouts of the object are unclear.

1001. Himera. Cults. M.Torelli, in *Archeologia del Mediterraneo* (cf. our lemma no. 982) 671-683, uses some inscriptions in his discussion of the cults on the akropolis of Himera, where three temples were built during the 6th cent. B.C. Temple (D) can be assigned to 'Αθήνη on the basis of two dedicatory graffiti on vases (Arena III 45 = *IGDS* 8 = *CEG* 392; Arena III 48; T. 672/673) and temple (C) to Ζεὺς Σωτήρ on the basis of an inscribed bronze bullet (Arena III 53 = *IGDS* 13; T. 677). Archaeological evidence, especially a baitylos in an open-air cult preceding the construction of temple (A), suggests that an armed Aphrodite of Phoenician-Cypriote origin was worshipped in temple (A/B); ((A) is the predecessor of (B)). T. argues that the cult of the armed goddess Ἐννώ, paredros of Enyalios and assimilated to Aphrodite in Sicilian Naxos,

supports this view (Arenia III 72; SEG XXXV 1014; XLVI 1267*; T. 676/677); relations among the Chalkidian cities Zankle, Naxos and Himera (the latter founded by Zankle) are also apparent from the contemporary introduction of highly similar coinage in the third quarter of the 6th cent. B.C.

1002. Himera. Fragment of a law, 550-500 B.C. Rectangular bronze tablet inscribed on both sides (A: interior; B: exterior); originally folded; now broken on the single, central fold; found in the plain of Himera; now in the Antiquarium of Himera. Mentioned by A.Brugnone in the article summarized in SEG XLV 1341 (1304/1305 note 48); ed.pr. ead., *art. cit.* (cf. our lemma no. 983) 83/84 (ph.).

A: [---]σδεη[---]
[---]εοπα[---]
[---]τοισε[---]
4 [---]οταλα[---]
[---]τουτα[---]
[---]στισαν[---]

[---]ναρα[---]
8 [---]σκεμ[---]

B: [---]προσγ[---]
[---]h[---]

A. Chalkidian alphabet; text engraved boustrophedon; traces in negative of some letters written on side (B) and subsequently erased || B. written top-down as compared to (A); the two lines either continue the text on (A) or are the sole remains of the text otherwise erased (cf. above ad A). ed.pr. || ed.pr. underlines the similarities with the bronze tablets bearing fragments of Chalkidian law from Monte S.Mauro (SEG IV 64; XXXVI 824; IGDS 15; LSAG² 247 no. 2) in lettering, appearance and contents (for our L. 4 cf. *δύο τάλαντα* in SEG IV 64 fr. 5 recto; for L. 6 ([h]όστις αν[---]) cf. *hόστις* in SEG IV 64 fr. 3 recto, 5 recto and verso, 10 verso and 12 verso, where it apparently specifies the various types of crime); the tablets were probably manufactured in the same workshop, which points to relations among the Chalkidian colonies and between the latter and their mother-city; on accepting a legal code, a community presumably imported a written copy from the polis where it was first adopted or which had become the center of its diffusion. See also our lemma no. 983.

1003. Iaitas (Monte Iato). Acculturation. In an article entitled 'Iaitia arcaica ed ellenistica e il contesto socio-politico siceliota di fine IV secolo', S.N.Console Langher, in *Quarte giornate -- elima I* 271-285, on 273 follows M.T.Manni Piraino (*Kokalos* 25, 1979, 303) in considering the form 'Iepai stamped on tiles (SEG XXVI 1068/1069; XXIX 922 (b); XXX 1125 (a); XXXII 916; XXXIII 746; XLIV 754 on pp. 227/228 sub 7) as evidence for linguistic influence from Chalkidian Himera; Himera must have played an important role in the acculturation of Iaitas.

1004. Iaitas (Monte Iato). Recent finds. H.P.Isler, in *Quarte giornate -- elima II* 827-838, on 835/836 (ph.) briefly discusses some inscriptions found during recent excavations: see SEG XLVII 1429, XLVIII 1243, and L 1004.

1005. Iaitas (Monte Iato). Graffiti: names and erotic exclamations, ca. 3rd cent. B.C. Graffiti on a piece of stucco covering the western end of the north wall of the northern agora hall; hidden behind a podium built into the northwest corner of the hall in the 1st half of the 2nd cent. B.C. (terminus ante quem); now in the local depot. Ed.pr. H.Taeuber, *Tyche* 18 (2003) 189-200 nos. 1-19 (ph.; dr.; German translations); nos. 20/21 are drawings of a standing nude man seen from behind (Herakles?; cf. the nearby graffiti nos. 11 and 13 below) and a head in profile (caricature?), respectively. Date: ca. 3rd cent. B.C. on the basis of the lettering. Ed.pr. selected the graffiti presented below among many others which could not be interpreted either since they are casual, meaningless scribbles or because of their bad state of preservation. The order is roughly from left to right: 1) [--]πολλα 'Ασπ(--) (190 no. 1; possibly [A]πολλᾶ; 'Ασπ(ληνιόδω-ρος), vel sim., ed.pr.); 2) λα[ι]κάζε (190 no. 2; right of no. 1); 3) TI (190 no. 3; between A and K of no. 2, in much smaller letters); 4) πυγίζου (190/191 no. 4; above no. 2, covering its K and using the upper hasta of Z); 5) Λάλος πυγίζει (191 no. 5; under no. 4; the third letter may also be X, Ψ, K or I; Λάιος or Λάκος cannot be excluded, ed.pr.); 6) 'Υλη (191 no. 6; covered by ITY of no. 6, in much smaller letters; Y may also be read as I, 'doch ist ein Frauennamen an dieser Stelle wahrscheinlicher als die isolierte Nennung einer Reiterschwadron'; 7) Χρέμων (191 no. 7; right of no. 5); 8) [--]ΕΠΙ[.]ΓΕΛ[.]ΑΚΤ[.]ΑΤΡΑ βωμών (192 no. 8; above the drawing no. 20; I may also be read as Y or P; ΕΛ may be Ω; K may be I; perhaps -αστρα βωμών?; the meaning remains unclear, ed.pr.); 9) 'Αδρα(στος?) Ι Καλ(λ)ιπύγου παῖς (192 no. 9; right of the drawing no. 20; the first Y may also be read as E; initio: or another anthroponym, e.g. 'Αδρα(νίων); 'Adra(stos?), Sohn der (Aphrodite) Kallipygos', a pun underlining the beauty of the man, ed.pr., who also considers 'Αδρα(νός), eponymous hero of Adranon, who, however, is not known as a descendant of Aphrodite); 10) μύζεττι ἀπὸ vacat (193 no. 10; right of the drawing no. 20; "er wird von ... gesaugt" (pass.) bzw. "er saugt von ..." (med.): either in the previously unattested sense of λαικάζω (cf. above no. 2; for verbs of sexual intercourse ed.pr. refers to D.Bain's study summarized in SEG XLI 1876) or accompanying the drawing no. 21: a head possibly holding a blade in its mouth; ἀπὸ either refers to a person or to the stuff which is sucked, ed.pr., who refers to Xen., *An.* 4.5.27, on Armenian tribes sipping beer from a blade of straw (κάλαμος): λαβόντα εἰς τὸ στόμα μύζειν); 11) [--]χοε 'Ηρα-κλέα (193 no. 11; at the left margin, right of the foot of the man represented in drawing no. 20; perhaps πυγίζει should be understood, ed.pr.); 12) ΑΠΙΟCΠ (194 no. 12; right of no. 11; O or Θ?; reading uncertain, ed.pr., who hesitatingly suggests "Ἀρηος π(αῖς) (epic genitive of "Ἀρης); 13) 'Ηρακλῆς πυγίζεται (194 no. 13; right of no. 12); 14) Γερόντιος[ε] χορε[υ]-τοῦς (194/195 no. 14; upper left; 'Gerontios (scil. liebt o.ä., vielleicht πυγίζει) die Tänzer' [or a nominative: -τεός?; Tybout]; most attestations of the rare name Γερόντιος date to the Roman Imperial or late antique period, ed.pr.); 15) Σάνων Γάρων ἀν[τ]ικρυς πυγίζει (195 no. 15; under no. 14; perhaps some text is missing in fine; both rare names are attested for Magna Graecia: for Σάν(ν)ων see IGDS 124 (SEG XXXIX 1001); SEG XXXIII 781 (e); XXXIV 940; IG XIV 421 Col. I L. 30; Γάρων is the previously unattested Doric variant of Γῆρυς, for which see IGDS 121 (SEG XXXVIII 940); ἀντικρυς: "direkt, unverhohlen", auch "unverzüglich" ', ed.pr., who translates: 'Sanon treibt mit Garys öffentlich Analverkehr' [rather something like 'straight on', 'outright', alluding to the force of the action]); 16) ἀπὸ Μαρούα (195/196 no. 16; under no. 15; in fine perhaps a numeral: A or Λ = 1 or 30; a receipt?; for the name Μαρούας in Iaitas cf. SEG

XLIV 754, ed.pr.); 17) Ζώπυρος κίναϊδός ἐστι καὶ πεπύγισται τριὰ[κις?] (196/197 no. 17; under no. 16; πεπύγισται is not completely certain; between I and C there seems to be another, somewhat curved vertical hasta, which cannot be assigned to any letter; in fine: or τριὰ[ντος], i.e., '--- läßt sich für einen Triens anal nehmen' rather than '--- wurde dreimal anal genommen'; 18) ΙΕΡΑΚΟCC[...][N][...][K/...] I ΜΑΛΑΝΒΑΙΤΙ[...][KI] (197 no. 18; under no. 17; L. 1: I may also be read as T or M, K as N; perhaps Ἰέρακος (genitive of the anthroponym Ἰέραξ); L. 2: N may also be read as N, TI as ΠI; perhaps μάλαν βαιτήν ('white shepherd's cloak')?, ed.pr.); 19) Ἀάκ(ων?) (197/198 no. 19; under no. 18; for Ἀάκων in Iaitas see SEG XXVI 1070 (5), ed.pr.).

1006. Kamarina (area of: Castiglione di Ragusa). Epitaph of Pyrinus, ca. 600 B.C. SEG XLIX 1273; LII 919. See now also G.Di Stefano, *Sicilia Archeologica* 36 (2003) [2004] 127-131 (ph.; text of F.Cordano), who again (cf. SEG LII 919) focuses on the iconography and style of the relief. On 131 brief comment on the inscription: the sculptor Skyllos may be a Greek or a native using a Greek name (incidentally echoing that of the sculptor Skyllis on record in Pliny, *N.H.* 36.9/10 and Paus. 2.15.1 and 2.22.5); the commissioner Pyrrhos belongs to the Greek (warrior?) elite emigrated to the indigenous centers in the Sicilian interior.

See now also G.Di Stefano, *Kokalos* 46 (2000) [2004] 17-23 (ph.) and, on the inscription, F.Cordano, *ibid.* 25-29 (for C.'s views see SEG LII 919).

1007. Katane. For stamped lamps possibly produced in Katane/Catania see our lemma no. 985.

1008. Leontinoi. Three dedications on vases, mid 7th-early 6th cent. and ca. 435-430 B.C. Graffiti on three vases found in a votive deposit during excavations of a sanctuary (probably of the Dioskouroi in view of the inscription no. 3 below) in the zone of Alaimo (ca. 1 km northwest of the old town); now in the museum of Lentini. Published together with other finds by ed.pr. G.Rizza, *RAL* 14 (2003) 537-567 (ph.; dr.); date: mid 7th-early 6th cent. B.C. (nos. 1/2) and ca. 435-430 B.C. (no. 3): 1) [A]εύκτιος μ' [ἀνέθεκε | --] ὅ ἐξε[λεί]θερο[ς] (546/547; Ξ written ΧΣ (Σ with three hastae); the O in L. 2 initio may be a genitive ending; for the term ἐξελεύθερος in the late Archaic/early Classical period see SEG XXII 509 (Chios); ἐξε[λεί]θερος - | --] | Θερο[--], ed.pr., who suggests that | Θερο[--] probably records the name of the family to which Leukios belonged [however, there are only two letters missing between LL. 2 and 3: ἐξε-λεί]θερο[ς]. Lazzarini]; wall fragment of an Etruscan bucchero kantharos; graffito incised boustrophedon on the exterior; 2) [-- ἀν]έθεκε (548; wall fragment of an Etruscan bucchero vase; graffito sinistrorsum on the exterior); 3) [-- ἀν]έθηκεν : τοῖς Διοσκό[ροις] (548; majuscule text without restorations; fragments of an Attic red-figured krater by the Phiale Painter; graffito in large letters immediately above the foot; ca. 435-430 B.C.); see also id. in *Archeologia del Mediterraneo* (cf. our lemma no. 982) 579-590 (ph.; majuscule text without restorations on 579; ample

discussion of the mythological scene on the vase: the liberation of Hera as recorded by Pausanias 1.20.3) [For these texts see also G.Manganaro, *ZPE* 149 (2004) 62-64; cf. L.Dubois, *BE* (2005) no. 636].

1009. Leontinoi. Signature on a vase, mid 7th-early 6th cent. B.C. Coroplastic vase in the shape of a left foot with sandal (ex voto); graffito on the underside of the sole; find circumstances as in our lemma no. 1008; now in the museum of Lentini. Ed.pr. G.Rizza, *RAL* 14 (2003) 551/552 (ph.; dr.; majuscules): [--]ιτιμος μ' ἐποίησε [cf. G.Manganaro, *ZPE* 149 (2004) 64].

1010. Lipara. Corpus. L.Bernabé-Brea, M.Cavalier, L.Campagna, *Meligunis Lipára XII: Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003) [henceforth: *Lipara*] (ph. of almost all texts), contains 800 inscriptions on stone (nos. 1-795 + 334 bis, 465 bis, 618 bis, 631 bis, and 699 (a)) and 65 on instrumentum. The pagan Greek inscriptions on stone (almost all local volcanic stone cut into rectangular stelai) include four dedications (nos. 1-4), 741 epitaphs (nos. 5-746), and one rock-cut inscription (no. 747; see our lemma no. 1023); nos. 748-787 are Latin texts, nos. 788-791 Greek Christian epitaphs (for no. 790 see our lemma no. 1022); no. 792 is a Latin Christian inscription; nos. 793/794 are inscriptions of dubious identification [both may be Greek]; no. 795 ('Addendum') is a Greek inscription in the Episcopal Palace [copied in 1779 and rediscovered in 1993; only LL. 1/2 have been read so far; material (marble) and content ('Ἀρχουσιν | [Σ]κρειβωνίος Νομειτανῶν καὶ Μοδέσιον | ---) are untypical of Liparian epigraphy: a 'pierre errante'?, Tybout]. For the presentation of the epitaphs in a roughly chronological order we refer to our summary in the introduction to SEG LI 1202-1372. With the single exception of the long known epigram no. 376, the pagan epitaphs are very concise (and many are insignificant fragments): name, sometimes followed by the patronymic and/or χρηστέ, χαίρε vel sim. (no. 446: τοῖς παράγουσι χαίρειν).

On the alphabet, dialect and onomastics of the Liparian islands see now L.Dubois, *REG* 118 (2005) 214-228 [henceforth: D.].

We mention some special names, mainly drawn from inscriptions not previously included in SEG: Ἀλυκος (no. 558), Ἀπάτη (no. 348), Ἀσπίς (no. 364), Ἀσιμέν(ς?) (no. 366), Ἀτάριος ('Ἀτάρ. Βάσσος; no. 661), Αὔγη (Καλπορνία; no. 682), Αὐλιήνα ('Ελένα; no. 662 [or should 'Αλλιήνα (for which cf. nos. 438, 656, and 659/660) be read?]), Αὐσωνία (Αὐρηλία; no. 667), Αὐτράντι(ος) (Λ. Αὐτράν. Φήλις; no. 669), Γαλήνη (no. 334 bis), Δέλφης or Δελφίς (no. 144), Διάπυρος (no. 572), Δικαίυλις (no. 150), Δορκάς (no. 448), Ἐβη (no. 401), Ἐγλέκτη (isc. Ἐκλέκτη; no. 391), Ἐλευθερίς (nos. 395 and 678), Ἐκάλη (Πομπήϊα; no. 729), Ἐμπορος (no. 157), Ἐπιστήμη (no. 577), Εὐμούσα (no. 401), Εὐπάγων (no. 403), Εὐρτή (no. 163), Ζμύρνα? (no. 410), Ἡσυχώ (no. 587), Θεστία (no. 191), Ιεικοκουλα (no. 422), Ἰωρδάνιος (no. 791), Κανδιχ.ος (no. 597), Καρχηδόνιος (no. 207), Κισσώ (no. 433), Κοβοδιος? (no. 600), Κοιντίαν (no. 436), Κοννίαν (no. 44), Κορίσκος (no. 439), Κοτογία (no. 440), Λαγίσκος (no. 442), Λάλος (no. 217), Λοίκιος (no. 447), Λύδα (nos. 220/221), Μάθαλα (no. 689), Μάρυλλα (no. 452), Μάτερης (no. 5; cf. D. 217) Μελανθώ (no. 228), Μελομένη (no. 455), Μυρτιά (no. 233), Νεαρχία (nos. 401 and 714), Νείκις (no. 243), Νεόπολις (no. 52), Ὀλβία (nos. 473 and 614), Πακνα(ς) (no. 617), Παναγώ (no. 618), Πασέα (no. 618 bis), Ῥοδία (no. 486), Ῥόθιος (no. 271), Σείη (no. 493), Σίκολος (Πόπλ.

Κλώδιος; no. 693), Στάγων (no. 277), Στάκτη (no. 407), Σωτήρ (no. 498), Φιλίαρχος (no. 290), Φιλοφαντώ (no. 72), and Φιλωκά (nos. 515, 714, and 743; cf. D. 224).

Information of other nature than onomastical is limited. Foreign ethnics on record are 'Ελεάτας (nos. 29 and 68), Καππάδοκες (no. 376), Μεσσάνιος (no. 50), 'Ολυθραῖος (no. 377; cf. D. 220/221), 'Ρόδιος (no. 387), and Συρακόσιος (no. 169); we also note an ἀπελευθέρως and an ἀπελευθέρα (nos. 397 and 459, respectively), two ἱέρειαι (nos. 506 and 684; for the latter see our lemma no. 1020), a φιλόλογος (no. 565), a χαλκεύς (no. 486), and a woman qualified φιλοδέσποτος (no. 407); the γνῶριμοι in no. 367 ('Ατμίμητοι οἱ γνῶριμοι) are perhaps those responsible for Atimetos' funeral (so D., 217 note 19); the age at death is given in nos. 352, 459, 503, 664, and 741 (also in the epigram no. 376, and in the Christian epitaphs nos. 789/790); the epitaphs are occasionally dedicated θεοῖς ἐπιτυμβίοις (no. 715) or καταχθονίοις (nos. 376, 459, and 503); no. 741 has the more exceptional θεοῖς οἰκείοις.

The following 182 texts (all epitaphs) are qualified as 'inedito': nos. 6/7, 14, 16, 19, 22, 25, 28, 30, 32, 34/35, 40, 46, 49, 52, 56/57, 69, 73/74, 77/78, 81, 83, 104, 108, 115, 118, 121, 126/127, 136, 142, 144, 151, 157/158, 162, 166-168, 181, 183, 191/192, 207/208, 210, 220/221, 232, 237/238, 243/244, 247, 250, 263, 265, 267, 272, 281, 283, 287, 290/291, 296, 301-303, 306, 309/310, 313, 315, 317-319, 322-325, 327, 329, 331/332, 334 bis, 343, 346, 348, 383-385, 395/396, 401 (b), 406/407, 409, 418, 422, 428, 434, 436, 447, 465 bis, 467, 472/473, 475, 477, 479/480, 483, 486, 508, 510, 519, 521, 524-526, 530, 532-534, 536, 538-540, 543/544, 547, 549/550, 554/555, 558, 561, 569, 575, 577, 585/586, 590, 594, 596/597, 602, 614/615, 617-618 bis, 625, 630/631, 634-637, 640, 642-644, 646/647, 649, 662, 667, 672, 682, 693, 695, 698, 711, 714, 721, 729, 735, and 745 (the inscription of uncertain identification no. 793 is equally an ineditum).

Other texts may be considered 'quasi-inedita', since they were only mentioned or included in lists of names without full text and further details, many in articles on Liparian onomastics by G. Manganaro (cf. *SEG* XLII 851, XLIX 1303, and LI 1182), in *LGPV* III A, or in various lemmata by L. Bernabò-Brea and/or M. Cavalier in G. Nenci - G. Vallet (edd.), *Bibliografia topografica della colonizzazione greca in Italia e nelle isole tirreniche*, s.v. 'Filicudi (isola)', 'Lipari (isola)', and 'Panarea' in vol. VII (Pisa-Rome 1989) 457-463, IX (*ibid.* 1991) 81-185, and XIII (*ibid.* 1994) 321-329, respectively. Consequently these texts have not previously been presented in *SEG*: nos. 10, 21, 24, 37/38, 48, 51, 53, 72, 82, 92, 113, 172, 202, 219, 228, 236, 241, 271, 277, 288., 333/334, 366, 371, 424, 442, 468, 498, 502, 587, 656, 671, 697, 717, 739, and 741. We remind the reader that texts drawn from *Meligunis Lipára* II, published in 1965, or from other publications prior to 1976 (notably G. Libertini, *Le isole Eolie nell'antichità greca e romana*, Florence 1921, and P. Orsi, *NSA* 1929, 61-101), are equally absent from *SEG* unless they have been republished after 1976: nos. 33, 63, 86, 89/90, 96/97, 117, 119/120, 124, 128, 131, 140, 147, 149, 161, 163, 165, 170, 178, 186, 188, 190, 217, 223, 231, 233, 249, 252, 255, 264, 270, 312, 335, 337, 340, 350, 352, 356, 359, 364/365, 368, 379, 390/391, 393/394, 404/405, 410, 413, 416, 420/421, 427, 429, 430, 433, 441, 448, 452, 455, 461, 463, 466, 470, 485, 492, 499, 505, 518, 527/528, 542, 545/546, 548, 563/564, 566/567, 571, 573, 580, 593, 599/600, 603, 608-611, 623, 628, 633, 638, 648, 659, 661, 669, 676, 678, 681, 685/686, 694, 696, 699/699 (a), 701/702, 704, 707, 715/716, 718, 727, 737/738, 746, and 795. Small fragments not reproduced in earlier volumes are nos. 129, 300, 304/305, 311, 320, 330, 487, 531, 537, 541, 551, 553, 589, and 621; no. 794 was also omitted on account of its dubious identification. For nos. 42, 75, 103, 173-175,

297, 307, 584, 684, and 736, unduly omitted in previous *SEG*-volumes, see our lemmata nos. 1011-1021.

In a separate chapter (493-502) B.B.-C.-C. discuss the inscriptions erected by (the) Liparians in Delphi, notably the dedications *F. Delphes* III 4 181-185 (*CEG* 832; *SEG* XLIV 429*; survey of previous scholarship concerning the text and the location of the monuments).

In 'Appendix I' (503-514) M. Fries presents the dipinti and graffiti on vases (labels: 507/508 nos. 1-9; acclamations: 508 nos. 10-16; owners' inscriptions: 509/510 nos. 17-28; commercial inscriptions: 510/511 nos. 29-48; sympotic inscriptions: 511/512 nos. 49-51; dedications: 512 nos. 52/53; epitaph: 512/513 no. 54; texts of uncertain nature: 513 nos. 55-58; potter's signature: 513 no. 59; decorative pseudo-inscriptions: 513 nos. 60/61), and inscriptions on a bronze strigil (513/514 no. 62), a terracotta statuette (514 no. 63), a Roman lamp (514 no. 64) and a gold ring (514 no. 65); inedita: nos. 1, 37, 48-51, 55, and 58 [for stamps and inscriptions on amphoras, tiles and other objects, not included in the corpus, see *SEG* XXXIV 957 (no. 4), XXXV 1007/1008, XXXVII 765, XLI 820, XLIV 772 bis, XLV 1387, XLIX 1304 (nos. 3, 5, 7, 15, and 18-21), and L 1013]. 'Appendix II' (531-560; 'Le tradizioni genealogiche sull'eponomo degli Ausones') by A. Pagliara is based on literary sources.

The corpus includes full indices for the inscriptions on stone (485-491), but no concordance; we give a comparatio numerorum notably for *IG* and *SEG*.

A. Bérenger, *An. Ép.* (2003) [2006] nos. 784-797 reproduces the texts of 15 inedita: nos. 784-797 = *I. Lipara* 662, 667, 672 (where S. Follet apud B. suggests restoring in LL. 2/3 e.g. Φιλίσ[του] or Φιλίσ[τρίδου]), 682, 693, 695, 698, 409 + 711 (= B. 791 a/b), 714, 721, 729, 735, 759, and 760, respectively.

After discussing some vase inscriptions (215/216; Fries' nos. 20-23 and 53; in the latter text, Εὐθύμᾱ ἐμὶ τῷ 'Ι[αρο-] (name) or ἱ[αρέος] can be restored) L. Dubois, *art. cit.*, comments on many names on record in epitaphs: male names (217-221) in -ις, υς, -ᾱς, -ῖσκος (no. 417 should perhaps be read 'Ἡρα(ρ)ίσκου); composite names (in no. 143, Δαμαίνετος instead of Δαναίνετος should be read); nicknames: Βαλλίων (no. 20), Μυράτας (no. 234), 'Ροδανός (no. 269; cf. also L. Dubois, *BE* 2005, no. 640), Τυρβάσιος (no. 504); ethnics used as names; female names (221-227) in -ις (composite names; hypercoristics; nicknames); names with complex suffix (in -αρίς, -υλῖς; all names in -υλῖς are female hypercoristics); names in -ῶ, -ιον; composite names (in no. 383, Διοδώρας is a genitive in spite of χαῖρε; 'génitif de distraction' [but see also no. 381: Δημοκρίτου· χαῖρε, Lazzarini]); nicknames (in no. 448 read (Δ)ορκάδος instead of Λορκάδος); names derived from abstracta; ethnics used as anthroponyms; metonymics (relatively numerous, which D. relates to the many attacks on the island from the late 5th cent. B.C. to the civil war between Augustus and Pompey); Doric dialect in names (227/228).

IG XIV	I. Lipara	IG XIV	I. Lipara	IG XIV	I. Lipara
383/384	87/88	390	581	397	493
385	556	391	572	398	629
386	560	392	206	399	631 bis
387	733	393	691	400	376
388	150	394	620		
389	397	395/396	723		

SEG	I.Lipara	SEG	I.Lipara	SEG	I.Lipara
XXXII		XLI		XLV	
920	8	810	39	1381 no. 8	109
921	29	811	58	no. 9	106
922	68	812	598	no. 10	111
923	169	813	583	no. 11	116
924	387	814	677	no. 12	308
925	377	815	588	no. 13	123
926	p. 507 no. 2	816	626	no. 14	125
XXXIV		817	730	no. 15	130
957 no. 1	8	818	357	no. 16	134
no. 2	23	819	201, 529	nos. 17/18	138/139
no. 3	234	820 (105).	p. 508 no. 14	no. 19	141
no. 5	68	XLII		no. 20	145
no. 6	733/734	852	3	no. 21	152
958 no. 1	556	853	2	no. 22	156
no. 2	93	854	388	no. 23	169
no. 3	222	855	4	no. 24	170
no. 4	211	856	209	nos. 25/26	184/185
no. 5	65	857	377	no. 27	189
XXXVI		858	169	no. 28	194
848	788	859	734	no. 29	196
849	791	860	234	no. 30	200
XXXVIII		861	5	no. 31	205
944	734	862	23	nos. 32/33	215/216
XLI		863	p. 509 no. 23	no. 34	218
796	494	864	no. 22	nos. 35/36	224/225
797	286	865	no. 20	no. 37	239
798	195	866	no. 21	no. 38	235
799	282	867	p. 512 no. 52	no. 39 front	240
799 app.cr. (1)	595	868	no. 53	no. 39 back	328
app.cr. (2)	645	XLIII		no. 40	242
app.cr. (3)	605	626 no. 1	791	no. 41	245
800	256	no. 2	788	no. 42	254
801	214	no. 3	789	nos. 43/44	257/258
802	146	XLV		no. 45	269
803	198	1380	1	no. 46	284
804	268	1381 no. 2	11	no. 47	289
805	476	no. 3	15	nos. 48/49	292/293
806	18	no. 4	41	nos. 50/51	298/299
807	70	no. 5	95	no. 52	522
808	26	no. 6	101	no. 53	344
809	59	no. 7	100	no. 54	347

SEG	I.Lipara	SEG	I.Lipara	SEG	I.Lipara
XLV		XLV		XLIX	
1381 no. 55	351	1381 no. 101	712	1305 no. 13	79
nos. 56/57	354/355	no. 102	713	(better reading in SEG)	
no. 58	358	no. 103	474	no. 14	50
no. 59	360	no. 104	728	no. 15	80
no. 60	362	no. 105	495	no. 16	84
no. 61	369	no. 106	720	no. 17	143
no. 62	719	no. 107	523	no. 18	652
no. 63	378	no. 108	664	no. 19	689
no. 64	380	no. 109	513	no. 20	639
no. 65	392	no. 113	705/706	no. 21	440
nos. 66/67	399/400	1388	725	(better reading in SEG)	
nos. 68/69	411/412	1389	509	no. 22	47
no. 70	740	XLIX		no. 23	13
no. 71	417	1304 no. 1	2	no. 24	44
no. 72	423	no. 2	p. 512 no. 52	no. 25	76
no. 73	426	no. 4	p. 509 no. 20	no. 26	20
no. 74	687	no. 6	p. 512 no. 53	1306	pp. 507/508
no. 75	437	no. 8	p. 507 no. 8	no. 9	
no. 76	445	no. 9	4	L	
no. 77	451	no. 10	pp. 509/510	1011	3
no. 78	456		no. 26	1012 no. 1	199
no. 79	459	no. 11	p. 509 no. 21	no. 2	112
no. 80	481	no. 12	p. 511 no. 40	no. 3	187
nos. 81/82	488/489	no. 13	no. 41	no. 4	604
no. 83	742	no. 14	no. 42	no. 5	85
no. 84	504	no. 15	no. 43	no. 6	246
no. 85	744	no. 16	no. 44	no. 7	503
no. 86	512	no. 17	no. 45	no. 8	62
no. 87	517	no. 22	p. 509 no. 23	no. 9	71
no. 88	431	1305 no. 1	9	no. 10	425
nos. 89/90	650/651	no. 2	12	LI	
no. 91	660	no. 3	36	1202	55
no. 92	361	no. 4	27	1203	67
no. 93	388	no. 5	31	1204	91
no. 94	408	no. 6	43	1205	94
no. 95	414	no. 7	45	1206/1207	98/99
no. 96	690	no. 8	54	1208	102
no. 97	692	no. 9	61	1209	105
no. 98	438	no. 10	64	1210	107
no. 99	703	no. 11	66	1211	110
no. 100	454	no. 12	60	1212	114

SEG LI	<i>I.Lipara</i>	SEG LI	<i>I.Lipara</i>	SEG LI	<i>I.Lipara</i>
1213/1214	132/133	1279	390	1333	601
1215	135	1280	398	1334/1335	606/607
1216	137	1281/1282	402/403	1336/1337	612/613
1217	148	1283	415	1338	616
1218-1220	153-155	1284	419	1339	619
1221/1222	159/160	1285	432	1340	622
1223	164	1286	435	1341	624
1224/1225	176/177	1287	439	1342	627
1226/1227	179/180	1288/1289	443/444	1343	632
1228	182	1290	446	1344	641
1229	193	1291/1292	449/450	1345-1347	653-655
1230	197	1293	453	(better reading in SEG 1346)	
1231/1232	203/204	1294/1295	457/458	1348/1349	657/658
1233/1234	212/213	1296	460	1350	663
1235/1236	226/227	1297	462	1351/1352	665/666
1237/1238	229/230	1298/1299	464/465	1353	668
1239	248	1300	469	1354	670
1240	251	1301	471	(better reading in SEG)	
1241	253	1302	478	1355-1357	673-675
1242-1245	259-262	1303	482	1358/1359	679/680
1246	266	1304	484	1360	683
1247-1250	273-276	1305/1306	490/491	1361	688
1251-1253	278-280	1307/1308	496/497	1362	700
1254	285	1309/1310	500/501	1363-1365	708-710
1255/1256	294/295	1311/1312	506/507	1366	722
1257	314	1313	511	1367	724
1258	316	1314-1316	514-516	1369	726
1259	321	1317 (see app.cr.)	520	1370/1371	731/732
1260	326	1318	535	(other interpretation in SEG 1370)	
1261	336	1319	552	1372	743
1262/1263	338/339	1320	557	1373	p. 507 nos.
1264/1265	341/342	1321	559		2, 7, 10, 12
1266	345	1322	562	1374	p. 509 nos.
1267	349	1323	565		17-19, 25, 28-33, 36
1268	353	1324	568	1375	pp. 513/514 no. 62
1269	363	1325	570	1376	p. 514 no. 65
1270	367	1326	574		
1271	370	1327	576	GV	
1272-1275	372-375	1328/1329	578/579	1018	376
1276/1277	381/382	1330	582		
1278	386	1331/1332	591/592	Kaibel, EG	
			640		376

1011-1021. Lipara. Epitaphs. In these lemmata we present 11 epitaphs which should have been included in previous volumes of *SEG* redivivum, since they were (re)published after 1976, but escaped our attention. The inscriptions appeared in majuscule texts in several volumes of the *Meligunis Lipara* series: V: L. Bernabò-Brea, M. Cavalier, *Scavi nella necropoli greca di Lipari* (Rome 1991); VI: *Filicudi. Insediamenti dell'età del Bronzo* (Palermo 1991); VIII/1: L. Bernabò-Brea, M. Cavalier, *Salina. Ricerche archeologiche (1989-1993)* (Palermo 1995); XI 1/2: see *SEG* LI 1202-1372 on p. 380; see *ibid.* for the roughly chronological framework indicated by the terms Cippi, Stelai 'antiquiores', etc. Now republished in *I.Lipara* (ph. of all stones except no. 584, now lost) [we give the texts of *I.Lipara*].

Cippi

1011: *Mel. Lip.* V, 152 and 156; *I.Lipara* 42. **Epitaph of Kleandros:** Κλεάνδρος

1012: *Mel. Lip.* VI, 8/9; *I.Lipara* 75. **Epitaph of Phinta(s):** Φίντας

Stelai 'antiquiores'

1013: *Mel. Lip.* XI, 180; *I.Lipara* 103. **Epitaph of Apollonios:** Ἀπολλωνίου

1014: *Mel. Lip.* VIII/1, 19; *I.Lipara* 173. **Epitaph of Zopyros:** Ζωπύρου

1015: *Mel. Lip.* XI, 145; *I.Lipara* 174. **Epitaph of Zopyra:** Ζωπύρα

1016: *Mel. Lip.* XI, 332; *I.Lipara* 175. **Epitaph of Zopyra:** Ζωπύρας

1017: *Mel. Lip.* VIII/1, 19; *I.Lipara* 297. **Epitaph of Philista(s):** Φιλίστας

1018: *Mel. Lip.* VIII/1, 19; *I.Lipara* 307. **Epitaph of [--]is:** [--]τιδος or [--]γιδος

Perhaps [Φιλισ]τιδος, *Mel. Lip.*

Stele not assigned to the 'antiquiores' or 'recentiores'

1019: *Mel. Lip.* VIII/1, 19; *I.Lipara* 584. **Epitaph of Zoippos:** Ζωίππου

Stelai with Roman gentilicia

1020: *Mel. Lip.* IX/1, 152; *I.Lipara* 684. **Epitaph of the priestess Cassia Maraia.**

Κασσίας Μαραίας ἱερίας

1021: *Mel. Lip.* XI, 524; *I.Lipara* 736. **Epitaph of M. Rustius.**

Μ(ἄρκε) 'Ρούσσει, | χαῖρε

1022. Lipara. Christian epitaph, 431 A.D. Rectangular marble plaque; now in a private collection in Lipari. Ed.pr. A.Pagliara, *ZPE* 143 (2003) 135-137 (ph.); now also in *I.Lipara* 790 (ph.).

Ἐκοιμήθη ἐν ἡρήνῃ καὶ πίστι ἐτῶν | κε' XXV πρὸ ἰα' | καλανδῶν Μαρτίλων
μετὰ τὴν ὑπάτιαν Θεοδοσίου τὸ ἰγ' | καὶ βαλεντι(ν)ιανοῦ τὸ γ' | α κτ γε γδ ρ ι ο

Two chi-rho monograms in the right margin (between LL. 2/3 and right of L. 6); horizontal strokes above the numerals in L. 3 (KE) and 6 (II); X = K (L. 4 initio) or A (L. 7. second letter); letter forms (A, Δ and Λ with prolonged right hasta; Σ and Ω partly in square, partly in lunar shape) and christograms are similar to those in the epitaph of Proba (*I.Lipara* 789; *SEG* LII 922*). ed.pr. || 1-2. the same formula inter alia in the epitaph of Proba, ed.pr. || 3. indication of the age at death both in Greek and Latin || 3-7. date of death: February 19th, 431 A.D., ed.pr. || 7. TIANOY, lapis || 8. reading and meaning are uncertain, ed.pr.; perhaps the name of the deceased, G.Paci apud ed.pr.

1023. Liparian islands (Filicudi). Rock-cut inscription (name), not before the 1st cent. B.C. G.Libertini, *Le isole Eolie* -- (cf. our lemma no. 1010) 227/228 no. 61; *Melegunis Lipàra* VI (cf. our lemmata nos. 1011-1021) 9 and 14; now republished as *I.Lipara* 747 (dr.). We present the text since *Meligunis Lipàra* VI, published in 1991, escaped our attention.

Εὐκτῆμων

1024. Megara Hyblaia. Dipinto on a vase, 625-600 B.C. *SEG* XXVI 1098; XXVII 654; *IGDS* 18; Arena I 14. G.Pugliese Carratelli, *art.cit.* (cf. our lemma no. 819) 309-311, points out that ῥορύνθιος is not a variant of the ethnic Κορινθίος (as registered in *SEG Consolidated Index for Volumes XXVI-XXXV*), but a personal name associated with the Messenian cult of Ἐπὶ ὁλῶν Κόρυνθος.

1025. Messina. Two dedications to Asklepios and Hygieia, reign of Augustus (?) / reign of Antoninus Pius. *SEG* XLII 870 (*I.Messana* 38; reign of Augustus?); *IG* XIV 402 (*IGR* 1484; *SEG* XLVI 1264; *I.Messana* ad 38; reign of Antoninus Pius); for both see *SEG* LII 1461 (cf. also LI 1380 on p. 393). I.Bitto in B.Gentili - A.Pinzone (edd.), *Messina e Reggio nell'antichità: storia, società, cultura* (Atti del Convegno della S.I.S.A.C. (Messina-Reggio Calabria 24-26 maggio 1999); Messina 2002) 127-139, argues that these stones come from Messina rather than Cilician Aegaei, as maintained for *IG* XIV 402 by L.Robert (*OMS* VII 225-275) and recently for both stones by J.-Y.Strasser (cf. *SEG* LII 1461 [yet unknown to B.]). B. traces the history of the two very similar columnar monuments in Messina as extant in early scholarship: *IG* XIV 402 (with a dedication to Antoninus Pius on the other side) is known from the early 17th

cent., when it was re-used in the Duomo; it was destroyed when the Duomo was severely damaged by a fire in 1943; according to G.Gualtherus it was made 'in lapide granito-siculo'; *SEG* XLII 870 (no text other than the dedication), not included in the corpora and hence unknown to Robert, was first described in 1755 by C.D.Gallo, together with its pendant *IG* XIV 402 (both stones appear in several local 19th and early 20th cent. publications); it was re-used in the rival church of S.Maria del Graffeo or della Cattolica at least since the early 18th cent. (now in the local Museo Regionale) and is sculpted from white Luni marble. The possibility that the latter text is a refined forgery made on the basis of *IG* XIV 402 by an expert (writing Σ instead of C, and ΑΣΚΛΗΠΙΩΙ instead of -ΠΙΩ) cannot be excluded. Following G.Manganaro (cf. *SEG* XLVI 1264) B. rejects Robert's view that Messina knew no cult of Asklepios and Hygieia, 'Saviors and Protectors of the city': statues of the couple were found in the early 20th cent., and architectural elements belonging to the same find-context point to the existence of a sanctuary (1st/2nd cent. A.D., probably mid 2nd cent., which fits in with the presence of a dedication to Antoninus Pius on *IG* XIV 402; the cult may have entered a new and flourishing stage in the Antonine period); *IG* XIV 412, found in the same place, is a dedication reading Τρύγωνι (for Trygon as Asklepios' nurse cf. Paus. 8.25.1); as early as the 3rd cent. B.C. a vase was dedicated to Hygieia (*SEG* XLIV 773 bis: Ὑγίεας). B. collects literary and numismatic evidence for cults of Asklepios, Hygieia and the healing Apollo in Sicily in general and in nearby Rhegion, where they were particularly important as tutelary urban deities.

For the same argument in a more concise form see I.Bitto, *I.Messana* sub no. 38. The inscriptions are also briefly discussed in the context of an article on myths and cults in the area of the Street of Messina by G.Sfameni Gasparro, *Messina e Reggio* (cf. above) 329-350, on 348/349; like B. she supports Manganaro's views. In this study some other inscriptions are adduced; we mention *IG* XIV 612 (S.G. 344) and 617/618 (S.G. 342 with note 35), from Rhegion, and Arena V 45 and *SEG* XLIX 1357 (S.G. 349/350), from Lokroi Epizephyrioi.

1025 bis. Modica (area of: Contrada Treppiedi). Christian epitaph of Dionysa, 4th cent. A.D.? Local limestone plaque; found in 1985 in a hypogaeum southeast of the catacombs. Ed.pr. G.Di Stefano in E.Russo (ed.), 1983-1993: *dieci anni di archeologia cristiana in Italia. Atti del VII Congresso Nazionale di Archeologia Cristiana* (Cassino, 20-24 settembre 1993) (Cassino 2003) II 887-889 (ph.).

Ἀπέθανε | Διόνυσσα | πρ(ὸ) γ' | καλανδῶν | Φλεβάρῳ

Date: 4th cent. A.D.?, P. || 3-4. φλεβαρίων for φεβραρίων, P. [cf. also *SEG* XXXI 1655 for the development from Φεβρουάριος to Φλεβάριος, Pleket].

1026. Naxos. Graffiti on vases, 5th/4th cent. B.C. Fragments of pottery found in 2001 in the shipsheds (the vase graffito *IGDS* 1 = Arena III 75 = *SEG* XXXIV 965 (XXXV 1015) comes from the same site). Edd.pr. D.Blackman - M.C.Lentini, *ABSA* 98 (2003) 414, 425 nos. 18/19, and 426 nos. 25/26 (ph. of nos. 1-3; dr. of all: [1] Τ[ε]ρίλλο ἐμὶ καὶ Μο[- ca. 10 -] E X [-]

(414 and 425 no. 18; Attic (?) cup skyphos; graffito on the zone above the foot [the ph. only clearly shows the letters AOEMI followed by another unclear letter; the two letters EX are above (somewhat left of) AO; the remains of what seems to be another, first line, Tybout || EX: X may also be Ξ, Lazzarini]; 460-450 B.C.); 2) Δεξιῆς | Ἀνθῆ (414 and 425 no. 19; local bolsal cup; graffito on the inside; 440-425 B.C.); 3) χαίρε (426 no. 25; local stemless cup; letters scratched in disorder on the inside [the ph. shows the letters required by XAIPE plus two more verticals; it is unclear whether the graffito has been preserved completely]; another graffito trademark [not specified; the very small dr. shows an unclear monogram] on the underside; 5th/4th cent. B.C.); 4) ἈΥΚΕ (426 no. 26; local stemless cup; graffito (trademark) on the underside; local stemless cup; ca. 425 B.C.).

1027. Panormos (and area). Stamps on amphoras and tiles, 4th-2nd cent. B.C.
B. Garozzo in *Quarte giornate -- elima* II 557-683 (ph.; indices of names of manufacturers and eponymous officials on 629-637), (re)publishes the following stamps containing Greek texts, all of known types unless stated otherwise: five Rhodian (560-566 nos. 1-5) and three Greek-Italic amphora stamps (566-570 nos. 6-8) from Solunto; one stamp on a tile from Solunto (573 no. 12); one Rhodian amphora stamp from Terrasini (574-576 no. 13); one stamp on a tile from Carini (576-578 no. 14); 15 Rhodian (579-602 nos. 16-35) and one Knidian (602-604 no. 36) amphora stamps in the Mandralisca collection in the museum of Cefalù; one amphora stamp of unknown provenance in the same collection (604 no. 37: circular stamp Πίστου, unparallelled; the name is attested on rectangular stamps on amphoras from Knidos, Cyprus, Egypt, Syria and Greece; 4th/3rd cent. B.C.; local production can be excluded); six stamps on amphoras of the type MGS in the same collection (605-610 nos. 38-43; 605 no. 38: rectangular stamp Ἀλεξί[-?], unparallelled; 3rd cent. B.C.?; 607/608 no. 41: rectangular stamp Δωπο[-], unparallelled; 3rd/2nd cent. B.C.?; 608/609 no. 42: unframed stamp Νυμ[-]; 3rd/2nd cent. B.C.?; the same abbreviated name is record on a stamp of another type on a MGS amphora from Kaulonia: see *SEG* LI 1408 (41)); five stamps on tiles in the same collection (614-618 nos. 50-54).

1028. Paternò (= Hybla Eleatis?). Owners' marks on silver vases, 3rd cent. B.C. On the occasion of the recent cleaning and restoration of its seven objects, G. Platz-Horster, *Jdl* 118 (2003) 205-283, offers the first complete publication and an exhaustive study of the silver treasure found in 1909 in Paternò and acquired for the 'Königliche Museen zu Berlin' in 1911 and 1914 by Robert Zahn (now in the Antikensammlung of the Staatliche Museen). The treasure has been discussed in archaeological literature only (see especially A. Oliver, *Silver for the Gods. 800 Years of Greek and Roman Silver*; exhibition catalogue Toledo 1977, 58-61 and 65), with occasional reference to the inscriptions on six of the seven vases: a pyxis with a hinged lid in the shape of a Jacob's shell (octopus in relief on the lid; P.-H. 208-210 no. 1), two kylikes with omphalos (211/212 no. 2 and 213-217 no. 4), a fluted beaker ('Riefelbecher'; 217-220 no. 5), a flat pyxis with a large handle ('Spulenpyxis'; 220-224 no. 6), and an egg bowl (224-232 no. 7). P.-H. assigns the vases to various dates in the 4th cent. B.C. on the basis of parallels with pottery forms, and argues that (with the possible exception of no. 5) they were probably manufactured in Apulia or Tarentum; the inscriptions, however, should probably be dated to the 3rd cent. B.C., testifying to

the treasure's subsequent later owners. The silver was probably buried under the constraints of Hannibal's expeditions to Italy (212-202 B.C.).

On 233/234, P.-H. presents a systematic survey of the inscriptions (punched unless stated otherwise; ph.; dr.; texts in majuscules). There are four main types, three of which are found on more than one vase: 1) Παπέλου Κασίνιου or Κασινίου (a: on the bottom of no. 2, running clockwise in a circle; previously incised; a pendant piece of this 'Henkelschale' is in the British Museum, bearing the engraved inscription ΚΑΔΕ (implying that the two pieces had been separated before being inscribed); b: on the outer bottom ring of no. 5, running clockwise in a semi-circle; c: on the outside of no. 6, running around the pyxis as a 'gut sichtbarer Dekor'; d: incised on the bottom of no. 6: ΠΑΠΕ and T; e: on the bottom of no. 7, incised in careless letters [for this inscription, P.-H. gives ΠΑΠΕΛΟΥ[Τ?]] KACINIOY, but from the dr. it appears that the T is not certain; either ΠΑΠΕΛΟΥΤ (?) or ΠΑΠΕΛΟΥ (?); in KACINIOY, CI seems to be a ligature; the second I is not visible, unless it is included in the preceding NI); 2) Δόλλ(ι)ο(υ) [for this reading see the present lemma in fine] (a: at left under the hinge of no. 1; b: on the inner bottom ring of no. 1, running clockwise in a circle segment; c: on the bottom of no. 6); 3) Τικίου (a: at right under the hinge of no. 1; b: on the inner bottom ring of no. 5, running clockwise in a circle segment; separated from ΔΟΛΛΟ (cf. above 2 b) by a horizontal stroke; previously incised; 4) ΝΥΜ-ΣΑ (engraved on the bottom of no. 4). In summary: inscription (1) appears on four vases, (2) on three vases, twice in connection with (3); inscription (4) occurs once. The names Κασίνιος, Δόλλος, Πάπελος and Τίκιος have been included in *LGN* III A, all with the sole reference to our silver hoard, while ΝΥΜ-ΣΑ and ΚΑΔΕ (on the London bowl) are not. P.-H. considers the names in inscriptions 1-4, punched or incised in different sizes, as those of four owners; Papelos may have been the first owner of (part of?) the pieces; Lollos should perhaps be related to the family of Quintus Lollius, the Roman landowner from Aetna on record in Cicero, *Verr.* 2.3.61-63; an earlier Loll(i)os, who lived near the finding place Paternò, may have been the second owner [rather the last owner, who buried the treasure].

On 240 C. de Simone comments on these names: Πάπελος Κασιν(ν)ιος (praenomen and gentile) are names of Italic-Oscan derivation, also on record in Etruria; Papelos is a diminutive of Papo (cf. Latin Papius); for Kasinnios cf. Latin Casinius; Greek alphabet and Greek genitives point to a high degree of Hellenization. ΔΟΛΛΟ is best understood as *Loll(i)o(u) (I omitted per errorem), i.e., the genitive of *Loll(i)o(s) = Latin Lollius. ΤΙΚΙΟΥ remains unexplained. ΝΥΜ-ΣΑ is perhaps a form of the gentile known in Latin as Numerius < Numasios; Num-sa should possibly be understood as *Numisa [perhaps rather two abbreviated names, whether belonging to one or two persons; cf. the horizontal stroke separating 2 b from 3 b, Tybout].

1029. Segesta. Hellenisation, indigenous roots and elite families. S. De Vido in *Quarte giornate -- elima* I 367-402, presents on 397-401 a corpusculum of 15 Greek inscriptions (for an earlier corpusculum compiled by D.V. see *SEG* XLI 824), 13 of which come from Segesta: *IG* XIV 287 (*IGDS* 213); 288 I/II (*IGDS* 214 a/b); 290/291 (*IGDS* 215/216); *SEG* XLI 826, 827 (L 1019*), and 829; XLV 1392/1393 (XLVII 1452); L 1020; A. Salinas, *NSA* (1885) 54/55 (M.T. Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo*, Palermo 1973, 73 no. 48); P. Marconi - M. Guarducci, *NSA* (1931) 397-399 (cf. *SEG* XLI 825 for the revised text of G. Nenci); *IG* XIV

282, recording a Segestan chiliarch, was found in Erice; *SEG XXX 1119* is the third Entella decree (*IGDS 206*; Nenci III = Ampolo A (cf. *SEG LI 1185*; see our lemma no. 992)); three Segestan ambassadors are on record in *LL. 6-8*). After an inevitably fragmentary sketch of Segesta's vicissitudes in the political turmoil of the 4th-2nd cent. B.C. and of the flourishing development of public space during this period (bouleuterion; gymnasium; agora; theater) based on literary and archaeological sources, respectively, D.V. draws on these inscriptions to show that its institutions are fully Hellenized: they record the ἀγορανόμος, γυμνασίαρχος, ἱεροθύτας (probably the eponymous magistrate), ἱερονάμων, ἱεροφύλαξ (perhaps subordinated to the hieromnamon), a priestess of Ἀφροδίτη Οὐρανία, and πρέσβεις. The magistracies must have been in the hands of a few elite families; though most of the more than 20 names on record in the inscriptions are Greek and well attested, some may point to the families' indigenous, possibly Elymean, roots: foremost Τίττελος (non-Greek name on record four times), probably Μινύρα, and possibly Ἀλεΐδας, Ἀπέλλιχος, Βίβακος and Δόσις; among the demotics (cf. *SEG XLVII 1412*) Ἐρρύσιος and Πετρεῖνος may reveal an ancient Elymean substrate. In the wake of Nenci (cf. *SEG XLI 825* in fine) D.V. tries to reconstruct family relationships in some detail, mainly on the basis of names occurring more than once like Ἀρτεμίδωρος (Ἀρτεμίδωρα), Διόδορος and Τίττελος: 'esperimento - del tutto ipotetico - per così dire "genealogico"' (377), of which the author himself admits 'il carattere certamente aleatorio' (379) [For Segesta see also our lemma no. 54].

1030. Selinous. Archaic Selinous. F.De Angelis, *Megara Hyblaia and Selinous. The Development of Two Greek City-States in Archaic Sicily* (Oxford 2003), is largely based on archaeological, and to a lesser extent on literary evidence. In Part 2, on Selinous (101-199), four inscriptions are discussed at some length in chapter 7 on 'Society and Politics' (146-172): 1) dedication to Herakles from Poggioreale: Arena I² 35 (*IGDS 84*; *SEG XIX 615*; *XXXIV 968**); evidence for the penetration of Selinuntians deep into the hinterland in the earlier 6th cent. B.C.; contra S.De Vido (*art.cit.* in *SEG XLVII 1451* in fine, 555; *Gli Elimi*, Pisa 1997, 129-139) and L.Gallo (in *Terze giornate -- elima* (cf. *SEG L 993*) 519/520), D.A. on 153/154 (text; translation) argues that Selinous aimed at territorial expansion; 2) treaty between Selinous and a group of exiles: *IvO 22* (*SEG XI 1179*; *LSAG*² 277 no. 36; Arena I² 52; *IGDS 28*); D.A. on 160/161 follows the interpretation of D.Asheri (cf. *SEG XXIX 403*), and like A. thinks it 'unwise to try to attach specific historical reconstruction to this battered inscription' (161); 3) the dedication of the booty from Minoa (i.e., the Selinuntian foundation Herakleia Minoa) by Akragas recorded in the Lindian Chronicle: *I.Lindos 2* (see our lemma no. 821); D.A. on 161/162 (text; translation) dates the capture of Herakleia Minoa between 505 and 488 B.C., and speculates on the shift in location of Selinous' eastern border resulting from losing this city and doubtless other parts of its territory; 4) dedication of 60 talents on the occasion of a victory, found in temple G: *IG XIV 268* (*Syll.*³ 1122); D. on 167 points out that in view of its uncertain interpretation (talents representing the weight of the object in gold or its equivalent in silver?; for various interpretations cf. *SEG XLIX 1328**; L 989) this text 'has very limited utility as a document for Selinous' financial situation'.

For a review see R.J.Evans, *Mnemosyne* 59 (2006) 614-617.

1031. Selinous. Selinous and the Elymeans. Starting from the observations of L.Agostini-ani that on the one hand the Elymean alphabet was basically derived from the Seluntian, and on the other the Elymeans introduced the sequence EMI as a mechanical copy of Greek ἐμί, R.Arena in *Quarte giornate -- elima I* 57-60, observes that in Selinous the variants ἐμί and εἰμί alternate in the 6th cent. B.C. (against εἰμί exclusively in Megara Hyblaia [cf. also *SEG XLVII 1423*]): εἰμί occurs in the late 7th cent. (Arena I² 16) and reappears at the end of the 6th cent. (Arena I² 17 bis [on p. 100], 44, and 58); during the 6th cent. ἐμί prevails (Arena I² 18, 20, 29, 35, and 43). A. assigns the form ἐμί to Rhodian influence (after the foundation of Akragas by Rhodian colonists in 580 B.C.) and supposes that the Elymeans took over the form in that period. He also adduces some examples of the reverse pattern, inter alia the frequent occurrence of names in -ις (e.g. Σέλινης in Arena I² 23 and 30-31) which he considers the result of Sikeli influence.

1032. Selinous. Sacred law, ca. 460-450 B.C. *SEG XLIII 630*; LII 932 bis*. L.Dubois, *CRAI* (2003) 105-125, reprints the text (dr.; French translation), summarizes its content and comments on the following subjects: the arrangement of the text on the tablet (a κύρβις?); the alphabet; the terms ἡμοσέπυος, αὐτορρέκτας, and ἑλάστερος (related to ἐλαύνω); the festival Ἰοτύττια and the Thracian origin of the cult of Κοτυττία; the Olympic ἐκχειρία; the cult of the Εὐμενίδες and Ζεὺς Εὐμενής (cf. the theophoric name Εὐμενίδωτος in Selinous and the month Εὐμενιδεῖος in Entella); the family character of the cult of Ζεὺς Μιλίχιος that was practiced in cult places of ancestors (ἐν Μύσῳ, ἐν Εὐθυδάμῳ). As regards the rites for the Τριτοπάτορες (A LL. 9-17; cf. the sacrifices for the γενέτορες in Nakona: *IGDS 206 LL. 29-31*; cf. our lemma no. 992), he finds parallels to the wine libation through an opening of the monument (A LL. 10/11: δι' ὀρόφο) in Pausanias (10.4.10: δι' ὀπῆς) and in the tomb of Kineas at Ai Khanoum; this offering differs from the sacrifice to the Τριτοπατρεῖς in Erchia (*LSCG 18*) which is νηφάλιος. D. discusses in some detail the reintegration rites (B LL. 1-13) that are analogous to those prescribed by the Cathartic law of Kyrene (*SEG IX 72 LL. 110-142*), the customs of the Eupatrides in Athens (Athen. 323 F 14 = *FgrHist* 356 F 1), and Plato (*Laws* 865 d). The reintegration rite is performed by the closest relative of the person who has been killed (who is the subject of δότω in B L. 4), but in B L. 6 the subject changes and the text refers to the homicide (ποταγορέσθω, hairéσθω, καθευδέτω). B LL. 7-9 refer to avenging spirits of foreigners (ξενικός), members of the family (πατρώιος; cf. Apoll. Rh. 4.716/717), and to spirits appearing during hallucination (ἐπακουστός, ἐφορατός; cf. A.Giuliani, *Aevum* 72, 1998, 76, with reference to Hippocr., *Sacred disease* 1.40). In B L. 11 D. reads διορίζας, ἁλὶ καὶ χρυσοῖ ἀπορρανάμενος (not διορίζας ἁλὶ; 'qu'après avoir procédé à une délimitation, et à des aspersion d'eau de mer avec un récipient en or'). ἑλάστερος in B L. 12, i.e., Zeus Elasteros who represents the angry spirits of the killed persons, receives a sacrifice (σφαζέτω ἐς γὰν) that reflects the ambiguous nature of this god who is associated with chthonic and family cults.

A. Brugnone, *Kokalos* 45 (1999) [2003] 11-26, summarizes the information provided by this text for Greek rituals, in particular in the context of family cults (comparison with *IG XII.3 377/378*, 1316-1318; *LSCG Suppl.* 115 A LL. 21-25); she suggests interpreting the sacrifices to Μελίχιος ἐν Μύσῳ and ἐν Εὐθυδάμῳ as cults of patriai (cf. similar cults of family groups in

IG XII.3 1316; XII.5 1027; I.Lindos 899-907). For a shorter version see *Sicilia Archeologica* 30 (1997) 121-131.

A.Dimartino, *ASNP* 8 (2003) [2006] 305-349, reprints the text (Italian translation), summarizes its content, and discusses the interpretation of several crucial passages. We summarize the most important of D.'s observations: References to ἀλάστωρ in literary sources support the assumption that ἐλάστωρ was the evil spirit that had caused the manslaughter and not an avenging spirit (319-324) [but purification rituals are usually concerned with the effect, not the cause of a deed that produced miasma, Chaniotis]. The subject of [hu]ποδοκόμενος (B LL. 3/4) is the killer himself (αὐτορέκτας), and not a purifier; it is also the killer that performs the purification rituals described in B LL. 4-7, for which D. adduces parallels from literary sources (325-329). Ἐπεὶ in the phrase ἐπεὶ κ' ἐλαστέρο ἀποκαθάρεται should be understood as 'after', not 'when' (329). The literary evidence on the evolution of archaic laws concerning manslaughter suggests that this text concerns itself with involuntary killing (μὴ ἐκ προνοίας; 334-345). Both sides of the document refer to rituals concerning the same individual, but the traditional order of the two sides should be reversed: the rituals on side B are of a private nature and were performed first, followed by the rituals described on side A (332-334 and 345-347).

1033. Selinous (?). Epitaph of Latinos, late 6 cent. B.C. SEG XLVIII 1252; XLIX 1342. G.Nenci, *Kokalos* 45 (1999) [2003] 3-9 (ph.), regards a Selinuntian provenance, suggested by edd.pr. as a possibility (cf. *SEG* XLVIII), as certain on account of the type of the limestone stele, the forms of Γ, Ε, Α and Ρ, the form ἐμί rather than εἰμί [see also our lemma no. 1031], and the repetition of ἐμί which has a perfect parallel in Arena I² 74 as read by F.Cordano (see our lemma no. 1037). He dates it to the late 6th cent. B.C. (6th cent. (ca. 550-500?), edd.pr.) and argues, contra G.Manganaro (cf. *SEG* XLIX), that it is not a forgery. Observing that the patronymic is almost never absent in epitaphs from Selinous, N. interprets Πῆγινῶ as a patronymic rather than an ethnic; double ἐμί is a means to express emphasis (the same applies to Arena I² 74). The H before ἐμί is not a mason's error (Λατίνῶ {η} ἐμί, edd.pr.), but an aspiration sign used as a substitute for sigma (of Λατίνος; the deceased is speaking rather than the gravestone) in intervocalic position as in Lakonian, Argive, Elean and Cypriot; this explanation accounts for its absence before ἐμί in L. 2; the lakonism will be due to the provenance of the person who erected the epitaph. These views result in the following translation: 'Sono Latino. Sono figlio di Reggino' ('I am (the gravestone) of Latinos the Rhegian, I am', edd.pr.).

1033 bis. Syracuse. Titles used for Dionysios of Syracuse. See our lemma no. 83.

1033 ter. Syracuse. Honorary decree of the association of Dionysiac artists for Apollodotos, 1st cent. B.C. IG XIV 13 (cf. SEG L 1025). Republished by S.Aneziri, *Die Vereine* -- (see *SEG* LI 2279) 401 no. F3, who restores in L. 6 [ε]υεργέτην κατακα[λεῖν αὐτόν] (κατὰ κα[λοκαγαθίαν], IG).

1034. Tauromenion. Political institutions and magistrates. L.Del Monaco in M.L. Lazzarini - P.Lombardi (edd.), *L'Italia centro meridionale tra repubblica e primo impero: alcuni aspetti culturali e istituzionali. Giornata di studio - Roma 13 dicembre 2002* (Rome 2003) 33-48, offers some reflections on the political structure of the city in the Hellenistic-Roman period; brief discussion of the so-called cippus of the στραταγοί (IG XIV 421; ph.), especially of the formula στραταγοὶ διὰ πέντε ἐτέων ('strateghi dopo cinque anni'; obviously iteration of office was possible, but not year after year); brief remarks on the ἱεραμνάμονες, ταμίαι, σιτοφύλακες, σιτώναι, the ῥέκτας (IG XIV 431), γυμνασίαρχοι, λαύραρχοι (from the period in which Tauromenion became first a municipium, later a colonia; equivalent of the vicomagistri), on the σιτώνιον ('corn-fund', nourished by individual citizens; surpluses are to be put ἐν ἐπιμονῇ, possibly with a banker [on the Tauromenian σιτώνιον and the σιτοφύλακες see also *SEG* XLIX 1334]) and on the various sigla accompanying an individual's name plus patronymic in IG XIV 423-430 (cf. also *SEG* XXXVIII 973, XLVII 1462 (Syracuse), and LII 936 in fine; see also C.Antonetti, 'Sigle epigrafiche di Tauromenio', *Memorie Istituto Veneto (Classe di scienze morali)* 39, 3, 1985, 1-67; non vidimus). D.M. interprets the sigla as indications of territorial units ('distretto di residenza').

1035. Terravecchia di Grammichele (province of Catania). Various inscriptions, 5th cent. B.C. G.Manganaro, ZPE 144 (2003) 147-153, discusses five Greek inscriptions as evidence for the Hellenization 'in chiave calcidese' (149) of the Sikeli indigenous population of Terravecchia di Grammichele in the 5th cent. B.C.: two new graffiti on Attic cups (see *SEG* LII 915 A/B, including M.'s readings and comments), a vase inscription long known (on 151/152 M. repeats his earlier reading and interpretation, for which see *SEG* XLVIII 1251), an incised bronze tablet (*SEG* XLII 884; on 152 M. repeats his earlier interpretation summarized in *SEG* XLV 1420), and an incised lead doll (briefly mentioned on 153; see *SEG* XLVII 1424 for M.'s reading and interpretation). In a long introduction M. points to the frequency of writing errors and incorrect forms in Greek Archaic graffiti in general, which are not the result of 'anellenicità' or 'interferenza linguistica'; examples are the phrase ἀρὰ κακάμι (also in truncated variants) in graffiti on kylikes found near sarcophagi from Herbessos (*SEG* XLIX 1288 (3-9)), κόλιξ for κύλιξ on a vase from Al Mina (*SEG* XVI 231; XXXV 1482), and orthographical and writing errors in two epitaphs from Kasmenai (*IGDS* 103/104 = *SEG* XLVI 1260 (1/2), with M.'s readings, repeated in the present publication); M. assigns *IGDS* 104, in Chalkidian alphabet, to a (family?) group of immigrants from Leontinoi (possibly from Euboia, a sub-colony of Leontinoi, destroyed by Gelon and probably to be localized in San Mauro di Caltagirone).

1036. Unknown provenance. Dedication to a polis, 5th cent. B.C. Tubular object with a square basis originally serving as the support of a statuette [the material is not mentioned; probably bronze]. Ed.pr. (on the basis of ph. and dr.) G.Manganaro, *ZPE* 144 (2003) 153-156 (ph.; dr.; Italian translation).

Δεῖφορος : μ' ἔδοκλεῖ : τοι Στυλιανῶς | τῇ Πόλι

'Deiphobos mi ha donato, qui, Stilanaios, alla Polis', ed.pr. || 1. Δεῖφοβος (=Δηῖφοβος): name of an Homeric hero, previously unattested elsewhere, ed.pr. || 1-2. for ἔδδκε, rarer than ἀνέθηκε, cf. e.g. *IGDS* 79 and M.L. Lazarini, *Le formule delle dediche votive nella Grecia arcaica* (Rome 1976) 295 no. 824, ed.pr. || 2. Στιλαναῖος; previously unattested ethnic; E or A omitted before Λ, yielding the toponym *Στιελάνη or *Στιαλάνη which is presumably also found on a 5th cent. B.C. series of coins with the legends Στιελαναῖον, Στια(λ)αναῖον and Στι(α)λαναῖον; probably a city in the area of the Etna; our object may have been dedicated in a sanctuary recently excavated in Francavilla (near Randazzo), where a coin with the legend ΣΤΙ was found, ed.pr., with detailed comment on similar emissions from other places.

1037. Unknown provenance (Selinous?). Epitaph (?) of Kallikrates, late 6th cent. B.C. *IGDS* 217; Arena I² 74 and Add. on p. 1120; *SEG* XXIX 941. After re-examination of the vase F.Cordano apud G.Nenci, *art.crit.* (cf. our lemma no. 1033) 7/8, reads [ἐμί] Καλ(λ)ικρά-τεος Μένναρος ἐμί ('Sono (il figlio) di Kallikrates [read Kallikrates]. Sono Mennaro' instead of τᾶς Καλ(λ)ικράτεος, Μενναρὸς ἐμί (*IGDS*: 'J'appartiens à Mennarō, la fille de Kallikratēs'; nominative: Μενναρῶ; *SEG*: Μενναδὸς or Μενναρὸς) or τᾶς Καλ(λ)ικράτεος Μεννάδος ἐμί (Arena; nominative: Μεννάς or perhaps Μενναδῶι) or τᾶς Καλ(λ)ικράτεος Μένναρος ἐμί (ed.pr. V. Tusa, who translated 'Sono Mennaros, figlio di Kalikratōs'; cf. *SEG*). N., who adduces this inscription of unknown provenance as a parallel for the epitaph in our lemma no. 1033 which he also assigns to Selinous, terms it 'una iscrizione graffita selinuntina' (without explanation), and argues that it is an epitaph rather than an owner's inscription (the vase served as an ash urn according to Tusa) [In Add. p. 120 Arena suggests reading [ἐμί] Καλ(λ)ικράτεος μὲν ἄδος ἐμί?].

1038. Unknown provenance. Judicial defixio, 500-450 B.C. Rectangular lead tablet; letters on incised guide-lines; now in the private museum of P.Veneroso in Sciacca. Ed.pr. G.Manganaro, *REG* 116 (2003) 685-689 (ph.; dr.; Italian translation); republished by L.Bettarini, *ZPE* 151 (2005) 253-258. We give B.'s text, which he claims to be more in line with the Doric dialect and the formulary of judicial defixiones.

[-----] : K (?)
[γράφω?] Ἡέρμωνα ἐπὶ λάθαι (αἱ) τι ἐπιφέρει
[ἐ ἔργον] ἔ [h] (ἔ)πος καὶ Κάνον καὶ Σίκωνα vacat
4 [-----] λάθαν ποιέσ(ι)ος vacat
[-----] γ (h)όσ(σ)οι σύ(ν)δικοι· ἐπίλασιν πᾶσι

Date: 500-450, perhaps 475-450 B.C., on the basis of the lettering, inter alia the closed H (chet). B. || M. assigns the tablet to Selinous on the basis of the alphabet; strongly rejected by B.: 'In realtà di propriamente selinuntino questo alfabeto non ha nulla' (253); the most characteristic letter is the alpha with central dot (three times out of four in L. 3), used not only in Selinous but also in the areas of Gela/Akragas, Kamarina, Akrai, Himera, Katane and Etna. All other letters occur throughout Sicily in the 6th/5th cent. B.C.; consequently the question of provenance must be left open. B. || translation: '[...] K (?) [Registro] Hermon perché dimentichi qualunque cosa adduca contro, [sia atti processuali] sia testimonianza orale e Kanos e Sikon [...] oblio dell'adozione

[...] tutti quelli che sono assistenti in giudizio. Oblio a tutti' || [Θ(εοῖσι)] : Κ(αταχθονίσι) | [ἐπικαλέω?] Ἡέρμωνα ἐπίλα(θ)έσθαι τι ἐπιφέρει | [ἐ ἔργον] ἔ ἔπος Κάνον καὶ Σίκωνα vacat | [λαβέσθαι] λάθαν ποιέσος vacat || [πάθειν?] νόσοι (οἱ) σύ(ν)δικοι ἐπίλασιν πᾶσι, M., who translates: '(Agli Dei) Inferi (chiedo) che Hermon dimentichi quanto adduce contro (sia atti processuali) sia testimonianza orale e Kanos e Sikon (abbiano) dimenticanza dell'adozione. (Soffrano) per malattia i difensori in giudizio dimenticanza per ogni cosa'. The defixio is aimed against the witnesses summoned to court in order to testify against the writer of the text, a relative of a deceased person, on behalf of an adoptive son, M., followed by B. || 1. abbreviation of unknown nature, B., who points out that M.'s reading [Θ(εοῖσι)] : Κ(αταχθονίσι), equivalent of the Latin D(is) M(anibus), would require a much later date (Roman Imperial period); the early 2nd cent. B.C. defixio *SEG* XLVII 1443 (A) has παρὰ καταχθονίοισι θεοῖσι in the text, not as an invocation preceding the curse || 2. or ἀπο-/κατα-/ἐγγράφω, B.; ΕΠΙΛΑΘΑΙΤΙ, tablet || 3. Κάνος seems to be an Italic name, corresponding to the Latin cognomen Canus, B. || 4. ΠΟΙΕΣΟΣ, tablet || 5. ΝΟΣΟΙΣΥΔΙΚΟΙ; the only other attestation of ἐπίλασις is Pind., *Pyth.* 1.46, B.

1039. Unknown provenance. Dedication or adoption of Ariston's three daughters, late 4th cent. B.C. Rectangular bronze tablet; at left and right a hole; inscriptions incised on the front (A) and back (B), probably by different hands; now in a private collection in America. Ed.pr. R.Wachter, *ZPE* 142 (2003) 53-63 (ph.; German translation; ample linguistic commentary); see also L.Dubois, *BE* (2003) no. 649 and (2005) no. 639, G.Manganaro, *REG* 116 (2003) 688/689, J.Méndez Dosuna, *ZPE* 151 (2005) 87-90, and J.Mylonopoulos, *EBGR* (2003) [2006] no. 180.

A: Θυγατέρας ἐθήκατο 'Αρίστων Ἡ- 4 ἁς Πλειστάρχος Μένωνος, ἀποφύλοι
γήτορος Θέσταν, Χάροσσα, Λύσις 'Ερμαῖδ, Νυμφάρατος 'Αλκαμ-
'Ανταλλ- ἐνεος, Μένας Πσιφύρδ
ἰδα· θεᾶρδς Σδσίᾳς Ἡγῖᾳ, ἡιαροθύτ-

B: θεοῖ 'Ανδρέᾳς 'Εξᾶκῶ

'Red' alphabet with 'classical eastern Greek' Γ, Δ, Α (but R for P); later forms of eta (open H) and theta (with a dot); however, the old closed H (chet) is used at the beginning of words ('Anlaut'): Ἡγῖτορος, Ἡγῖᾳ and ἡιαροθύτας; Ψ is rendered by ΠΣ rather than the usual ΦΣ. This previously unattested combination provides a terminus post quem of 450 B.C. Analysis of the Doric dialect leaves the following possible places of provenance: eastern Argolis, the (non-psilotic) islands, and some colonies in the West, especially Rhodes and its colonies. Alphabet, dialect and onomastics (see below) point to Akragas and Gela as the most probable candidates, ed.pr., who adds 'Persönlich favorisiere ich Gela' (63); Manganaro mentions Gela, Akragas, Himera and Selinous on the basis of the alphabet || A. 1. ἐθήκατο: 'consecrated', 'dedicated', ed.pr.; skeptical D., who points out that there are no examples of τίθεμαι in this sense || 2. Θέσταν: rare name, attested in Sicily (Plut., *Dion* 21; perhaps *IGDS* 164); Manganaro points to attestations in the Agrigentinian area of Licata, in Lokroi Epizephyrioi, and to the male variants Θέστων, Θεστίας, Θέστωρ and Θέστιος; Χάροσσα: previously unattested (cf. the male variant Χάροψ); cf. χαροπός (association with the 'bright-eyed' Athena), ed.pr. || 2-3. 'Ανταλλίς (cf. the male variant 'Ανταλλος): rare name, popular in Sicily (L.Robert, *Hellenica* XI-XII, Paris 1960, 208 note 2; *SEG* XXXIX 1001/1002; *XXI* 836; *XLVII* 1463 L. 11), ed.pr.; Manganaro reads Π rather than Ν, which would yield the

previously unattested name 'Απταλλίς || 3. θεῶρος: in view of the 'mobile' character of this office (sacred ambassador) Sosias may have brought the three girls ('vielleicht seine jüngeren Cousinen'; rejected by Manganaro) from the place where they lived to a sanctuary elsewhere; the absence of ethnics suggests that this action took place within one polis, ed.pr. || 3-4. the ἱεροθύτας is the (eponymous?) official of the sanctuary who accepted the girls; on record especially for Rhodes (Lindos) and its Sicilian colonies and the central Peloponnese; mostly attested in collegia, the oldest examples, especially in Sicily, record a single hierothytes attached to the sanctuary of the main deity of the polis, ed.pr., referring to the study of J.Winand (cf. *SEG* XL 1717) || 4-6. ἀποφύλοι = οἱ ἀπὸ φυλῶν, three representatives of the three Doric phylai. They may be the three phylarchs (i.e. one presiding over the council, and two incoming presidents), ed.pr.; rejected by Manganaro, who reckons Andreas son of Exakos on side (B) among the apophylloi (written on the back since there was no room left in A L. 6) and argues that the four men were members of the phylai of the city (not necessarily three) acting as witnesses to the consecration of Ariston's daughters || 6. Παύροπος: so far only the female variant (Ψ(ε)υφύρα) is attested, ed.pr. || B. "Εξάκος: rare name (cf. the more frequent 'Εξηκίδας), ed.pr. [but see also 'Εξάκεστος (*IGDS* 53, 98, 140) and 'Εξάκεστιδας (*IGDS* 48), Lazzarini] || the dedication in the presence of many officials probably means that the three daughters, members of an elite family, were handed over to the deity (known locally; probably Athena, inter alia on the analogy with the Lokrian Maidens: *IG* IX 1² 706) for a sort of temple service, possibly in the sense of a 'rite de passage' which they underwent as representatives of all girls of their age class, ed.pr.; contra Méndez Dosa, who with Dubois rejects translating ἐθήκατο with 'dedicated', vel sim. He argues that we have an act of adoption, and presents examples of the expression υἱὸν (θυγατέρα, παῖδα) τινα τίθεσθαι ('to adopt (oneself) a son') from literature. Ariston adopts three sisters under the protection of the deity, who is likely to be the deity of the phyle to which he belongs and into which the three sisters are to be inscribed. The apophylloi are the representatives of this single phyle rather than those of the three Doric phylai. Méndez Dosa points to the role of civic subdivisions in adoptions in Crete (Gortyn Law: *LCret.* IV 72 Col. X-XI) and Athens (Isaeus 2.17 and 7.13). No document similar to ours is known so far, but some testaments from Magna Graecia equally inscribed on bronze tablets offer close parallels: *IG* XIV 636 = *IGDGG* II 93 = Arena IV 51 = *Syll.*³ 1214 = *LSAG*² 261 no. 28 (Petelia); *SEG* IV 71 = *IGDGG* II 100 = Arena IV 52 = *LSAG*² 261 no. 29 (Kaulonia); Arena V 50 = *LSAG* 286 no. 3 (Lokroi Epizephyrioi); *SEG* IV 75 = *IGDGG* II 94 = Arena IV 53 = *LSAG*² 261 no. 30 (Krimisa) [in case of an adoption one would expect the name of the natural father (φύσει + name); the adoption of daughters is very rare, of three at the same time hard to explain (cf. *SEG* XLIII 522), Chaniotis]. As an alternative hypothesis, Mylonopoulos suggests that Ariston dedicated statues or statuettes of his daughters, with the bronze tablet attached to the base; inscription (B) would then record the acceptance and registration of the votive by a representative of the sanctuary. The theoros and the apophylloi may represent a delegation of officials who accompanied the girls (or the statues) to an important sanctuary.

SARDINIA

1040. Sardinia. Christian Greek inscriptions. Continuing his survey of Greek inscriptions in Sardinia (cf. *SEG* LII 940 for the pagan texts), G.Marginesu, *PP* 58 (2003) 372-396 (dr.; text; Italian translation; bibliography; commentary), republishes five early Christian Greek inscriptions from Sardinia: all epitaphs, ranging from the 4th to the 6th cent. A.D. Four of these are also included in A.M.Corda, *Le iscrizioni cristiane della Sardegna anteriori al VII secolo* (Rome

1999; ph.); cf. D.Feissel, *BE* (2002) no. 645: 1) *SEG* XXXVIII 976 (Wessel, *IGCVO* 287); Grugua (area of: Buggerru); epigram; 4th/5th cent. A.D.; M. 375-378 no. 1; in L. 3 read σύνβιν for σύνβιν; 2) *SEG* XXXVIII 981 = XLII 891 (Corda, *op.cit.*, 208 no. TUR013); Turris Libisonis; 4th/5th cent. A.D.; M. 378-380 no. 2; following F. and contra C. and previous editors, M. argues that [-- ἐπι]δημησάση τὸν κόσμον(v) refers to life on earth rather than in Heaven, and suggests restoring something like [ὄλινον δ' ἐπι]δημησάση; in L. 2 M. reads ἔστι(η) or ἔστι(εσι) instead of ἔτεσι; 3) *SEG* XXXVIII 977 (Wessel, *IGCVO* 28; Corda, *op.cit.*, 49/50 no. CAR005); Karales; 4th/5th cent. A.D.; M. 380-385 no. 3; the text has 'un vago e confuso andamento metrico' (M. 384); for this epitaph of a young woman ἐκ Φρυγίης, M. points to possibly Phrygian influences in onomastics ('Αμμία), linguistics (omission of ny in internal position; iotacism) and formulas (ἀφαιρέω; τύμβος); C. reads in LL. 2/3 μο[ι]ρ' ἢ (δ)ιοπτεύσασα instead of μοίρη διοπτεύσασα and in L. 4 in fine δ' ἐπ' instead of δ' ἐτ'; 4) *SEG* XXXVIII 983 (Corda, *op.cit.*, 85/86 no. CAR049; published as a 10th/11th cent. ineditum by A.Guillou, *Recueil* -- (cf. *SEG* XLVI 1302) no. 227 [in XLVI 1302, the reference to *SEG* XXXVIII should be added to the comparatio numerorum]); unknown provenance; 5th/6th (probably 6th) cent. A.D.; M. 385-387 no. 4, who gives two uncertain letters in a line (L. 1) preceding the text as presented in *SEG*: [--] ι ε [--] (possibly Κύρ)ιε; following D.Feissel, M. reads and restores in LL. 2/3 [Ἐνθάδε κείται ὁ ἐν] ὁσία τῇ [μνήμῃ - name/title -] ι ζήσας; he omits the lacunas in LL. 3/4 initio, and reads in L. 4 μ(ν)ι No(εμβρίου), i(ν)δ(ικτιώνος) θ' instead of μν(ν)ι 'Ι(α)(νουαρίου) θ'; 5) *SEG* XXXVIII 982 (Corda 73/74 no. CAR034); unknown provenance: Karales?; 5th/6th (probably 6th) cent. A.D.; M. 387-391 no. 5, who reads in L. 1 μνήσθητι instead of μνήσθητι, and in LL. 6/7 τὸ λάρνακη τοῦτο (for τῷ λάρνακι τούτῳ; 'dativus incommodi') instead of τὸ λαρνάκη τοῦτο (for τὸ λαρνάκι(ον) τοῦτο)). This very small corpusculum (five Greek against 212 Latin texts in Corda, *op.cit.*), diverse in provenance, linguistics and formulas, reflects the absence of a Greek epigraphic culture in early Christian Sardinia.

Partly drawing on L.Pani Ermini, *Museo Archeologico Nazionale di Cagliari. Catalogo dei materiali paleocristiani e altomedioevali* (Rome 1981), R.Coroneo, in *Cultus Splendore* (cf. our lemma no. 992) 347-372, publishes 30 lemmata on early Christian/medieval Greek inscriptions from Sardinia; 17 are in Guillou's corpus, the other 13 are not, because they were either published after the appearance of the corpus (1996) or were missed by G. (he did not consult P.E.'s catalogue). Each of C.'s entries features a drawing, indications of present whereabouts, dimensions, provenance, date, and an updated bibliography. The five inscriptions (possibly) prior to 800 A.D., the chronological limit observed by *SEG*, are C. 352/353 nos. 5-8 (= above nos. 1, 3, 4, and 5, respectively) and 361 no. 25 (= Guillou no. 230). Cf. D.Feissel, *BE* (2006) no. 568, for some remarks on no. 21 (ineditum; 10th cent. A.D.?).

1041. S. Nicolò Gerrei (area of: Santu Iaci; 50 km northeast of Cagliari). Trilingual dedication to Asklepios Merre, 1st cent. B.C. *IG* XIV 608; *SEG* L 1030 (*IGR* I 511; *CIL* I² 2226; *ILS* 1874; *CIS* I 1 143). M.Pittau in *Cultus splendore* (cf. our lemma no. 992) 773-776, comments on the toponym Macomer ('city of Merre') (maqum Merre in Punic); Merre is the proto-Sardic deity honored in our inscription. Cf. S.Dardaine, *An.Ép.* (2003) [2006] no. 798.

1042. Sulci. Greek Jewish inscription translated into Latin. *CIL* X 1449*; *JWE* I 174. H.Solin in *Cultus splendore* -- (cf. our lemma no. 992) 909-914, argues that this inscription is the Latin translation (period of L.Muratori) of an originally Greek inscription. Non vidimus; cf. S.Dardaine *An.Ép.* (2003) [2006] no. 798.

1043. Villasimius. (area of: Secca dei Berni). Dedication to Zeus?, 3rd cent. B.C.? Rectangular bronze handle with palmette decoration and incised inscription; found by a private person in the sea in the area called 'Secca dei Berni'; now in the possession of the Soprintendenza. Ed.pr. D.Salvi, *Bollettino di Archeologia* 41/42 (1996) [2002] 237/238 (ph.).

ΔΙΟΣΘΑΥΝ

Hellenistic period, ed.pr. [the letter forms (N with uneven hastae; small O above the line; Σ with divergent hastae; no apices) point to the 3rd cent. B.C. || the ph. seems to show ΔΙΟΣΘΑΥΝ: Διὸς 'Ολυμπίου)?, Tybout || perhaps also part of Π is visible, Lazzarini].

1044. Villasimius (area of: Serpentara). Inscription on a lead anchor, 1st cent. B.C.? Lead anchor found in the sea near the island of Serpentara. Mentioned by D.Salvi, *Bollettino di Archeologia* 41/42 (1996) [2002] 238 (text in majuscules): Σώτιρα

Expression of the hope for protection and safety, S., who on 239 note 3 lists some anchors with Latin inscriptions, equally found along the coast of southern Sardinia [epithet of a goddess of good luck or victory used as the name of a ship; for Σώ(ε)τιρα and other epithets on anchors see *SEG* XLIV 1679, where 'Σώτιρα at Cagliari' will refer to our anchor; the epithet without specification is frequently found on bronze strigils: see e.g. *SEG* XLIX 1267 (2) and 1348 (3); LI 1375, Tybout].

ITALY

1045. Italy. Glass handle. For an inscribed glass handle possibly from Italy see our lemma no. 2125 sub (31).

1046. Italy. Jewish inscriptions: corpus. In a review of *JWE* I and II (cf. *SEG* XLIII 636), H.Solin, *Gnomon* 75 (2003) 429-433, mentions the following Greek inscriptions not included in these corpora: *SEG* XLIV 818; A.Ferrua, *RAC* 51 (1975) 362 (fragment said to come from the catacomb of Vigna Randanini, Rome, known from a manuscript: ἡ κύμ[ησις -- σο?]υ, vel sim.); an unpublished inscription seen by S. in Fondi in 1988: ἐνθάδε κεῖται Ἰουδᾶς (this text, however, may well be a forgery made in Rome); another ineditum read by S. on the Via Appia north of Terracina in 1987 ending with the word ΙΟΥΔΑΙΕΙC (the last letter may also be Ω:

unusual spelling of the dative of the ethnic Ἰουδαῖος?). In *JWE* II 65 (*CIL* 444), S. rejects the reading Καρ[ητῶ?]σα, preferring Καρ[ῶ]σα or Καρ[ίτω]σα (i.e., the Greek name Χαρίτωσα, with the not unusual replacement of X by K); in *JWE* II 523 (*CIL* 14) L. 2, S. reads [Γο]ργονία from the photograph in *CIL* ([...]ργ[ο]...), *JWE*; [Γο]ργονία(α), *CIL*).

1047. Italy. Jewish inscriptions. G.Lacerenza in M.Perani (ed.), *I beni culturali ebraici in Italia. Situazione attuale, problemi, prospettive e progetti per il futuro. Atti del Convegno Internazionale, Ravenna, 22-24 maggio 2001* (Ravenna 2003) 71-92, presents a survey of the ca. 800 Jewish inscriptions found in Italy so far, with special attention to their state of publication, present whereabouts, language, information contained, and typology. Cf. M.-Y.Perrin, *An.Ép.* (2003) [2006] no. 268.

1048. Italy. Manuscript source for inscriptions. L.Toneatto in *Cultus splendore* -- (cf. our lemma no. 992) 931-952, describes the manuscript Vat. lat. 3896, f° 218v-232r, once owned by Angelo Colocci (1474-1549), which offers 20 texts (18 in Latin, one in Greek, and one bilingual) but is never adduced as a source in the corpora. The Greek texts are *IG* XIV 1092 (*CIL* VI 10091; *IGUR* 1566; *IGR* I 167; bilingual (Greek/Latin) honorary inscription for Q. Iulius Miletus; after 204 A.D.; cf. our lemma no. 1103; T. 944 no. 14) and 2273 (*IGR* I 477; region of Pisa; epitaph of Epaphras; undated; T. 942/943 no. 12). Cf. S.Dardaine, *An.Ép.* (2003) [2006] no. 29.

1049. Adria. Inscriptions on vases, 5th cent. B.C. C.Antonetti, 'Frammenti greci iscritti da Adria e iscrizioni greche di Altino' in *AKEO. I tempi della scrittura. Veneti antichi. Alfabeti e documenti* (Catalogo della Mostra di Montebelluna, Museo di Storia Naturale e Archeologia 3/12/2001-26/5/2002; Cornuda 2002) 169-174 nos. 9-11 (ph.; dr.), republishes *CIG* IV p. XIII, 3 (*IGDGG* I 72; A. 169/170 no. 9; ph.; dr.), *SEG* XXXVIII 986 (*CIG* 8340; *IGDGG* I 70; A. 170/171 no. 10; ph.; dr.), XXXV 1023 (*CIG* 8504; *IGDGG* I 74; A. 172 no. 11) [For no. 12 (inscription on a ring) see *SEG* LII 945; on 174 no. 13 (ph.) A. republishes *SEG* XLVI 435]. In M.A.Angeli Bertinelli - A.Donati (edd.), *Serta Antiqua et Mediaevalia* VII (Rome 2005) 122-128, Antonetti presents a survey of the Greek inscriptions on vases found in Adria. In an Appendix on 135-141 she presents again the above-mentioned three texts (the fragments 9-11 in Antonetti 2002) and also *SEG* XXVIII 772, with excellent photos and commentary. In *SEG* XXXVIII 986 she prefers to read ἐνέθεμ(ι) (the iota 'è sicura'); ἐνέθεμ is an archaic aorist of ἐντίθημι: 'Tychon l'ha posto (dentro), Tychon ha consacrato ad Apollo'; for ἐντίθημι A. refers to Homer, *Od.* 5.166. In *SEG* XXVIII 772 (*CIG* 8341; *IGDGG* I 71) she prefers reading in fine 'Εῖρι (= Εἶρι = Εἰρήνη): we have a dedication to Iris by a woman called Σώμ (cf. the male name Σῶν; in *IGDGG* 'Εῖρι (dative of 'Εῖρις) is read; A. argues that the cult of Iris is connected with that of Apollo). For *IGDGG* I 72 A. suggests that the name Σόλειος is derived from the Cypriote city Soloi. As to *SEG* XXXV 1023, A. tends to interpret the text as an inventory of the number of σκῦφοι (L. 3) in a ship's cargo: a "'bordereau' contabile" (141). The text is Doric; therefore the final H in L. 2 is

an aspirate rather than an eta. She rejects Mambella's theory (see *SEG XXXV*) about a Syracusan presence in Adria. In the epigraphy of Adria both the Aeginetan and the Attic alphabet occur.

For a complete survey of vase inscriptions from Adria see G.Colonna, *RSA* 4 (1974) 1-21.

1050. Altinum. Greek inscriptions. C.Antonetti, *Studi Trentini di Scienze Storiche* 82 (2003) 95-103, studies the three Greek inscriptions found in Altinum (for a 'pierre errante' from Messenia see *SEG XLVI* 435). A.'s views on *SEG* L 1034 and LII 945 are in line with those expressed in her editions (see *ibid.*; additional comment on ἐδώκην for ἔδωκεν: H for E develops in bilingual contexts, especially in Egypt in the 2nd cent. A.D.; examples from the Syro-Palestinian area are also known; however, the origin of the dedicant cannot be established on these criteria). Special attention is given to the inscribed balance presented in our lemma no. 1051 (see *ibid.*). In the introduction A. hints at the different socio-historical conditions and chronology of the presence of Greeks in Adria, Altinum, Aquileia and Concordia, resulting in Greek epigraphical corpora differing in size and partly thematically (For ceramic cups produced at Altinum, some with Greek marks, see M.P.Lavizzari Pedrazzini, *Produzioni* -- (cf. our lemma no. 1051) 207-225).

1051. Altinum. Inscriptions on a balance, late 1st cent. A.D. Arm of a bronze balance with punched inscriptions on both sides (A/B); in the center two caducei; chance find from the 1980s. Edd.pr. A.Savio - T.Lucchelli in G.Cresci Marrone - M.Tirelli (edd.), *Produzioni, merci e commerci in Altino preromana e romana. Atti del convegno Venezia 12-14 dicembre 2001* (Rome 2003) 363-373 (illegible ph.). Cf. S.Dardaine, *An.Ép.* (2003) [2006] no. 700. See also C.Antonetti, *art.cit.* (cf. our lemma no. 1050) 98-103.

- A: 1) Σεμιδάλεος ιβ' ζ' (?) Δ' Γ' [...] ΛΔ'
2) Ἀττικά [-?] ις' κ' κΔ' Α' Μ' Ν' Ξ' [Ο'] Π' ϕ' Ρ' Ρκ' Ρμ' Ρξ'
- B: 1) Ὀνγκία λεῖτραι (uncia) (duae unciae) (tres unciae) (quattuor unciae) (sex unciae) (novem unciae) (libra) (libra semilibra) (duae librae)
2) Πτολεμαεικά [Δ'] ζ' Η' ι' ιβ' ις' κ' [κΔ'] Α' Μ' Ν' Ξ' Ο' Π' ϕ' Ρ' Ρκ' Ρμ' Ρξ' Ρπ' C'

Indication of four weight systems and their respective marks: **A 1.** 'commercial' system based on fractions of a choenix ($1/40$ or $1/48$ of an artaba, measure of capacity) of σεμιδάλις ('fior di farina'; 'wheat flour'); marks: $1/12$, $1/6$ (?), $1/4$, $1/3$, $1/2$, and $3/4$, i.e., from 0.05 to 0.737 liter, implying a maximum weight of ca. 600 g of flour, edd.pr.; σεμιδάλεος; perhaps a nominative (orthographic variant of σεμιδάλις) in view of the fact that the other units are all indicated in the nominative, A., who points out that σεμιδάλις is considered a rare product of Phoenician provenance in some fragments of Athenian comedians and that it is prominent almost only in Jewish sacrificial ritual || **2.** Greek system based on the light Attic drachme (4.366 g); marks: [- -], 16, 20, 24, 30, 40, 50, 60, 70, 80, 90, 100, 120, 140, 160, implying weights from [35] to 698.56 g, edd.pr. || **B 1.** Roman system based on the uncia (27 g) and the libra; marks: 1, 2, 3, 4, 6, 9 uncia, 1, $1/2$, 2 libra, implying weights from 27 to 654 g, edd.pr. || **2.** Graeco-Egyptian system based on the Ptolemaic drachme (3.56 g); marks: 4, 6 (an episeimon).

8, 10, 12, 16, 20, 24, 30, 40, 50, 60, 70, 80, 90, 100, 120, 140, 160, 180, 200, implying weights from 21 to 712 g, edd.pr. || the balance has a mobile suspension point rather than mobile counterweights, as is more usual; it probably belonged to an Egyptian resident of Altinum at the end of the 1st cent. A.D., edd.pr.; according to A., the balance is likely to have been made in a Jewish community in Egypt (cf. above ad A 1).

1052. Ancona. Epitaphs, 2nd/1st cent. B.C. F.Colivicchi, *La necropoli di Ancona (IV-I sec. a.C.). Una comunità italiana fra ellenismo e romanizzazione* (Naples 2002) 64-76 nos. S 2-S 15 (bibliography; texts in majuscules), republishes fourteen inscribed funerary stelai now in the Museo Archeologico Nazionale delle Marche at Ancona unless stated otherwise: *SEG* XXVI 1125 (71/72 no. 10; ph.), 1126 (C. 70 no. 8; ph.), 1127, (C. 69/70 no. 7; ph.), 1128 (C. 70/71 no. 9; ph.), 1129 (C. 64/65 no. 2; ph.), 1130 (C. 66/67 no. 4; ph.); G.Manganaro, *ZPE* 142, 2003, 136/137, suggests restoring in L. 1 [Κλε]ϊτία, 1131 (C. 65/66 no. 3; ph.), and 1132 (XLIII 639; 74/75 no. 12; ph.); *CIG* 6469 (C. 75 no. 14); Pfuhl-Möbius 896 (C. 67/68 no. 5; ph.; dr.; no text [we read from the ph. and dr. Τῆς Σωσιπόλιος ἡ χρηστή, χαίρει; G.Manganaro, *ZPE* 142 (2003) 136, renders the name as Τίτα Σωσιπόλεως, considering Τίτα a probably Greek name (cf. Τίτω in Samos and Τίτας in Sicily); the square letters point to the Roman Imperial period, confirming P.-M.'s view that the inscription was engraved in *rasura* in secondary use, Tybout) and 1686 (C. 73/74 no. 11; ph.; [Ἀ]ντιφιλο[...]; Ἀντιφιλος, P.-M.); *IG* II² 5443 (C. 75/76 no. 15) is an Attic stela transported to Ancona before 1675 and now lost (cf. also Manganaro, *l.c.* 137 note 23); for nos. 6 and 13 see our lemmata nos. 1053/1054.

In an article on relations of Brundisium and Ancona especially with Delphi and Illyria G.Manganaro, *art.cit.* (cf. our lemma no. 484) 136-138, reflects on some names on record in these epitaphs and other documents from or testifying to Ancona, inter alia Ἀρβεντα (perhaps Illyrian) and Roman names like Γάιος, Γ. Καίστιος (with the ethnic Ἀνκωνίτης, on record in Illyria: *IEpidamne* 20), Τέρσενα (see our lemma no. 1056), and Τίτιος (our lemma no. 1058). The bulk of the names, however, is Greek, and M. concludes that Ancona remained, at least to the late 2nd cent. B.C., basically a Greek city, though with occasional Roman and other foreign influence; contra F.Colivicchi, *Ostraka* 9, 1 (2000) 135-142, who argued in favor of a strong Roman and Italic indigenous cultural component; see now also C., *op.cit.* 463-467, who in addition to the Roman names mentioned above considers, unlike M., the names Ἀρβεντα, Τίτα (cf. above), Τίτελος (also attested in Selinous, M.) 'italici ... o specificamente latini' (465).

1053-1054. Ancona. Epitaphs, 2nd/1st B.C. Two epitaphs previously mentioned in archaeological literature only; now in the Museo Archeologico Nazionale delle Marche at Ancona Ed.pr. F.Colivicchi, *op.cit.* (cf. our lemma no. 1052; ph.; texts in majuscules).

1053: 68/69 no. S 6 (ph.). Epitaph of Aspasia. Rectangular limestone stela; rosette in the triangular pediment; in a recessed niche a relief representing a standing woman clad in a chiton and himation at left and a smaller standing figure (servant?) at right; inscription below; found in 1982 (re-used in a Roman tomb). Mentioned by M.Landolfi, *Fasti Archaeologici* 34/35 (1979/1980) no. 6707 (B); id., *SE* 51 (1983) 468

(ph.); id. in *EAA Suppl.* II (1971-1994) 224; S. Sebastiani, *Ancona. Forma e urbanistica* (Rome 1996) 23 (ph.), 92, and 114.

Ἀσπασία ἰ Πρώτου χρηστή, χαῖρε

2-3. XPHETE, ed.pr. [the ph. seems to show the expected χρηστή; Lazzarini].

- 1054:** 75 no. S 13. **Epitaph of Apollonidas.** Rectangular marble stele without a relief; triangular pediment with three akroteria; found in 1908. Mentioned by G. Pellegrini, *NSA* (1910) 363/364; I. Dall'Osso, *Guida illustrata del Museo Nazionale di Ancona* (Ancona 1915) 374; N. Alfieri, *Atti e Memorie della Deputazione di Storia Patria per le Marche* 5, 2 (1938) 220 no. 3; D. Baldoni - E. Mazzacupa in *Atti dell'Accademia delle Scienze dell'Istituto di Bologna. Classe di Scienze Morali. Rendiconti* 57 (1978-1979) 185 note 48. Cf. G. Manganaro, *ZPE* 142 (2003) 13.

Ἀπολλωνίδα, χαῖρε

1055. Ancona. Inscriptions on silver objects, 2nd/1st cent. B.C. F. Colivicchi, *op.cit.* (cf. our lemma no. 1052), includes five silver objects with punched inscriptions previously recorded in archaeological and/or inaccessible publications only. We read the inscriptions nos. 1-3 from the dr. (no texts given by C.); for nos. 4/5 we give the [probably deficient] texts as presented by C. (no dr.): 1) Ζωπίωνος ΙΖ' (C. 189 no. 27.2; small cup with inscription on the outside along the rim; N. Alfieri, *Atti e Memorie della Deputazione di Storia Patria per le Marche* 5, 2, 1938, 224 no. 13 [the last three signs may perhaps represent a number denoting that this cup was 'no. 17' of Zopion's series, Tybout]); 2) ΗΦ·ΒΙ·Ο·ΛΙ (or Ν?) ·ΟΓ·ΠΙ·C·ΤΗ (C. 226 no. 33.7; cup with two handles; inscription running in a circle under the foot; P. Willeumier, *Tarente des origines à la conquête romaine*, Paris 1939, 361; M. Moretti, *Ancona*, Rome 1945, Pl. VIII (b); H. Küthmann, *JRGZ* 5, 1958, 106; M. Landolfi-P. Quiri in *Capolavori e restauri. Catalogo della mostra di Firenze 1986-1987*, Florence 1986, 251/252 no. 21 B [the inscription probably denotes the weight, with ΟΓ representing ὀγκ(α)]; 3) ΗΦ·ΠΙ·ΟΓ·ΠΙ - unclear signs - (C. 226-228 no. 33.8; small jug with one handle in the shape of a comic actor; inscription running in a circle under the foot); 4) Β Ο·ΗΙ CII[-] (C. 207/208 no. 30.4; small jug; inscription running in a circle (?) under the foot; Moretti, *op.cit.*, Pl. IX (b)); 5) Γς ε. ΟΓ· : ΓΔ (sic) (C. 287/288 no. 46.6; small jug with one handle; inscription under the foot; apparently not mentioned in previous publications).

1056. Ancona. Inscription on a gold ring, 2nd/1st cent. B.C. Punched inscription on a gold ring. N. Alfieri, *Atti e Memorie della Deputazione di Storia Patria per le Marche* 5.2 (1938) 225 no. 14. Republished by F. Colivicchi, *op.cit.* (cf. our lemma no. 1052) 285/286 no. 46.3: Τέρσενα. Cf. also G. Manganaro, *ZPE* 142 (2003) 136 (non-Greek name).

1057. Ancona. Amphora stamps, 2nd/1st cent. B.C. F. Colivicchi, *op.cit.* (cf. our lemma no. 1052), republishes three amphora stamps: 1) *SEG* XXVI 1133 (C. 114/115 no. 12.3; Rhodian; early 2nd cent. B.C.); 2) 1134 (L 1035) (C. 133/134 no. 17.3; Rhodian; ca. 150 B.C.); 3) 1135 (C. 117/118 no. 13.4; Knidian; 188-186 B.C.). New stamps: 4) (a) ἐπὶ Α[-] Ἰ Δαλίου (b) Ἀνδρονίκου (C. 210/211; published from a note in an archive; now lost; Rhodian; 150-100 B.C.); 5) (a) [-]ΟΞ caduceus; (b) [-]τ[-] Ἰ Δαλίου (C. 249/250 no. 36.3; Rhodian; undated).

For the Rhodian stamps from Ancona see also F. Cordano, *Picus* 12/13 (1992/1993) 189-193.

1058. Ancona. Graffito on an amphora, 2nd/1st cent. B.C. Graffito on the shoulder of a Rhodian amphora. Mentioned by F. Colivicchi, *op.cit.* (cf. our lemma no. 1052) 331: Τῆτιος. Cf. G. Manganaro, *ZPE* 142 (2003) 136 (Roman name).

1059. Ancona. Stamp on a lamp, late 2nd/1st cent. B.C. Black gray glazed clay lamp; relief stamp on the bottom (exterior). Ed.pr. F. Colivicchi, *op.cit.* (cf. our lemma no. 1052) 260/261 no. 41.2 (dr.): ΜΕΡΗΤ

1060-1062. Antium. Three epitaphs, 3rd cent. A.D. / undated. H. Solin, *Epigraphica* 65 (2003) 105-109 nos. 1-3 (ph.), publishes two inedita (nos. 1 and 3) and comments on *IG* XIV 1958 on the basis of a ph. (no. 2); the latter came to Antium as a 'pierre errante' under unknown circumstances at an unknown date; no. 3 is possibly not from Antium either.

1060: 105/106 no. 1. **Fragment of an epitaph, ca. 3rd cent. A.D.** Marble block; found in 1988 built into a house in Via Asserope and said to have been found nearby.

---[--]ΠΑ.[--|--] ἐγγον[--|--]εβίο[--]

2. A form of ἐγγονος/ἐγγονοι, S. || 3. a name like Τρέβιος, Εὐσέβιος or Ἀρέβιος, S.

1061: 106/107 no. 2. **Epitaph of L. Postumius Crescens, his wife Petrousidia Kosmia, and their relatives and freedmen, undated [Roman Imperial period].** *IG* XIV 1958. S. publishes a photocopy of a lost photograph of the stone (found in Marino in 1819) made in the 1980s at Nettuno; the stone is lost since 1989; the ph. shows a rectangular block, presumably of marble, with the text in a recessed field with moulded frame; it shows that *IG*'s text is entirely correct; punctuation between the words except in the last two lines; initio hedera between Θ and Κ.

1062: 107-109 no. 3. **Epitaph of Claudius Gorgos, 3rd cent. A.D.** Stone plaque with inscription in an incised tabula ansata; incised dog chasing a hare between LL. 6 and 7; lost since 1989; text read on the basis of a photocopy of a lost photograph of the stone made in the 1980s at Nettuno; perhaps found together with *IG* XIV 1958 at

Marino (see the preceding lemma), though the provenance remains unknown; Rome is another possible candidate.

Θ(εοίς) καταχθονίοις· ἸΚλαύδιος Ἐρωτίων ἰ καὶ Κλαυδία Ἰππονόη ἰ
Κλαυδίῳ Γόργῳ ἢ ἀδελφῷ καὶ συγ[ενεῖ]ποίησαν ἰ [ζήσαν]τι ἔτη {ἔτη} λ'

2. Ἐρωτίων: rare name in Rome as well as in Greece, S., with a list of epigraphical attestations on 108/109 note 156 (where S. rejects restoring [Ἐρ]ωτίων in IG I³ 124, as suggested in *LGPN* II s.v., on 160) || 3. Ἰππονόη: previously unattested as an anthroponym; for the homonymous Nereid see Hes., *Theog.* 251, and Apollod., *Bibl.* 1.127; the male variant Ἰππόνους is equally rare; cf. *SEG* XXXIV 487 (Atrax; 2nd/3rd cent. A.D.), S., with further onomastic comment || 4. Γόργος: common in Greece, but rare in Rome except for Gorgonius/-ia which becomes popular in Christian onomastics, S. || [5-6. there seems to be room for another gamma: συγ[γενεῖ, Lazzarini].

1063-1065. Antium (area of: Torre Astura). Three fragments, 3rd cent. A.D. Three fragmentary inscriptions found in the 1980s/1990s in the coastal area of Torre Astura; now in a private collection at Borgo Bogdora. Ed.pr. H.Solin, *Epigraphica* 65 (2003) 109-111 nos. 4-6 (ph.); among the archaeological remains at Torre Astura is a villa identified as one of Cicero's, which later became imperial property; S. hints at the possibility that the authors of these scraps were servile members of the imperial entourage of eastern origin.

1063: 109 no. 4. **Fragment:** ---[---]χίου or [---]κίου [---]

Probably the end of a name in -χίος or -κίος, ed.pr.

1064: 109 no. 5. **Fragment.** Fragment of terracotta ware: Εύφ[---]

Probably the beginning of a name, ed.pr.

1065: 109-111 no. 6. **Scholarly or magical exercise?** Fragment of a tile; inscription incised horizontally (A), vertically from bottom to top (B), and vertically from top to bottom (C).

A: [---] Ζ Η Θ Κ Λ Μ Ν Ξ Ο Π [---?] [---] Φ Χ Ψ Ω ἰ [---]ης ἰ [---]άνης ἢ
[Ἰ]ώντης ἰ Μέτρης ἰ Φλάκος
B: ΠΕΛΟΜΟC [---?]
C: ΠΕΛΑΚ

A. 1-2. Alphabet with the first five letters and those between Π and Φ missing (the latter either in LL. 1/2 or all in L. 2 initio), ed.pr. [the iota is also omitted, Stroud] || 6. Ἰώντης: name of Cappadocian origin popular in Roman onomastics; or [Πα]ώντης, less preferably in view of its

rarity, ed.pr. || 6. Μέτρης: perhaps standing for Μίθρης; Φλάκος = Flaccus, ed.pr. || B/C. writing exercises without sense?, ed.pr.

1066. Apulia. Inscription on a vase, ca. 380 B.C. J.R.Green in *Essays William Slater* 178-184, studies a theater scene of Old Comedy on an Apulian red-figured krater in the Virginia Museum of Fine Arts at Richmond: a slave purifies another slave, who is marked with the letters ΣΘΕ on his forehead and is seated on clothes apparently stolen from an old man. This scene may have been inspired by a comedy of the late 5th cent. B.C. dealing with the impoverished (?) tragic poet Σθένης (cf. Aristoph., *Wasps* 1313).

1067. Apulia. Ruvo (now in Naples). Names on the Pronomos Vase, ca. 400 B.C. See our lemma no. 263.

1068. Aquileia. Museum Guide. G.Lettich, *Itinerari epigrafici aquileiesi. Guida alle epigrafi esposte nel Museo Archeologico Nazionale di Aquileia* (Trieste 2003), offers texts, Italian translations and bibliography of and brief explanatory notes on 469 [nos. 1-468 and no. 133 bis as an addendum on p. XXII] inscriptions (ph. of many; indices of names and emperors; concordances; maps of find-places). The overwhelming majority are in Latin (464 against five in Greek). The Greek inscriptions are nos. 203 (*IAquileia* 211), 218 (ph.; *IG* XIV 2337; *IAquileia* 264), 238 (ph.; *IAquileia* 234; *SIRIS* 613; dedication by Ἀρνούφης ἱερογραμματεὺς τῆς Αἰγύπτου), 289 (*IG* XIV 2343; *IAquileia* 491; *CIL* V 868; Samama, *Les médecins* -- (cf. our lemma no. 2191) no. 498), and 295 (ph.; *IG* XIV 2342; *IAquileia* 710; *GV* 675; *SEG* LII 947: the well-known funerary epigram for the mime Βασσίλλα).

1069. Aquileia. Orientals in Aquileia. L.Boffo in G.Cuscito (ed.), *Aquileia dalle origini alla costituzione del ducato longobardo: storia - amministrazione - società. Atti della XXXIII settimana di studi aquileiesi, Aquileia, 25-27 Aprile 2002* (Trieste 2003) 529-558, studies the presence of Orientals in Aquileia [for the significance of Greek inscriptions for the subject cf. already the studies by B. mentioned in *SEG* L 1036 and LII 946].

1070. Caere. The vase of Aristonotos, ca. 675-650 B.C. *LSAG*² 241 no. 24; Arena III p. 116 no. A 2; *SEG* XXIX 946*. Two studies focus on this vase as an example of Greek/Etruscan cross-cultural interaction. The inscription is discussed only briefly by C.Dougherty in C.Dougherty - L.Kurke (edd.), *The Cultures Within Ancient Greek Culture. Contact, Conflict, Collaboration* (Cambridge 2003) 35-56 (39; cf. the 'hypothetical profile' of this Greek potter living in Caere drawn in the section 'The production of the Aristonotos krater' on 50-52).

V.Izzet in K.Lomas (ed.), *Greek Identity in the Western Mediterranean. Papers in Honour of Brian Shefton* (Leiden-Boston 2004) 191-210, on 194-198 comments on the inscription, con-

sidering it meaningful that Aristonotos 'signs his name in the narrative centre of the blinding scene' (Polyphemus): 'the point at which the onomastic inscription is inserted is that at which Odysseus' namelessness is crucial for the outcome of the story' and 'the inscription itself should be read as an act of blinding, and, paradoxically the act of reading the inscription blinds the reader' (195). 'Ἀριστόνοθος is a curious name, not only because it is unique, but also since among names beginning with 'Ἀριστο- this is the only one to convey a negative meaning (oxymoronically: 'noble bastard'); it is likely not to be the real name of the potter, who may have intended to 'blind' the Etruscan owner of the vessel by making this joke. I. finds support for these views in the scenes on the vase, arguing that the 'elements of illegitimacy raised in the name and inscription, are imposed, in the pictorial scenes, on a set of characters whose own status is uncertain and questionable'; as a result 'the question "who is Aristonothos" has many possible answers: the painter, Odysseus, Polyphemus, and even the Etruscan owner of the pot (...) Who is legitimate? Who is barbarian, and who is civilised?' (198) [These constructs, curious in themselves, are seriously hampered by the observations of R. Wachter, *Non-Attic Greek Vase Inscriptions* (cf. *SEG* LI 2359) 29/30, who reads 'Ἀριστόνοθος, rejecting the traditional interpretation that Φ stands for Θ, and argues that this name is probably an error for 'Ἀρίστονοθος (= 'Ἀρίστονοθος: unattested, but cf. 'Ἐπόμης, Κλίδομος) - 'we shall have to assume a mistake anyway' (29); W. points out that the form ἐποίησεν (for ἐποίησεν) is another error, Tybout || Should the name be 'Ἀριστόνοθος, it is paralleled in its positive connotation by Νοθοκάρης (see *SEG* LII 827), Chaniotis].

1070 bis. Caere (area of: Statua). Amulet on a gold leaf, 3rd/early 4th cent. A.D. Rectangular gold leaf, originally folded; found at the mansio of Statua (between the 20th and 21st mile of the Via Aurelia). Edd. pr. G. Bevilacqua - R. Cosentino, *RPAA* 72 (1999/2000) [2001] 211-219 (ph.; dr.).

αλβαβλαναθαναλ | αβλαναθαναλβα | αβλαναθαν | λαθαναλμαθαν

Palindrome αβλαναθαναλβα (divine name of solar character both used independently and as an epithet) very frequent in Greek and Aramaic documents; in pure form in L. 2, and in variants in the other lines; anagrams and inversions are frequent in magic texts. edd. pr., who refer to other variants of the term, comment on its possible meaning and point out that it is unclear whether or not our amulet was found in a funerary context.

1071. Clusium. Epitaph of Frankios, late 4th/early 5th cent. A.D. *SEG* XV 627; cf. XLVII 2323. Republished in V. Cipollone, *Inscriptiones Christianae Italiae septimo saeculo antiquiores XI. Regio VII. Clusium* (Bari 2003) [2004] 108-110 no. 58 (ph.; no new readings). See also E. Pack in G. Paolucci (ed.), *I Romani di Chiusi* (Rome 1988) 65/66 and C. Pietri in *Spagna. Estudios d'Antiguitat Tardana offerts en homenatge al professor Pere de Palol i Salellas* (Barcelona 1996) (non vidimus) [*SEG* XV 627 is the only Greek text in this volume; for christograms and ΑΩ symbols in Latin texts see nos. 39/40, 58/59, and 64/65].

1072. Concordia. Christian epitaphs, 4th/5th cent. A.D. *IG* XIV 2324-2336 (*SEG* XXX 1149; XXXIII 761; XXXVI 910). See G. Lettich, 'Le epigrafi tardoantiche di Concordia', in C.G. Mor - P. Nonis (edd.), *La Chiesa concordiese 389-1989*, vol. 1 (Fiume 1989) 198-202 (non vidimus); G. Scarpat, 'Note linguistiche alle iscrizioni sepolcrali di Concordia', *ibid.* 209-221 (non vidimus); G. Cresci, 'Lo stanziamento militare, la fabbrica di frecce e la comunità di commercianti orientali nella Concordia tardo antica', in P. Croce da Villa - E. Di Filippo Balestrazzi (edd.), *Concordia Sagittaria. Tremila anni di storia* (Concordia Sagittaria 2001) 248/249 (non vidimus).

1073. Cumae. Dedication to Hera (graffito on a vase), early 6th cent. B.C. *LSAG*² 240 no. 6; Arena III 18; *IGDGG* I 15; cf. *SEG* XL 817 (in fine) and XLII 897; Guarducci, *EG* I, 218, J. Szilágyi in S. Buzzi et alii (edd.), *Zona archeologica. Festschrift für Hans Peter Isler zum 60. Geburtstag* (Bonn 2001) 404, and id., *Antik Tanulmányok* 45 (2001) 22/23 (in Hungarian; non vidimus), points out that the vase fragment bearing this dedication, once in the collection of the Prince of Sayn-Wittgenstein-Berleburg and long held to be lost, is now in the Akademisches Kunstmuseum in Bonn. Cf. G. Sacco, *art. cit.* (cf. our lemma no. 1074) 262 (ph.; dr.); on 265 S. argues that the highly similar graffito on a vase fragment in the Museum in Baranello (dr.; *SEG* XL 817), assigned to Cumae on the basis of its analogy with our inscription, is a forgery modelled after the latter: both read ΤΕΣΗΡΕ (in very similar ductus), though on the Baranello vase there is ample room for the final -Σ which got lost on the Bonn fragment.

1074. Cumae. Graffiti (and one dipinto) on vases, 6th-3rd cent. B.C. Sixteen graffiti incised after firing and one dipinto on vase fragments found in or near the fortifications (nos. 1-13) and in the habitation areas (nos. 14-17). Edd. pr. L. Del Verme - G. Sacco, *Annali di Archeologia e Storia Antica* 9/10 (2002/2003) 251-270. Trademarks consisting of 1-3 letters or signs, except for nos. 1, 3, 8/9, and 11; the latter are interpreted by S. on 258-269. 1) [--]υρς (perhaps preceded by a vertical hasta) (ph.; dr.; D.V. 252 no. 1; S. 258-260; local amphora; inscription sinistrorsum on the lip; Euboian-Cumaean alphabet; name, e.g. [Π]ύρς, [Βλ]έπ[υ]ρς, [Σάτ]υρς; owner's mark or dedication (possibly preceded by the name of a deity in the dative), S., with ample comment on nominative and genitive forms with -υ- instead of -ο- in west Euboian dialect; 650-500 B.C.); 2) cross-shaped sign (ph.; D.V. 252/253 no. 2; imitation Corinthian kantharos; sign on the bottom, exterior; 6th cent. B.C.); 3) HE (ph.; D.V. 253 no. 3; S. 261-266; black-glazed Attic cup; inscription on the standing-ring; Hē[pe] [A. Chaniotis, *EBGR* (2003) [2006] no. 38, prefers the genitive Hē[pe] [pe]); cf. *SEG* XLII 897/898 for similar graffiti from Cumae, S., who also refers to graffiti abbreviating Hera's name from Poseidonia (*SEG* XLII 918 (3)) and Velia (dr.; *SEG* L 1071 in fine), and to two other inscriptions concerning Hera from Cumae: *LSAG*² 240 no. 5 (Arena III 26; *IGDGG* I 14; *SEG* XL 816; oracle) and the dedication in our lemma no. 1073; discussion of the location of the Hera sanctuary; late 6th cent. B.C.); 4) horizontal hasta followed by E (?) (dr.; 253 no. 4; bucchero cup; inscription on the foot, exterior; Archaic period); 5) *III (ph.; D.V. 254 no. 5; local transport amphora; inscription on the handle; Archaic period); 6) cross-shaped signs (dr.; D.V. 254 no. 6; black-glazed local cup; signs on the bottom, interior and exterior; undated); 7) HT or HT (dr.; D.V. 254 no. 7; black-glazed Campana A paterna; inscription

on the bottom, exterior; undated); 8) [Ἰ]ακ[ε]ῖστις (ph.; D.V. 254/255 no. 8; S. 266/267, with comment on representations of Alkestis in Attic vase painting; label on an Attic red-figured kylix; part of a figure preserved; ca. 450 B.C.); 9) χοροῦτις (ph.; D.V. 255 no. 9; S. 267/268; Attic red-figured krater with floral decoration; first epigraphical attestation of a form of the substantive χοροῦτις, the adjectives χοροῦτις and χοροῦτις or the verb χοροῦται; terms referring to a specific type of choral dance, S., with references to attestations in literature, especially poetry; the inscription may have been metrical: citation from Homer, *Il.* 24.261?; its context and purpose are unclear; ca. 3rd cent. B.C.); 10) H (with an - accidental? - oblique stroke through the bottom of the right vertical hasta) (ph.; D.V. 255 no. 10; Attic black-glazed cup; inscription on the standing-ring; late Archaic period); 11) ΤΙΣ (dr.; D.V. 255/256 no. 11; S. 269; Attic black-glazed cup; inscription sinistrorsum on the outside; not completed phrase beginning with τίς?, S.; 6th cent. B.C.); 12) cross-shaped sign (256 no. 12; black-glazed local cup; inscription on the bottom, interior; late 6th/5th cent. B.C.); 13) ΔΙ (followed by a small third sign perhaps consisting of two letters in ligature) (dr.; 256 no. 13; black-glazed Campana A cup; incomplete inscription on the bottom, exterior; Hellenistic period); 14) ΑΧΙ (?) (dr.; D.V. 256/257 no. 14; black-glazed local cup; inscription on the outside; Hellenistic period); 15) Ε (dr.; 257 no. 15; Attic krater or amphora; inscription on the standing-ring; Archaic/Classical period); 16) ΔΔ (dr.; 258 no. 16; Attic black-glazed cup; inscription on the standing-ring; numeral?; undated); 17) ΡΕ (?) (ph.; 258 no. 17; black-glazed Campana A cup; inscription of uncertain reading [rather PH] on the outside; Hellenistic period).

1075. Cumae. Love curse on a lead tablet, 3rd cent. A.D. Audollent, *DefixTab* 198; R. Wünsch, *Antike Fluchtafeln*, Bonn 1912²) p. XV; *IG* XIV 872; *IGR* I 415; *CIG* 5858 (b). Republished on the basis of autopsy of the tablet now in the British Museum by D.R. Jordan, *Mnemosyne* 56 (2003) 666-679 (dr.; translation), who provides parallels for the magical formulas; we do not reproduce J.'s elaborate app.cr. since his text supersedes previous editions; J. stresses, however, that the tablet should be reread after cleaning; see also B. Puech, *An.Ép.* (2003) [2006] no. 337 (text and French translation).

Magical signs

- [Ορ- ca. 2 -αἰα]οφοφοριος ...[- ca. 5 -]
 ηθιτουτ . σουπεμονδες ...[- ca. 5 -]
 4 δαίμονες καὶ πνεύματα οἱ ἐν τῷ [τό]-
 πῳ τούτῳ θηλυκῶν καὶ ἀρρενικ[ῶν],
 ἐξορκίζω ὑμᾶς τὸ ἄγιον ὄνομα τοῦ
 Ερηκισφθι ἀραραραχααρα ηθι[σικηρε]
 8 Ἰαω Ἰαβεζεβθ . λανα ν βεσαφλαν .[- ca. 47 -]
 [.]κηπαμμουροφαηντιναξο[- ca. 8? -]
 ὁ τῶν ὅλων βασιλεύς, ἐξεγέρθητι, καὶ
 ὁ τῶν φθιμένων βασιλεύς, ἐξάφ[ηθι]
 12 μετὰ τῶν καταχθονίων θεῶν . ταῦτα γὰρ
 γίνεται διὰ Οὐαλερίαν Κοδράτιλλαν,

- ἦν ἔτεκεν Οὐαλερία Εὐνοία, ἣν ἔσπει-
 ρε Οὐαλέριος Μυστικός· ὥς τὸ φῶς ἀγγέ-
 16 λει θεοῖς τὰ κ[ατά] σκότος κατ' ἐπιταγὴν
 [-]οτ[-]οφερρο[- ca. 4 -]ε νορσερχεμ[-]νε[- ca. 2 -]
 μελ[-]ει, διάκορπε[ε] τὴν στοργήν, τὴν
 20 φιλιάν· δῆς αὐτὴν [εἰς Τάρ]ταρα· τοῖς
 δὲ ἐν φωτὶ δὸς αὐτὴν μ[ε]ισεῖν (?)· εἰς χά-
 λον θεῶν, εἰς φόβον, εἰσ[ε]λθέτω
 [ἡ Οὐαλερία Κοδράτιλλαν, ἣν ἔτεκε]εν
 Β[αλερία Εὐνοία], ἣν ἔ[σ]πειρε Βαλέριος
 24 Μυστικός· μείσει[τω] αὐτὴν, λήθην
 αὐτῆς λαβέτω ν Βετρούβιος ν
 Φήλιξ, ὃν ἔτεκεν Βετρούβια Μαξιμίλ-
 [λα, ὃ]ν ἔσπειρε Βετρούβιος Εὐέλπιστος
 28 [- ca. 17 -]εχεαι Τυφῶν
 μα[- ca. 6 -]ον Βαρβαρουθ
 ατα[-]αχων· δότε [εἰς μ[ε]ί]-
 σος) Βετρούβι Φήλικι, ὃν ἔ[τεκε] Βε-
 32 τρουβία Μαξιμίλλα, ὃν ἔσπειρε Β[ετ]ρού-
 βιος Εὐέλπιστος, εἰς μέισος ἐλθεῖν
 καὶ λήθην λαβεῖν τῶν πόθων
 Οὐαλερίας Κοδράτιλλης, ἣν ἔσπειρε
 36 Βα[λέριος Μυσ]τικ[ός], ἣν ἔτεκε Βαλερία
 [Εὐνοία - ca. 7 -]το· κατέχετε ὑμεῖς
 [- ca. 11 -]ταῖς λοιπαῖς τειμωρίαις
 [- ca. 13 -]ας·, ὅτι πρώτη ἡθέτησε
 40 [Βετρούβιον Φή]λικα τὸν ἐαυτῆς ἄνδρα·
 [- ca. 12 -] Ἰακουβηινυτον[- ca. 3 -]τα
 [- ca. 14 -](- ca. 4? -)

Letters appearing in the drawing published by ed.pr. W. Henzen (1846) but now lost are underlined || the text is unique in combining a request for vengeance on an errant wife with a request to enable the wronged husband to hate her ("Trennungsauber"); it can be divided into four parts: I (a) magical names (LL. 2/3); (b) adjuration in the name of a deity (LL. 4-9); (c) command (plural; LL. 10/11); (d) justification (LL. 12-15); II (a) analogical magic (LL. 15/16); (b) in the name of a deity (LL. 17/18); (c) command (singular; LL. 18-27); III (a) magical names (LL. 28-30); (b) command (plural; LL. 30-39); (c) justification (LL. 39/40); IV magical names (LL. 41/42 (?)). J. || 2. perhaps βωροφ, as e.g. in *SEG* XXXV 213-225 (from the Athenian agora); in fine perhaps γλω (interpreted by several editors as the beginning of (a form of) γλῶσσα) followed by further magical signs, J. || 3. previous editors may be right in reading τούτῳ and ὑπ' ἐμὸν δεσμόν[ν] rather than voces magicae, J. || 3-4. perhaps [νεκ]οδαίμονες, J. || 4-5. ἐν τῷ [τό]πῳ τούτῳ κτλ.: awkward syntax; at the grave presumably of someone (female or male) whose death has been premature or violent, J., who conjectures that the writer's model read e.g. δαίμονες οἱ ἐν τόπῳ τούτῳ καὶ πνεύματα (sc. e.g. ἀώρων) θηλυκῶν καὶ ἀρρενικῶν || 7-9. common palindrome, here slightly misspelled; λανα βεσαφλαν may spring from a miscopying of ἀβλαναθαναλβα, J.

1080. Neapolis. The λαυκελάρχης. Cf. *SEG* XLIV 815. P. Le Roux in *Armée et maintien de l'ordre sous l'Empire* (Cycle de Conférences; Paris 2002) 17-51, on 41/42 suggests interpreting the λαυκελάρχης, on record in the inscriptions mentioned in *SEG* XLIV 815, as commander in the fight against brigands. Non vidimus; cf. P. Le Roux, *An. Ép.* (2003) [2006] no. 80.

1081. Neapolis. Trademarks and other inscriptions on Attic vases in the National Museum, late 6th/early 5th cent. B.C. N. Valenza Mele, *Corpus Vasorum Antiquorum Italia fasc. 69 / Napoli fasc. 5 - Raccolta Cumana* (Rome 1995), contains the following inscriptions on Attic black-figured vases (dr.) [all edita; we give concise references and omit some mince fragments and sequences of letters without sense]: 1) 15/16 Tav. 6.1/2 (cf. *Trademarks* Type 17 E [this vase not mentioned in *Trademarks* or *Trademarks Addenda*]); 2) 20 Tav. 16.1-3 (= *Trademarks* 102 Type 16 B (V) no. 30; 116 Type 3 D no. 15; 151 Type 1 F no. 14; 155 Type 7 F no. 4); 3) 22/23 Tav. 21.1-3 (= *Trademarks* 125 Type 3 E (III) no. 31; 4) 24/25 Tav. 26.1/2 (= *Trademarks* 88 Type 40 A no. 1); 5) 25/26 Tav. 29.1/2 (= *Trademarks* 72 Type 5 A no. 10); 6) 26 Tav. 30.1/2 (= *Trademarks* 105 Type 20 B no. 1); 7) 30 Tav. 39.1/2 (= *Trademarks* 177 Subsidiary List 1 no. 27); 8) 33 Tav. 43.1/2 (cf. *Trademarks* Type 11 E (I) [this vase not mentioned in *Trademarks* or *Trademarks Addenda*]); 9) 34 Tav. 45.1/2 (= *Trademarks* 99 Type 13 B no. 15); 10) 35 Tav. 47.1/2 (= *ABV* 678; labels; καλός-exclamation); 11) 38 Tav. 52.4-6 (= *Trademarks* 90 Type 2 B (IV) no. 19); 12) 44/45 Tav. 61.1-3 (= *Trademarks* Type 17 E [this vase not mentioned in *Trademarks* or *Trademarks Addenda*]); 13) 45/46 Tav. 63.1/2 (= *Trademarks* 104 Type 18 B no. 15).

M. Borriello, *Corpus Vasorum Antiquorum Italia fasc. 71 / Napoli fasc. 6 - Collezione Spinelli* 2 (Rome 2003), contains the following three trademarks on Attic black-figured vases (dr.): 1) 27/28 Tav. 27.2/3 (= *Trademarks* 121 Type 8 D no. 43); 2) 28/29 Tav. 28.2 (= *Trademarks* 59 note 6; Type 20 B); 3) 36/37 Tav. 44: ΑΠΙΓ (ineditum; cf. *Trademarks* Type 9 E).

1082-1083. Ostia. Inscriptions on two cippi, undated. Two cippi found in 1940 in the 'Domus di Giove Fulminatore'; still visible in situ. Quoting from the unpublished 1940 excavation report, S. Lorenzatti, *Bollettino di Archeologia* 49/50 (1998) [2002] 79 note 2, presents the texts (in majuscules) on these stones, which have no relation to the stratification of the house.

1082: Dedication to Zeus Kataibates: Διὶ | Καταβάτῃ

The house was erroneously called 'di Giove Fulminatore' (instead of 'Discedente') on the basis of this find, L. (for Ζεὺς Κατα(ι)βάτης cf. *SEG* XVII 406 (Chios); XXVI 136 (XXXIII 147; LL. 10 and 25; Thorikos); XLIII 296 (Thessaly) and 562 (Kos); XLVI 621 (Thessaly) and 705 (Macedonia); XLVII 674 (Thessaly); the dedication in Ostia is likely to have been imported from Greece, Tybout].

1083: Inscription of unknown character. We present the text in the disposition given by L.

[---] E [---]
EZOX[---]
ΕΛΛΑΔΙΟΧ[---] N [---]

4

CTPATIA

'a d(estra) si legge anche'

ΠΑΑΕΝ

[2. ἐξοχ[ος - -], Lazzarini || 3. 'Ελλάδιος (name), Tybout || 4. Στρατία (name) rather than στρατιά, Tybout].

1084. Pithekoussai. Inscription on Nestor's cup, ca. 720-690 B.C. *SEG* XIV 604 (XLVIII 1278*; *CEG* 454; *IGDG* I 2; *LSAG*² 239 no. 1). P. Lombardi in *Epigraphica -- Guarducci* 65-79 (ph.; dr.), presents a survey of previous interpretations of this famous inscription. She analyzes the description of the cup of Nestor in the *Iliad* (11.623ff.) and traces its influence in later Greek literature. L. argues that the inscription expresses the opposition between on the one hand Nestor's cup, which offered good drinking (cf. the rare term εὐποτος: 'da buona bevuta') in the company of long-standing friends as a comfort of soul and body, and on the other the modest cup from Pithekoussai which, however, promises loss of the drinker's senses by the aphrodisiac power of its contents. The contrast is expressed by the pronoun τὸδε in L. 2, and is accentuated by the particle γε which L. restores in L. 1: Νέστωρος τ[ό γ'] εὐποτ[ον] ποτέρτον. She translates: 'Coppa da buona bevuta, quella di Nestore, chi invece da questa coppa berrà, lui prenderà Himeros, (quello) di Afrodite dalla bella corona'.

1085. Pompeii. 'Vulgar' Latin and Greek in graffiti and other inscriptions. Continuing the studies of V. Väänänen, *Le latin vulgaire des inscriptions pompéiennes* (Paris 1937), F. Biville in H. Solin, M. Leino, H. Halla-aho (edd.), *Latin vulgaire - latin tardif VI. Actes du VI^e colloque international sur le latin vulgaire et tardif, Helsinki, 29 août-2 septembre 2000* (Hildesheim 2003) 219-235, comments on the language in the inscriptions (mostly graffiti on walls; also wax tablets) from Pompeii. Quoting many Greek, Latin and bilingual texts (often with French translations), B. focuses on two main topics: 1) the cultural and socio-linguistic context: Greek background and acculturation (grecisms in Latin texts); degree of literacy: school exercises in Greek and Latin (Greek alphabet: *CIL* IV 5461; Greek verses memorized: *CIL* IV 2400 (a) = *AP* 16.387 (c) (palindrome in Greek and Latin letters); *CIL* IV 3407); cosmopolitan, especially Oriental onomastics (slaves; freedmen; foreigners; merchants; e.g. Θράσων (master) and Ἥλιος (slave) in *CIL* IV 5037); problems of transcription of Greek into Latin and of orthography (cf. the invocation of Herakles as protector of houses: ὁ τοῦ Διὸς παῖς καλλίνεικος 'Ἡρακλῆς ἐνθάδαι κατοικεῖ· μηδὲν εἰσεταιίτω κακόν; *CIL* IV 733); 2) bilingualism and 'code-switching': prevalence of Latin; dating by the Roman calendar, but week-days are often expressed in the Greek-Oriental fashion (*CIL* IV 5202: Θεῶν ἡμέρας· Κρόνου, Ἥλιου, Σελήνης, Ἄρεως, Ἑρμοῦ, Διός, Ἀφροδείτης); several types of bilingual documents, ranging from the

full doubling of texts to the addition of a single word in Greek; switching of language within a document; Greek texts in Latin letters and vice-versa; mixing up of language-codes and hybrid forms (with *CIL* IV 3340 (32) as an outstanding example); development of a contact language (the 'Greco-Latin'), with its own standards and structures (cf. *SEG* LII 754).

1086. Pompeii. Indication of contents on a medicine bottle, 3rd/2nd cent. B.C. Small black-glazed medicine bottle; in an oval frame inscription above a monogram, flanked by two small omphaloi; stamped on the belly before firing; found in 1997 in a residual digging context in the Foro Triangolare. Ed.pr. G. Vallarino, *AC* 54 (2003) 351-361 (ph.; dr.).

λύκιον | monogram

For medicine bottles stamped λύκιον (a collyrium [eyewash; cf. *SEG* L 1722]), found in many places in the middle and eastern Mediterranean, see the study of L. Taborelli - S.M. Marengo summarized in *SEG* XLVIII 2141 [add *SEG* LI 901]; the shape of our bottle resembles that of T.-M.'s 'Sicilian' type (with examples ranging from the late 4th to the early 2nd cent. B.C.), and the lettering seems to be close to that on a bottle from Mineo inscribed Νύκτα | λυκίου (ph.; dr.; T.-B., *art.cit.* 223 and 260). The Pompeii bottle was probably imported with its contents from Sicily. Two bottles with completely identical stamps (from the same matrix) found in Kamiros and Lilybaeum (ph. of both; T.-M., *art.cit.* 230 and fig. 17/18; Lilybaeum: *SEG* XXVI 1078; Ἰάσονος | λυκίου; they may have been made either in Rhodes, or Marsala or an unknown place) show that bottles produced by the same manufacturer were used in different places and hence could also be traded over long distances. The omphaloi, also attested on some other bottles, refer to the (Delphic) cult of Apollo and serve the purpose of guaranteeing the quality of the contents. The somewhat damaged monogram (stylized; at least including Y above M) either conceals the name of the manufacturer or the place of production or some qualification of λύκιον (for a monogram indicating the contents on a lead medicine bottle found near Tarentum see *SEG* XXXI 881 = XLII 956 no. 64 = LI 1412 no. 10: ἀγίνθιον rather than ψύλλιον; ph.), ed.pr. who prefers the third alternative and hesitatingly suggests reading διάσμου(νον): 'prepared with myrrh', a word known from literary sources and ostraka, and from Latin oculists' stamps from Gaul reading collyrium diasmyrnes, which seems to be the translation of λύκιον διάσμου(νον); for a collyrium beginning with δια- see *IG* XIV 2576 (10) (glass perfume bottle; διακ[...].v, which according to V. should be restored as διακ[ώδ]ελ[...]).

1087. Poseidonia. Dedications on silver plaques, ca. 550 B.C. Arena IV 19 (*LSAG*² 260 nos. 3; *SEG* XII 412; XLVIII 1280*); Arena IV 20/21 (*LSAG*² 457 G; *SEG* XXXII 1027 and 1026; XLVIII 1280*). N.F. Parise, *Incidenza dell'antico. Dialoghi di storia greca* 1 (2003) 121-124, comments on the units of weight used at Poseidonia, which can be extrapolated from the actual weights of three of these plaques. For Arena IV 20, P. follows A.M. Ardovino's specification (cf. Arena IV p. 46 note 6): 111,5339 g = 15 staters of 7.4355 g = 30 drachmas of 3.777 g = 180 obols of 0.9196 g (according to the basic equivalence of 1 stater = 2 drachmas = 12 obols). For Arena IV 19, the weight of 570.8 g implies an equivalence of 75 staters of 7.6106 g (or 150 drachmas or 900 obols of 3.8053 or 0.6342 g, respectively). The same system (with 7.76 g - according to the value standardized later - as the weight of one stater) underlies the weight of both

objects, and also allows us to understand the 17.056 g of Arena IV 21: 17.46 = 27 obols (or 2.25 staters of 4.5 drachmas); at the same time, 17.46 represents 3 x 5.82 g: an unit of Oriental origin serving as the drachma in all monetary issues of the foundations of Chalkis in the west; it is the equivalent of one third of the Euboic tetradrachm. Consequently 9 Poseidonian staters = 4 Euboic tetradrachms: (7.76 g x 9) = (17.46 g x 4) = 69.84 g. All these units fit into a single 'mixed system', in which the proportion 3 : 4 is crucial, allowing the reduction of weights either to the 'Phoenician' standard of 7.76 g or to that of 5.82 g used for the Chalkidian drachma.

1088. Poseidonia (area of: Pontecagnano). Owner's graffito on a vase, late 6th cent. B.C. *SEG* XXXIV 1019 (XLII 934); Arena IV 30; *IGDGG* II 31; *LSAG*² 457 H. R. Arena, *Acme* 56.1 (2003) 82, repeats (cf. Arena IV) his comments on the name Στρίνπων (cf. the gentilicium Stremponius in *CIL* X 226, from Grumentum in Lucania; Italic root stremp-; Στρίνπων under Aeolic influence).

1089. Poseidonia (area of: Fratte di Salerno). Erotic acclamations on a vase, 480-470 B.C. *SEG* XXXVII 817; Arena IV 33; *IGDGG* II 28. R. Arena, *Acme* 56.1 (2003) 80-82, comments on some dialectal characteristics and on the names in this graffito, both an eloquent evidence of the mixture of peoples (Greek; Etruscan; Latin: for Νιξώ cf. Nixa) in this region. As to ἥραται (B in fine) as opposed to ἔραται preceding twice in the Achaean tradition, A. considers the possibility that H reflects 'il valore aperto che assumeva e davanti a /tr/' [but see L. Dubois, *IGDGG* II, who explains H as a writing error, Tybout]. For a more concise version of this note see id., *Studia Minora Facultatis Philosophicae Universitatis Brunensis* 6/7 (2001/2002) 23/24.

1090. Puteoli. Dedication by the city of Kibyra, ca. 138 A.D. *CIG* 5852; *IG* XIV 829; *IGR* I 418; *OGIS* 497; *SEG* XLIV 823 (incorporating readings by S. Follet). After a brief introduction on the increasing number of Greek inscriptions in the 2nd cent. A.D. and the connection between Puteoli and many cities from Asia Minor, P. Lombardi in *L'Italia centro meridionale* (cf. our lemma no. 1034) 11-31, focuses on this text, which she examined in the archaeological museum of Naples together with the lower part of the relief above the inscription (ph.; Italian translation); the relief shows an eagle and a seated person (probably Zeus Soter Olympios) both placed on a base. L. presents the following text (L. 1 on the cornice between the relief and the main inscription).

[Ἀ]γαθῇ τύχῃ · Ζεὺς Σω[τὴρ] Ὀλύμπιος·
 ἡ Κιβυρατῶν πόλις, ἄποικος Λ[ακεδαιμονίων],
 συγγενὴς Ἀθηναίων καὶ φι[λέλλη]ν, νῦν δὴ
 4 αὐτὴ τοῦ κοινοῦ τῆς Ἑλλάδος [σύνεδρος, σὺν]
 ἐνδόξοις οὐσα καὶ μεγάλαις [τῆς Ἀσίας πόλε]-
 σιν διὰ τε τὸ γένος τὸ Ἑλληνικόν καὶ διὰ τὴν
 πρὸς Ῥωμαίους ἐκ παλαιού φι[λίαν καὶ συμμαχί]-
 8 αν καὶ διὰ τὸ εὐξῆσθαι τεμαί[ς] ἐξαιρέταις ὑπὸ

Rejected by F. Mosino in *Messina e Reggio* (cf. our lemma no. 1025) 314-317 (ph.), who repeats and elaborates upon his interpretation summarized in *SEG XXXIX* 1062 app. cr.: the tile bears the epitaph of the slave-potter Clemens set up by his fellow-slaves making bad jokes at the expense of the deceased; it is the 'speaking tile' which is qualified as αἰσωπιτάνα κεραμῖς. He stresses the mix of Greek and Latin in onomastics and vocabulary (πριμογένη represents Latin primigenius; μάλεμπε = malempe: 'mal comprato'), characteristic of the late Republican/ early Roman Imperial period when Latin was penetrating into the Greek speaking community of Rhegion. New is M.'s suggestion that Κλήμης is a Christian name, which would fit in with the Tiberian date not excluded by B.; he supposes that the insults were directed against Clemens' faith, with the terms σωτήριχος and primigenius alluding to 'Cristo salvatore' and to the 'primigenitura del cristiano in Cristo' (317), respectively. Contra M.-Y. Perrin, *An. Ép.* (2003) [2006] no. 553, who considers the Christian connection improbable on account of the early date [M.'s main onomastical argument is the absence of Clemens as a nomen (not as a cognomen) in Solin-Salomies, *Repertorium*; but see e.g. the references listed s.v. Κλήμης in the Consolidated Indices of *SEG* for vols. XXVI, XXXV and XXXVI-XLV: no explicitly Christian inscriptions, while some are explicitly pagan (see especially *SEG XXXVII* 1538 and *XXXIX* 1565), Tybout].

1094. Rome. For an inscription possibly from Rome see our lemma no. 1062. For bilingual inscriptions from Rome see our lemma no. 2186. For Greek names in Rome see our lemma no. 2195. For women involved in mysteries in Rome see our lemma no. 2251.

1095. Rome. Foreigners. J. Dresken-Weiland, *RQ* 98 (2003) 18-34, studies Latin and Greek epitaphs from Rome recording provenances outside Italy (Imperial period). Using and occasionally nuancing D. Noy's monograph (cf. *SEG L* 1056), she discusses: 1) the provenance and profession of foreigners (20-29); special attention to pagan civil immigrants (N.'s 'Group B'), coming primarily from Asia Minor and known inter alia as senators, physicians, philosophers, poets, athletes, marble-traders from inscriptions and/or literary sources; in late antiquity, Constantinople became the prime destination for emigrants from Asia Minor (cf. *SEG XLV* 849); next come Spain and Gaul, equally bringing senatorial families, intellectuals, soldiers and traders (olive oil; wine; garum; textiles) to Rome; the third group of pagan civil immigrants comes from Africa (soldiers, craftsmen, traders, mainly in grain); persons from Greece are underrepresented in inscriptions; as to N.'s 'Group C' (mainly civil immigrants from the southern and eastern Mediterranean, both Christians and pagans), Syrians prevail from the 2nd cent. A.D.; among the non-Roman Christians, they are the strongest group; 2) their dwelling-places (29-33); largely based on archaeological evidence; it cannot be shown that any group of immigrants preferred a specific quarter; brief discussion of the sanctuaries devoted to eastern cults, inter alia those of Syrian gods (cf. *SEG LII* 981*); 3) the significance of migration for the city of Rome (33/34; discussion of a single aspect: the emergence of Latin as the principal language ca. 300 A.D., also in Christian liturgy).

1096. Rome. Q. Iulius Miletos builds a labyrinth and dedicates it to Serapis, reign of Septimius Severus (after 206 A.D.). *IG XIV* 1093; *IGUR* 1567 (*IGR* I 168; *SEG LI* 1429). G. Bevilacqua in *Epigraphica -- Guarducci* 217-229 (ph.), focuses on the place called λαβύρινθος (LL. 11 and 15) in which its builder and dedicant Κόιντος Ἰούλιος Μίλητος (also known from *IG XIV* 1092 = *IGUR* 1566 = *IGR* I 167 = *CIL VI* 10091; cf. also our lemma no. 1048; 12/13). After reviewing previous interpretations (open theater; building in the shape of a labyrinth; metaphor for tomb; the now prevalent view: funerary monument or its annex, whether a building or a garden), she suggests that the labyrinth was a meeting place of the association, placed under the protection of Serapis (L. 13: σῶζε). The term 'labyrinth' underlines the private and exclusive character of the place, which may have featured a hidden entrance and/or a complex lay-out (cf. also the word ἀπάτη in L. 9, possibly referring to its 'duplice carattere, ingannevole e insidioso e al tempo stesso dilettevole'; 225); alternatively, the name may have been derived from a decorative element (mosaic, relief or frieze representing a schematic labyrinth or a meander). The building probably consisted of several rooms; at least a banquet hall (cf. LL. 10/11: εὐφραίνεσθαι ἰ φίλοι εἰς λαβύρινθον; εὐφραίνεσθαι/εὐφροσύνη often refer to convivial joy, whether in a cultic context or not; see *SEG XXVI* 968 for this verb in connection with the cult of Serapis) and a cult place, perhaps in a crypt. The labyrinth was donated by Q. Iulius Miletos to ensure eternal commemoration after his death; his tomb may have been nearby.

1097. Rome. Bilingual (Latin/Greek) epitaph of M. Iulius Sistus/Seistos, ca. 30-50 A.D. *IGUR* 635; *SEG XIII* 623. H. Solin in *Usi e abusi epigrafici* (cf. our lemma no. 984) 279-282, repeats his arguments in favor of a date in (or shortly before) the mid 1st rather than the second half of the 3rd cent. A.D. (cf. *Arctos* 7, 1972, 178-183): the latest attestation of a gentilicium to indicate an imperial freedman is 238 A.D.; in the 3rd cent. one would expect Aug. lib. rather than Aug. l. (typical of the 1st cent.); all imperial freedmen named Marcus Iulius known so far have been manumitted by Livia. Also our M. Iulius must have been manumitted by Livia (between 14 and 29 A.D.), but after her death Tiberius is likely to have been his patron: this explains the expression Σεβαστοῦ (rather than Σεβαστῆς) ἀπελεύθερος. Our inscription provides the earliest example of the formula Σεβαστοῦ ἀπελεύθερος, and the only one referring to a Iulius; he died in the Claudian period at the latest. S. also comments on the name Sistus, which is, as the Greek equivalent Σεῖστος shows, not a deformation of either Sextus or Xystus. The name Sistus also occurs in *CIL VI* 26339 (all other attestations are vague or corrupt: *IGUR* 12180 (a) and 22602; the papyrus SB 4898).

[The reason for S.'s insistence on his earlier argument was its rejection by L. Moretti (*IGUR*) and the scepticism of J. and L. Robert, *BE* (1973) no. 93, in spite of the 'hard' onomastical evidence; however, see now also *I. Warsaw* 124, where A. Łajtar summarizes and accepts the conclusions of S.'s article from 1972, Tybout].

1098. Rome. Funerary epigram for Eutychia and Appianos, reign of Hadrian or Antoninus Pius. *IGUR* 1700; *SEG XXXV* 1045; *XLVIII* 1291. G. Bucher in G. W. Bakewell - J. P. Sickinger (edd.), *Gestures. Essays in Ancient History, Literature, and Philosophy Presented*

separate demonem a Florentia quem peperit Iusta quia ille hoc iubet magnus Deus iam iam cito cito in nomine Dei; $\Psi\omega\beta\epsilon\upsilon\epsilon\upsilon\sigma\epsilon\upsilon$ seems to be related to $\Phi\upsilon\epsilon\beta\epsilon\upsilon\upsilon\theta\iota$; cf. especially $\Psi\upsilon\epsilon\beta\epsilon\upsilon\upsilon\sigma\epsilon\upsilon$ in amulet (2) above).

1103. Rome (area of: Quadraro). Amulet with acclamation to Isis, 2nd cent. A.D. Amulet of irregular form made of glass paste (cameo glass); suspension hole; inscription on both sides; same text and lettering: one sinistrorsum, the other dextrorsum; white frame; white letters on a black ground in a slightly recessed field; found in 1993 in the grave of a ca. 15 year old girl buried in a small nekropolis in Quadraro, on the fourth mile of the Via Latina; now in the Museo Nazionale Romano. Ed.pr. G.Sacco in *Epigraphica -- Guarducci* 141-150 (ph.).

$\text{Νεικᾶ} \mid \dot{\eta} \text{Εἰς}$

Ed.pr. lists and discusses seven amulets with similar texts: 1) *IG XIV* 2413 (5) (ed.pr. 143 no. 1; Rome; same text on both sides, one sinistrorsum, the other dextrorsum; lost?); 2) O.Weinreich, *Neue Urkunden zur Sarapisreligion* (Tübingen 1919) 34 (ed.pr. 143 no. 2; ph.; Velletri; identical to the new amulet found in Quadraro; also the letter forms are the same, with lunar and square (final) Σ in L. 2 [the exact correspondence implies that the inscriptions have been stamped, as ed.pr. suggests on 142 with some hesitation; no. 1, with the same text as no. 2 and that from Quadraro, was probably produced by the same stamp, Tybout]; 3) E.Peterson, *EIS ΘΕΟΣ* (Göttingen 1926) 157 (ed.pr. 144 no. 3; dr.; Palestrina; same text on both sides; now lost?); 4) Weinreich, *l.c.* (ed.pr. 144 no. 4; two amulets (?); perhaps actually one piece, inscribed on both sides like nos. 1-3 and recorded in two drawings by Antonio Capello; Venice, later in Kassel; now lost?); the texts reported ($\nu\eta\kappa\acute{\alpha}\varsigma \mid \dot{\eta}\varsigma$ and $\dot{\eta}\varsigma \mid \nu\eta\kappa\acute{\alpha}\varsigma$) deviate from all other examples and may be corrupt, ed.pr.); 5) C.Bonner, *Studies in Magical Amulets chiefly Graeco-Egyptian* (Ann Arbor 1950) 176 and 289 no. D 216 (ed.pr. 144/145 no. 5; Egypt); 6) Bonner, *op.cit.* 176 and 257 no. D 21 (ed.pr. 145 no. 6; Egypt); 7) Peterson, *l.c.* (ed.pr. 145 no. 7; Egypt). The same type of amulet made of glass paste occasionally bears the inscription $\mu\acute{\epsilon}\gamma\alpha \tau\omicron \nu \omicron \nu\omicron\mu\alpha \tau\omicron \upsilon \Sigma\acute{\alpha}\rho\alpha\pi\iota\varsigma$ (same inscription on both sides; one sinistrorsum, the other dextrorsum); a) *IG XIV* 2413 (1 a) (ed.pr. 145 no. 1 a; ph.; Velletri); b) Peterson, *op.cit.* 208 (ed.pr. 145/146 no. 2 a; ph.; unknown provenance); c) *CIG* 8515; Peterson, *op.cit.* 208 (ed.pr. 146 no. 3 a; dr.; unknown provenance; lost?). Ed.pr. argues that the seven opistograph amulets (nos. 1-3 and a-c) were manufactured in the same workshop in Italy, probably in Latium, possibly in Rome.

1104. Rome. Graffiti (Roman dates) on the wall of a house, 2nd/3rd cent. A.D. Ten graffiti containing dates according to the Roman calendar; written on the stucco of a wall of 'room E 10' south of the atrium in a house found near Termini Station (cf. M.Barbera - R.Paris, ed., *Antiche stanze. Un quartiere di Roma imperiale nella zona di Termini. Catalogo*, Milan 1996). Ed.pr. H.Solin, *Hyperboreus* 9 (2003) 127-134: 1) $\pi\rho\acute{o}$ (δ) Καλ(ανδῶν) \mid Ὁκτωβρί(ων) (128 no. 1; reading uncertain, but probable; rare example of $\pi\rho\acute{o}$ with the name of the fixed day without the numeral α'); 2) $\pi\rho\acute{o}$ (δ) δ' Καλ(ανδῶν) \mid Μαΐ(ων) (128 no. 2; under no. 1; horizontal stroke above the numeral); 3) $\pi\rho\acute{o}$ (δ) ϵ' Εἰδῶ(ν) \mid Μαΐ(ων) (128 no. 3; right of no. 2); 4) $\pi\rho\acute{o}$ (δ) δ' Εἰδῶ(ν) \mid Μαΐ(ων) (128 no. 4; under no. 3, right of no. 2); 5) $\pi\rho\acute{o}$ (δ) ϵ' Εἰδῶ(ν) \mid Φ[εβρα]ρ-ῖ(ων) (128 no. 5; higher, in the center; $\pi\rho\acute{o}$ in the shape of a monogram); 6) $\pi\rho\acute{o}$ (γ) \mid Κα-λα(νδῶν) \mid Μαΐ(ων) (128 no. 5; under no. 5; the reading of L. 1, possibly not belonging to the

rest of the graffito, is uncertain; perhaps $\pi\rho\acute{o}$ (γ) 7) ($\pi\rho\acute{o}$) ἰδ' Καλ(ανδῶν) (128/129 no. 7; under no. 6; $\pi\rho\acute{o}$ before the numeral can be omitted under Latin influence; cf. e.g. *ICUR* 20602); 8) $\pi\rho\acute{o}$ (γ) Εἰδῶ(ν) \mid $\Sigma\epsilon\{\sigma\}\pi\tau\epsilon\nu\beta\rho\acute{\iota}\omega\nu$ (129 no. 8; above, right); 9) $\pi\rho\acute{o}$ ($\iota\epsilon'$) \mid Νονῶν \mid $\pi\rho\acute{o}$ (θ') (?) (129 no. 10; below, right; $\pi\rho\acute{o}$ in the shape of a monogram; MATI, graffito); 10) is very uncertain [S. does not comment on the purpose of these dates].

These graffiti are a valuable source for the way people in Rome outside the elite noted months' days in Greek; their formulas are in line with the Greek dates in our principal source: early Christian (and some pagan: *IGUR* 664 and 1658) inscriptions. S. discusses Greek versions of the dating formula (ante diem) X Kalendas Ianuarias: if the date is that of a fixed day, the latter (and the month's name used as an adjective) is expressed in the dative (Καλάνδαις , Νωναῖς , Εἰδοῖς Ἰανουαρίους , etc.); for the days in between, the formula is $\pi\rho\acute{o}$ X Καλανδῶν plus month's name in the genitive, and the Roman practice of counting backwards and mostly including the first and last day is observed: $\text{Kalendis} = \text{Καλάνδαις}$, pridie $\text{Kalendas} = \pi\rho\acute{o}$ α' Καλανδῶν (never β'); the reading β' in *ICUR* 7166 is uncertain, in 11043 restored, and in 12213 a numeral may have preceded β' , e.g. [$\pi\rho\acute{o}$ $\iota\beta'$], III $\text{Kalendas} = \pi\rho\acute{o}$ γ' Καλανδῶν , etc. (cf. *ICUR* 19934/19935; *I.Cret.* IV 300 B L. 5); $\pi\rho\acute{o}$ can be replaced by a monogram, $\Pi\rho$ or Π ; if the day before the fixed day (pridie) is indicated, α' is occasionally omitted (cf. no. 1 above); $\pi\rho\acute{o}$ ζ' is relatively infrequent for unclear reasons.

1105. Rome. Invocation of and prayer to a cosmic deity on a silver amulet, 3rd/4th cent. A.D. Rectangular silver leaf; two small holes at the extremities; two inscriptions each occupying a column (A/B); the two columns are separated from each other by two parallel vertical incised lines; now in the Museo Nazionale Romano (Museo Epigrafico); a drawing was published by E.De Ruggiero, *Catalogo del Museo Kircheriano* (Rome 1878) 81 no. 200. Published after examination of the leaf by ed.pr. G.Bevilacqua, *art.cit.* (cf. our lemma no. 1109) 118-125 (ph.; dr. of Ruggiero), with ample comment on all magic formulas and parallels where possible.

A

$\Theta\epsilon\omicron\zeta\theta\theta\theta\theta$ characteres
 $\Sigma\upsilon\nu\alpha\rho\omega\theta\eta\omega\iota\omega\upsilon\theta\omega\rho\eta\omega\theta$
 $\theta\upsilon\theta\sigma\alpha\rho\beta\alpha\iota\sigma\alpha\mu\phi\lambda\omega\sigma\theta\iota\chi$
 $\omega\sigma\alpha\lambda\alpha\mu\alpha\theta\omega\beta\rho\alpha\mu\eta\alpha$
 $\theta\iota\chi\alpha\nu\omicron\chi\alpha\nu\omicron\chi\alpha\nu\omicron\chi\alpha\nu\omicron\chi$
 [ca. 2] $\gamma\eta\kappa\alpha\iota\upsilon\beta\iota\chi\alpha\nu\alpha\rho\alpha\nu\alpha$

B

characteres
 $\epsilon\upsilon\sigma\tau\epsilon\phi\sigma$ characteres $\lambda\epsilon\gamma\epsilon$ characteres
 characteres $\eta\beta\rho\omega\eta\upsilon\alpha\kappa\epsilon\iota\nu\omicron\beta\rho\alpha\omega\theta\eta\gamma\eta\nu\omega\rho\lambda\alpha\iota\alpha\mu$
 $\psi\sigma\epsilon\mu\sigma\epsilon\iota\lambda\alpha\mu\omicron\epsilon\iota\pi\iota\tau\omicron\kappa\omicron\sigma\mu\upsilon\pi\upsilon\rho\beta\omicron\lambda\omicron\sigma\epsilon\rho\mu\alpha\nu\alpha\iota$
 $\epsilon\rho\epsilon\nu\nu\omicron\mu\epsilon\nu\eta\chi\omega\epsilon\iota\upsilon\theta\eta\theta\alpha\nu\omicron\beta\eta\theta\rho\alpha\nu\epsilon\rho\mu\alpha\nu\epsilon\iota\nu$
 $\alpha\epsilon\rho\epsilon\iota\nu\alpha\iota\omega\theta\omega\beta\iota\omega\theta\eta\chi\alpha\rho\nu\epsilon\rho\iota\nu\phi\nu\iota\alpha\chi\eta\nu\alpha\chi\mu\eta\phi\alpha\nu\alpha\chi\eta$
 [--] $\sigma\rho\omicron\kappa\kappa\lambda\alpha$ vacat

A. $\Theta\epsilon\omicron\zeta\theta\theta\theta\theta$: characteres of simple form; total of ca. 17 characteres, ed.pr. || 2. $\Sigma\upsilon\nu$ (= $\sigma\upsilon \dot{\upsilon}$; = $\sigma\upsilon \dot{\alpha}$) A ρ - $\beta\omega\theta\eta\omega$ $\iota\omega\upsilon\theta\omega\rho\eta\omega\theta$: invocation formula addressed to a god defined by a series of divine names in (A); Αρβωθω is possibly a variant of Αρβητ Ιαω ; above I and ω probably small horizontal strokes, indicating a nomen sacrum: Ιωουθ , variant of Ιαωθ ; $\omega\rho\eta\omega\theta$ may be part of the preceding nomen sacrum, ed.pr. || 2-3. Ιωουθωρ $\omega\theta\eta\omega\theta\theta\upsilon\theta$: pseudo-palindrome composed of the divine names Ιαω and Thoth , ed.pr. || 3. $\theta\upsilon\theta\sigma\alpha\rho\beta\alpha\iota\sigma\alpha\mu$



pottery, not included in the corpus, see *SEG* XVI 585, XL 904 (2), XLV 1483, and XLVII 1525; for various forms of the ethnicon see *SEG* XLVII 1525). We give a comparatio numerorum. For Velia's relations with Delos see our lemma no. 811.

IG XIV	I.Velia	IGDGG I	I.Velia	SEG	I.Velia
656	48	58	3	XXXVIII	
657	55			1020 (3)	24
658	18	SEG		(4)	21
659	31	XVI	46	XXXIX	
660	32	583		1078	21-24
661	49	584	32	XL	
		XVIII		904 (1)	16
Arena V		417	19	XLII	
34	1	XXVI		1821 (2)	16
35	3	1211	3, 9	XLIII	
36	2	XXVIII		674	15
37	5	817	75	675	47
38	6	818	47	XLVII	
39	4	XXVIII		1526	11/12
40	9	819	41	XLVIII	
41	7	820	25	1302	21-24
43	13	821	37	LI	
		XXIX		1453	27
IGDGG I		1024	31	1454	30
49	1	XXXII		1455	36
50	13	1072	13	1456	35
51 (a)	5	1073	14	1457/1458	38/39
51 (b)	2	1074	17	1459	43
52	6	1075	1	1460	40
53	14	1076	66	1461	44
54	9	1077	68	1461 bis	49
55	7	XXXVIII			
56	4	1019	2-5	LSAG ²	
57	66	1020 (1)	22	464 (6 a)	5
		(2)	23	(E)	6

1114. Velia. Medicine and physicians. L.Vecchio in G.Greco (ed.), *Elea - Velia. Le nuove ricerche* (cf. our lemma no. 811) 237-269, discusses at great length, with surveys of earlier comments, the well known yet puzzling 1st cent. A.D. inscriptions bearing on medicine and physicians in the tradition of Parmenides at Velia: *I.Velia* 20 (recording an Οὔλις [--] ἱατρο-μ[άντις] rather than an Οὐλί[α]δης) as previously assumed; cf. *SEG* XXXVIII 1020, introduction in fine [note the punctuation dot (the only one in the inscription) between IATPO and M: the restoration

ἱατρομ[άντις] implicitly supposes that it has decorative value (dividing a single word) rather than indicating an abbreviation, Tybout); *I.Velia* 21 (bust of Πα[ρ]μενίδης Πύρρητος Ἰ Οὐλιάδης φυσικός), and *I.Velia* 22-24 (inscriptions for three ἱατροὶ φῶλαρχοι each called Οὔλις). In view of its semantic field, the word φῶλαρχος (considered either head of the medical school or priest) probably denotes a person, not necessarily a ἱατρός, charged with an important cultic function [cf. also the summary of S.Musitelli's study in *SEG* XXX 1225]; Οὐλιάδης, connected with 'Ἀπόλλων Οὔλιος, is an epithet or qualification related to medical activity; the mantic practice evident from ἱατρο-μάντις is possibly to be connected with the cult of Apollo of Klaros, brought to Velia by emigrants from Asia Minor; φυσικός is 'physician' (cf. also the bilingual epitaph of the φυσικός οἰνοδόχης Menekrates from Tralles *IG* XIV 666 = *CIL* X 388 = *ILS* 7791), a term understandably assigned to the φυσικός (= natural philosopher) Parmenides, whether a posteriori or not; a persistent later literary tradition assigns medical activities to Parmenides, which consequently cannot be considered a local Velian invention; *I.Velia* 22-24 are dated 'in the year 379, 280, and 456', respectively: either the year in which the honorands served as pholarchos or, on the assumption that it was a lifetime occupation, the first year of their office; the era is unknown: not related to the activity of Parmenides, it is probably based on the foundation of the city rather than that of the medical collegium; anyway, the dates testify to the long history of the 'school'. Literary and archaeological data confirm that Velia was a health center featuring cults of healing gods (Apollo Oulios; Asklepios). The inscriptions reflect a tendency of glorifying the past of the city and its Greek tradition (also apparent from the archaizing ethnic 'Υελήτης instead of 'Ελεάτης in *I.Velia* 22). See also our lemma no. 787. For a more concise discussion of most of these problems see Y.Ustinova, *PP* 58 (2004) 37-43, inter alia on the connection of φῶλαρχος with φῶλεός, 'underground chamber', where the association held its meetings headed by the pholarch.

1115-1134. Velia. Epitaphs, 4th-1st cent. B.C. In these lemmata we give, in a concise form without description of the stones, the texts of 20 epitaphs in *I.Velia* (cf. our lemma no. 1113) which have never been included in corpora or *SEG*; we omit the insignificant fragments nos. 67, 69, and 76/77 from the section 'Iscrizioni di classificazione incerta' which may or may not be epitaphs [The date is 'Hellenistic period?' unless stated otherwise].

1115: *I.Velia* 26 (ph.). Epitaph of Zenon, 4th/3rd cent. B.C.

Ζήνωνος τοῦ Ἰ Ἀπολλωνίδου

1116: *I.Velia* 29 (ph.). Epitaph of Eubates, 3rd cent. B.C.: Εὐβάτης Ἰ Ἐρατίωνος

1117: *I.Velia* 33 (ph.). Epitaph of Arista, 3rd/2nd cent. B.C.

Ἀρίστας Ἰ τῆς Φιλίκου

1118: *I.Velia* 34 (ph.). Epitaph of Bryttios, 3rd/2nd cent. B.C.: Βρυττίου

Name of Oscan-Lucanian origin, evoking the ethnic of the Brettii or Brutii and the gens of the Brutii well attested in Lucania, *I.Velia*; cf. *IGDGG* I p. 159: 'nom épichorique, variante de Bréttios "du Bruttium"'.
 1119: *I.Velia* 42 (ph.). Epitaph of Kokkys, 2nd/1st cent. B.C.
 Κοκκύδος | τῆς Προκλέου(ς)

1. Only attestation of the female name Κοκκύς, *I.Velia* || 3. ΚΛΕΟΥ, lapis.

1120: *I.Velia* 50. Epitaph of Ariston: Ἀρίστων

1121: *I.Velia* 51. Epitaph of Athenades: Ἀθηνάδου | τοῦ Φορμέωνος

1122: *I.Velia* 52. Epitaph of Chrysis: Χρυσίδος

1123: *I.Velia* 53. Epitaph of Deinias: Δεινίου | τοῦ | Ζωΐλου

1124: *I.Velia* 54. Epitaph of Di(o?)nysios: Δι(ο?)νυσίου

O omitted by the mason; perhaps a dialectal variant: see L.Dubois, *IGDGG* I, p. 159 (see also our lemma no. 1127).

1125: *I.Velia* 56. Epitaph of Eirene: Εἰρήνης | τῆς Μενε[--]

2. E.g. Μενε[κράτου], *I.Velia*.

1126: *I.Velia* 57. Epitaph of Euagoras: Εὐαγόρου | τοῦ Ὀνήσο[ο]

1127: *I.Velia* 58. Epitaph of Klenomachos: Κληνομάχου | τοῦ Δι(ο?)νυσίου

1. Only attestation of the name Κληνόμαχος, *I.Velia* || 2. cf. above ad no. 1124.

1128: *I.Velia* 59 (dr.). Epitaph of Hikesie: Ἰκεσίης | τῆς Σωσιάνδρου

1129: *I.Velia* 60. Epitaph of Onesos: Ὀνήσου | τοῦ Δήμωνος

1130: *I.Velia* 61. Epitaph of Onesos and Ariston.

Ὀνήσου τοῦ Ἀπολλοδώρου καὶ Ἀρίστλωνος[--]

1131: *I.Velia* 62 (ph.). Epitaph of Rufa and Zobios: Ρούφα καὶ | Ζώβιος

1132: *I.Velia* 63 (dr.). Epitaph of Sophrona: Σωφρόνας τῆς | Ἀγαθ(ο)εΐνου

1133: *I.Velia* 64 (dr.). Epitaph of Themisto: Θεμιστοῦς

1134: *I.Velia* 65. Epitaph of Zoilos: Ζωΐλου | τοῦ Πόλιος

1135. *Velia*. Epitaph of Voconia Iucunda and Sextilius Epaphrodeitos, late 2nd/1st cent. B.C. (or Roman Imperial period?). Rectangular marble block representing the façade of a naiskos in relief: triangular pediment above two fields separated by a smooth central pilaster and flanked by two fluted pilasters; inscription in each of the fields; above each text a branch; now in the possession of the Archivio Diocesano in Vallo della Lucania (province of Salerno). Ed.pr. L. Vecchio, *JÖAI* 72 (2003) [2004] 275-287 (ph.; dr.; Italian translation); also published by id. as *I.Velia* 45 (ph.); cf. also O.Salomies apud M.-Y.Perrin, *An.Ép.* (2003) [2006] no. 556.

A: Οὐο[κωνίας] | Ἰουκοῦν[δας] | τῆς Σεξιλι[ου] Ἐπαφρ[οδεΐ]του Πυρρ[ία]

B: [Σεξι]τιλίου | [Ἐπαφρ]οδεΐ[του] Πυρρ[ία]

Date: late 2nd/1st cent. B.C. on the basis of the lettering, ed.pr.; Roman Imperial period on the basis of the onomastics. S. || epitaph of a couple, probably both freedmen, ed.pr. || A. the name Iucunda is frequent among slaves and freedmen; Iucunda adopted the gentile of her patron, ed.pr., who for the presence of the Voconii in *Velia* points to *CIL* X 467, *An.Ép.* (1966) no. 110, and two unpublished Latin inscriptions (2nd/3rd cent. A.D.) || B. Epaphrodeitos was a person of Greek origin adopted or manumitted by the gens Sextilia, recorded at *Velia* in the epitaph *CIL* X 462 (not before the 2nd cent. A.D.) [adopted rather than manumitted, since a slave normally has no patronymic, Pleket]; indication of the patronymic (Πυρρία) in the Greek rather than Roman fashion is unusual, but not unparalleled (cf. e.g. *I.Lipara* 718), ed.pr., who for the 'mistione onomastica' refers to *IG* XIV 660 (*I.Velia* 32; *SEG* XVI 584; tria nomina consisting of Latin, Oscan and Greek names) and comments on the influence of Oscan-Lucanian elements in *Velia*. Discussion of the importance of our text as an early testimony for the presence of Voconii and Sextilii in *Velia* and of *Velia*'s position in a network of commercial relations in Italy (Rome; Campania) and abroad (notably Delos; see also our lemma no. 811).

1136. *Venusia*. Corpus: supplement. M.Chelotti, *Supplementa Italica* vol. 20 (Rome 2003) 52-119, presents bibliographical and textual additions and corrections to the corpus of Latin and Greek inscriptions from *Venusia* (*CIL* IX 107*-130*; 422-659; 6062-6066; 6195-6241; 6416). On 119-314, C. (re)publishes 310 inscriptions in toto; the following are (partially) Greek: nos. 46 (ph.; *SEG* XXXIII 759; Latin/Greek bilingual epitaph; cf. M.Corbier, *An.Ép.* (2003) [2006] no. 385), 159 (see our lemma no. 1138), and 282-298 (ph. of 287, 289/290, 292, 296; mostly insignificant fragments, all epitaphs, occasionally bilingual, from the Jewish catacombs; for this category of inscriptions see also *CIL* IX 6195-6241; *JWE* I 42-116; *SEG* XLIV 845/846; XLIX 1393; LII 979); no. 70 is a Latin epitaph introduced by Δ(ις) [Μ(ένι)βους] (cf. M.Corbier, *An.Ép.* (2003) [2006] no. 400); no. 309 is a small fragment either in Latin or in

Name of Oscan-Lucanian origin, evoking the ethnic of the Bretti or Bruttii and the gens of the Bruttii well attested in Lucania, *I.Velia*; cf. *IGDGG* I p. 159: 'nom épichorique, variante de Bréttios "du Bruttium"'.
 1119: *I.Velia* 42 (ph.). **Epitaph of Kokkys, 2nd/1st cent. B.C.**
 Κοκκύδος | τῆς Προκλέου(ς)

1. Only attestation of the female name Κοκκύς, *I.Velia* || 3. ΚΛΕΟΥ, lapis.

1120: *I.Velia* 50. **Epitaph of Ariston:** Ἀρίστων

1121: *I.Velia* 51. **Epitaph of Athenades:** Ἀθηνάδου | τοῦ Φορμέλωνος

1122: *I.Velia* 52. **Epitaph of Chrysis:** Χρυσίδος

1123: *I.Velia* 53. **Epitaph of Deinias:** Δεινίου | τοῦ Ζωΐλου

1124: *I.Velia* 54. **Epitaph of Di(o?)nysios:** Δι(ο)νυσίου

O omitted by the mason; perhaps a dialectal variant: see L.Dubois, *IGDGG* I, p. 159 (see also our lemma no. 1127).

1125: *I.Velia* 56. **Epitaph of Eirene:** Εἰρήνης | τῆς Μενε[--]

2. E.g. Μενε[κράτου], *I.Velia*.

1126: *I.Velia* 57. **Epitaph of Euagoras:** Εὐαγόρου | τοῦ Ὀνήσου

1127: *I.Velia* 58. **Epitaph of Klenomachos:** Κληνομάχου | τοῦ Δι(ο)νυσίου

1. Only attestation of the name Κληνομάχος, *I.Velia* || 2. cf. above ad no. 1124.

1128: *I.Velia* 59 (dr.). **Epitaph of Hikesie:** Ἰκεσίης | τῆς Σωσιάνδρου

1129: *I.Velia* 60. **Epitaph of Onesos:** Ὀνήσου | τοῦ Δήλμωνος

1130: *I.Velia* 61. **Epitaph of Onesos and Ariston.**

Ὀνήσου τοῦ Ἀπολλοδώρου καὶ Ἀρίστωνος[--]

1131: *I.Velia* 62 (ph.). **Epitaph of Rufa and Zobios:** Ρούφα καὶ Ζώβιος

1132: *I.Velia* 63 (dr.). **Epitaph of Sophrona:** Σωφρόνινος τῆς | Ἀγαθ(ο)εΐνου

1133: *I.Velia* 64 (dr.). **Epitaph of Themisto:** Θεμιστοῦς

1134: *I.Velia* 65. **Epitaph of Zoilos:** Ζωΐλου | τοῦ Πόισιος

1135. **Velia. Epitaph of Voconia Iucunda and Sextilius Epaphrodeitos, late 2nd/1st cent. B.C. (or Roman Imperial period?).** Rectangular marble block representing the façade of a naiskos in relief: triangular pediment above two fields separated by a smooth central pilaster and flanked by two fluted pilasters; inscription in each of the fields; above each text a branch; now in the possession of the Archivio Diocesano in Vallo della Lucania (province of Salerno). Ed.pr. L. Vecchio, *JÖAI* 72 (2003) [2004] 275-287 (ph.; dr.; Italian translation); also published by id. as *I.Velia* 45 (ph.); cf. also O.Salomies apud M.-Y.Perrin, *An.Ép.* (2003) [2006] no. 556.

A: Οὐο[κωνίας | Ἰ]ουκούν[δας] | τῆς Σε[ξιτιλί]ου Ἐπαφρ[οδεί]του Πυρρ[ία]
 B: [Σεξ]τιλίου | [Ἐπαφρ]οδείτ[ου] Π[υρρία]

Date: late 2nd/1st cent. B.C. on the basis of the lettering, ed.pr.; Roman Imperial period on the basis of the onomastics, S. || epitaph of a couple, probably both freedmen, ed.pr. || A. the name Iucunda is frequent among slaves and freedmen; Iucunda adopted the gentile of her patron, ed.pr., who for the presence of the Voconii in Velia points to *CIL* X 467, *An.Ép.* (1966) no. 110, and two unpublished Latin inscriptions (2nd/3rd cent. A.D.) || B. Epaphrodeitos was a person of Greek origin adopted or manumitted by the gens Sextilia, recorded at Velia in the epitaph *CIL* X 462 (not before the 2nd cent. A.D.) [adopted rather than manumitted, since a slave normally has no patronymic, Pleket]; indication of the patronymic (Πυρρία) in the Greek rather than Roman fashion is unusual, but not unparalleled (cf. e.g. *ILipara* 718), ed.pr., who for the 'mistione onomastica' refers to *IG* XIV 660 (*I.Velia* 32; *SEG* XVI 584; tria nomina consisting of Latin, Oscan and Greek names) and comments on the influence of Oscan-Lucanian elements in Velia. Discussion of the importance of our text as an early testimony for the presence of Voconii and Sextilii in Velia and of Velia's position in a network of commercial relations in Italy (Rome; Campania) and abroad (notably Delos; see also our lemma no. 811).

1136. **Venusia. Corpus: supplement.** M.Chelotti, *Supplementa Italica* vol. 20 (Rome 2003) 52-119, presents bibliographical and textual additions and corrections to the corpus of Latin and Greek inscriptions from Venusia (*CIL* IX 107*-130*; 422-659; 6062-6066; 6195-6241; 6416). On 119-314, C. (re)publishes 310 inscriptions in toto; the following are (partially) Greek: nos. 46 (ph.; *SEG* XXXIII 759; Latin/Greek bilingual epitaph; cf. M.Corbier, *An.Ép.* (2003) [2006] no. 385), 159 (see our lemma no. 1138), and 282-298 (ph. of 287, 289/290, 292, and 296; mostly insignificant fragments, all epitaphs, occasionally bilingual, from the Jewish catacombs; for this category of inscriptions see also *CIL* IX 6195-6241; *JIWE* I 42-116; *SEG* XLIV 845/846; XLIX 1393; LII 979); no. 70 is a Latin epitaph introduced by Δ(ις) [Μ(άν)ιβους] (cf. M.Corbier, *An.Ép.* (2003) [2006] no. 400); no. 309 is a small fragment either in Latin or in

Greek. Copious Indices; no Concordance. We present a comparatio numerorum with *JIWE* I and *CIJ*².

<i>JIWE</i> I	<i>CIJ</i> ²	<i>Suppl.</i> 20	<i>JIWE</i> I	<i>CIJ</i> ²	<i>Suppl.</i> 20
43		283	96		291
45		298	98		293
54	604	294	99		288
60		296	104		285
83	605	295	111	593	297
91		290	112	602	309
92		292	114	619 (b)	286
93		289	115	619 (c)	282
95		287	116	619 (d)	284

1137. *Venusia. Jewish epitaphs, 5th/6th cent. A.D.* *JIWE* I 42-116; *SEG* XLIV 845 (cf. also 1483 in fine); XLIX 1393; LII 979 in fine. M.Leiwo in *Latin vulgaire - latin tardif* VI (cf. our lemma no. 1085) 253-264, returns (cf. *SEG* LII) to the Jewish epitaphs from *Venusia* as evidence for language contact (Greek; Latin; Hebrew). Citing as examples *JIWE* I 53, 56, 49, 61-65, 67/68, 70, 73, 77, 85-87, 90, 107, 114 (and also *ICUR* 4025 and 24315), he focuses on Greek/Latin bilingualism and code-switching, arguing that the inscriptions show imperfect learning of Greek, not of Latin: the linguistic analysis suggests a Latin speech community, which switches to Greek in ritual contexts only.

1138. *Venusia. Bilingual (Latin/Greek) epitaph of Medicus, 1st/2nd cent. A.D.* *SEG* IV 80; XXX 1226; *GV* 1218. Now republished as no. 159 of the supplementary corpus by M.Chelotti (cf. our lemma no. 1036). C. points out that the stone is almost complete at the left margin, leaving no room for the long lines of a presumed epigram; she dates it to the 1st/2nd cent. A.D. on the basis of the Latin formula (2nd/3rd cent. A.D., *SEG* XXX). C. presents the following text, now only consisting of a brief epitaph in Latin followed by a wish for well-being in Greek. Cf. also S.Follet apud M.Corbier, *An.Ép.* (2003) [2006] no. 469.

Medico An[ū]ochus pater i vivos i [τερ]πνὸν φάος || [ζών] μέτεχε, εὖ θ[αν]όντα, ἀγάπα

4-6. Perhaps: 'Tant que tu vis, jouis de ta douce lumière (= ton fils) et sois satisfait s'il a eu une belle mort', F. || 5-6. εὖθ[αν]όντα, C.; corr. F.

1139. *Verona. Epitaph of the physician Petros, 511 A.D.* *IG* XIV 2310 (a); Wessel, *IGCV* 146. Republished by E.Samama, *Les médecins* -- (cf. our lemma no. 2191) no. 497. D.Feissel, *BE* (2004) no. 490, restores initio 'Ενθά[δε] πέλαυμε [έ]ωνείλους (for αἰωνίως)

έ[ν] ἰρήνῃ instead of 'Ενθά[δε] πέλαυμε [Ν]ωνείλους (= Nonius) έ[ν] ἰρήνῃ (Wessel, followed by Samama; no restoration for ME[.]ΩΝΕΙ in *IG*).

1140. *Unknown provenance. Inscriptions on Attic vases of the Leagros group, 520-510 B.C.* S.Sarti, *AC* 54 (2003) 23-64, republishes 15 black-figured hydriae belonging to the Leagros group now in the antiquarium of the Museo Archeologico of Florence. Two have inscriptions: 1) trademarks: see A.W.Johnston, *Trademarks on Greek Vases* (London 1979) 129, type 8 (E) no. 41, and 136, type 10 (E) no. 29 (from the maremme of Tuscany; Beazley, *ABV* 364 no. 58; S. 37-41 no. 2, with ph. and dr.); 2) labels ηἱρακ[λῆς] and Κύ(κ)νος (ΚΥΝΟΣ, vase; from the Campana collection; *ABV* 361 no. 15; S. 53-55 no. 8, with ph.).

GAUL

1141. *Beaume-de-Venise. Graffiti on vases, Roman Imperial period.* M.Provost, J.-C.Meffre, *Carte archéologique de la Gaule*, vol. 84/1: *Vaissons-la-Romaine et ses campagnes* (Paris 2003) 410 no. 12 (6)*, mention some graffiti on Campanian pottery in Greek: ΑΓΟΥC and EMATOC. Cf. J.-C.Decourt, *BE* (2005) no. 628.

1142. *Grand. Inscriptions (astrological labels) on two ivory diptychs, 2nd cent. A.D.* Two ivory diptychs (A/B) with representations of Apollo/Helios, Selene, the 12 zodiac signs, and the 36 decans; Tutu (standing sphinx on a pedestal) appears among the decans on the 'Helios-side' of both A and B, as representation of the third decan in Gemini (Gem-3); labels identifying Gem-3; found in numerous fragments in 1967; one diptych is now in Epinal (Musée départemental d'art ancien et contemporain), the other in St. Germain-en-Laye (Musée des Antiquités Nationales). Ed.pr. J.-H.Abrý (ed.), *Les tablettes astrologiques de Grand (Vosges) et l'astrologie en Gaule romaine. Actes de la Table-Ronde du 18 mars 1992* -- (Lyon 1993; ph.); cf. also H.G. Gundel, *Zodiakos. Tierkreisbilder im Altertum* (Mainz am Rhein 1992) 232 no. 82; W.Clarysse - H.Willems, *Les empereurs du Nil* (cf. *SEG* L 1559 [where these texts should be added]) 135/136. See now O.E.Kaper, *The Egyptian God Tutu* (cf. our lemma no. 1928) 225/226 no. M-19/20.

A: Τεπισμυ

B: Τεπισμοθ

These legends are known from literary sources as Τετις and Τετισμοθ; they identify the decan Gem-3 with *tpy*-*spdi*, a name that includes a reference to the rising of Sothis. On our tablets Tutu is followed immediately by Sothis, the first decan of Cancer, K.

1143. *Lattara (Lattes; Hérault). Abecedaries, 225-175 B.C.* J.Vial, *Carte archéologique de la Gaule*, vol. 34/3: *Le Montpellierais* (Paris 2003) 201 no. 129, mentions a Greek alphabet

accompanied by the word κναξ on a sherd of Campanian A; cf. J.-C. Decourt, *BE* (2005) no. 631, who points out that actually two abecedaries were found in Lattes: one reading ΑΒΓΔ | κναξ and the other with a nearly complete alphabet (αβγδεζηθικλμνξοπρ[---]). For these inscriptions see A.M. Adroher Auroux - C. Sanchez, 'Corpus des céramiques de l'Âge du Fer de Lattes 1', *Lattara* 14 (2001) 555/556 nos. 2932/2933 (dr.; bibliography), dated 225-200 and 200-175 B.C., respectively [For the first inscription see *SEG* XLIII 680 (9), where αβγδ[---] κναξ[---]τω[---] is read (same reading in A.A.-S. no. 2932, supported by the dr.); the second text is *SEG* XLIII 680 (37), reading [---]ζηθ [---]ξυπρσ, described as parts of an abecedy, with υ erroneously written for ο and twice σ, Tybout].

1144. Le Castellar (Hérault). Inscription mentioning Philokrator, undated (forgery?). *IG* XIV 365*; *CIL* XII 272*. Mentioned by J. Vial, *op. cit.* (cf. our lemma no. 1143) 307 no. 179; cf. J.-C. Decourt, *BE* (2005) no. 632, who refers to his corpus *IGF - Les inscriptions grecques de la France* (Lyon 2004) no. 206 (bibliography); the stone is lost and the old readings are unreliable (ΦΙΛΟΚΡΑΤΩΡ | ΟΛΕ | ΟΠΟΛΓΕΟΡΓΟΣ); however, it cannot be established whether the text is a forgery or not.

1145. Nemausus (area of: Balaruc-les-Bains). Christian inscription, undated. *SEG* LII 994 (3) (on the basis of J.-C. Decourt, *BE* 2004, no. 466). See also I. Bermond - C. Pelletier in J.-L. Fiches (ed.), *Les agglomérations gallo-romaines en Languedoc-Roussillon* (Lattes 2002) 383. Non vidimus; cf. P. Arnaud, *An.Ép.* (2003) [2006] no. 1148 (text and French translation): inscription on a rectangular block; published on the basis of a photograph given to the Service régional de l'archéologie in the 1950s. We present the text again with a correction and the line division: Νίϋον | άνομήματα, | μη μόναλν όψιν

[2-3. The inscription (palindrome) has the expected άνομήματα rather than άνοήματα] (apparently a printing error in *BE*: see our note in *SEG* LII), Tybout].

1146-1148. Provence. Signature and dedications to Aphrodite and Helena, 2nd/3rd cent. A.D. Three small square leaden mirror-mounts with inscriptions in a circle on the border of the central medallions framing the now lost mirrors; the Arlesian dedicator and manufacturer Κύντος Λικίνιος Τουτεινος is known from 11 similar objects (see *SEG* XXXVII 825-834 and XLI 890). Edd.pr. B. Liou - M. Sciallano in M. Bats - B. Dedet - P. Garmy et alii (edd.), *Peuples et territoires en Gaule méditerranéenne. Hommage à Guy Barruol* (Montpellier 2003) 437-440 (ph.; dr.; French translations).

1146: 437 no. 12. **Area of: Uzès. Signature.** Now in a private collection.
Κύντος Λικ(ίνιος) Τουτεινος έν 'Αρελάτω ποεί

Same text as *SEG* XXXVII 834 (*IG* XIV 2577 (13); *CIL* III 10029 (319); from Xanten) [in *SEG* XXXVII 834 ποεί instead of ποεί should be read].

- 1147:** 438 no. 13. **Fos-sur-Mer, Bay of Saint-Gervais.** Now in the museum of Istres. Same text as in the preceding lemma.
- 1148:** 438/439 no. 14. **Fos-sur-Mer, Bay of Saint-Gervais.** Now in the museum of Istres

Λικίνιος Τουτεινος ιεραΐς 'Ελένη [Ἀφρο]δείτη

Helena ('Ελένη) rather than Selene (Σελήνη), in spite of the dedications ιεραΐς Σελήνη on three similar mirrors (*SEG* XXXVII 825-827 [where in the heading of 825-834 Selene should be read instead of Semele]), edd.pr., who comment on Helen's divinity and cult, and on the couple Aphrodite-Helena as a favorite subject on (especially Etruscan) mirrors; in line with these representations, our dedication symbolizes the beauty and love pursued by Tuteinos' female clientele; the small dimensions suggest that they were 'miroirs bijoux, miroirs de poche, amulettes porte-bonheur' (439) which may also serve as love gifts or, as in our case, as votive objects.

1149. Sigeon (area of: Pech Maho). Commercial transaction on a lead tablet, ca. 450-400 B.C. *SEG* XXXVIII 1036 (L 1081*). R.A. Santiago, *ZPE* 144 (2003) 171/172 (in Spanish), presents the following observations: **1)** the person (..πρι[---]; L. 1) who bought a barge from the Emportians (presumably in Emporion) is likely to have been an Iberian trader rather than a Greek one called Κύπριος, as suggested by edd.pr. (*SEG* XXXVIII); **2)** L. 5 offers the only instance of the first person singular in this document being reinforced by αὐτός, suggesting that the drafter of the document acted on his own account rather than as an intermediary on behalf of a commissioner; this may be a formality in order to ensure that as an intermediary he actually disposed of the security (έγγυητήριον) required for this kind of transaction. Three transactions are recorded, but only two places and two groups of witnesses are specified. The total sum involved in the transaction was paid in two stages: **A)** 15 units which the representative pays for his commissioner at 'the place of embarkation' in the presence of the first group of witnesses; **B)** a final payment of 5 units in the presence of the second group of witnesses, but without specification of the place (either since there was a fixed place for this kind of final transfers or the presence of witnesses would do); **C)** after this final acquittance the representative/ drafter of the document gets back the τρίτη given in deposit (the έγγυητήριον) from his own pocket: a transaction for which no witnesses were required, effectuated after the first payment to ensure the final installment. Cf. also our lemma no. 1153.

For the term μετάβολος, occasionally assigned to Heronios, on record in B (cf. *SEG* XXXVIII 1036; XLV 1492) see now C. Armon, 'Zur Bedeutung von μετάβολος in den Papyri und Ostraka', *ZPE* 145 (2003) 213-218; A.J. Marques de Faria, *Revista portuguesa de arqueologia* 6, 1 (2003) 215/216 (non vidimus), studies the name of the witness Βασινεργος (L. 8).

1150. Vaison-la-Romaine. Bilingual dedication to Bel, Roman Imperial period. *IG* XIV 2482; *IGR* I 14; *SEG* XXXI 889 bis; cf. XXXVI 1588; *CIL* XII 1277. Reproduced by

M.Provost, J.-C.Meffre, *op.cit.* (cf. our lemma no. 1141) 288/289 no. 327* (ph.). Non vidimus; cf. J.-C.Decourt, *BE* (2005) no. 627, who for this text (showing interesting differences in the Greek and the Latin version, which are complementary [cf. *SEG XXXVII*]), refers to his corpus *IGF. Les inscriptions grecques de la France* (Lyon 2004) no. 87 (bibliography).

1151. Vaison-la-Romaine. Graffito on a vase, after 23 B.C. M.Provost, J.-C.Meffre, *op.cit.* (cf. our lemma no. 1141) 183 no. 177 (2)*, mention a Greek graffito reading KOCM [--] on a piece of Arezzo pottery found in a wall dated by a coin struck in 23 B.C. Cf. J.-C.Decourt, *BE* (2005) no. 627.

1152. Vix. Attachment marks on the 'krater of Vix', ca. 530-520 B.C. *LSAG*² 202 no. 66 (cf. 462 B); *IGDGG* I 44; *SEG XIII* 483; LI 1467. C.Rolley, *La tombe princière de Vix* (2 vols.; Paris 2003; ph. dr.) 106-112, studies the attachment marks engraved on the elements of the frieze of the krater. For the argument we refer to *SEG LI* 1467; cf. also M.Sève, *BE* (2004) no. 84. R. now arrives at the more specific conclusion that the itinerant workshop operated in the area between Sybaris and Poseidonia, and that the craftsmen who were taught the alphabet in order to number the pieces of the krater learned to write in the region between Siris, Rhegion and Poseidonia.

SPAIN

1153. Emporion. Business letter on a lead tablet, ca. 530-500 B.C.? *SEG XXXVII* 838; XLV 1494*; cf. XLVIII 1308 on p. 421. Republished by R.A.Santiago, *ZPE* 144 (2003) 167-171 (in Spanish; Spanish translation), who provides a text with a mainly linguistic commentary on all key-terms in elaborate notes and a brief comment on the commercial transaction. We reproduce S.'s new text, which shows several differences in reading and restoration (on the whole somewhat more conservative) as compared to her ed.pr. (together with E.Sanmartí; *SEG XXXVII* 838, including some suggestions made by Santiago in slightly later publications; cf. also *SEG XL* 915 for some minor corrections by Santiago). Cf. also our lemma no. 1149.

[--]ν [--]
 [--]ο[κ]ως ἐν Σαγιάνθη ἔση, κᾶν [--]
 4 [--] Ἐμπορίταισιν οὐδ' ἐπιβα[...]
 [--]ν Σαγιάνθη ὀνῶνῃσθαι Βασπεδ[...]
 8 [--]τα καὶ κελεύε σε Βασπεδ[...]
 [--] ἔρεσθαι .. τίς ἔστιν ὃς ἔλξει ἐς ὅ[.]οστ[...]

[--] ἡμέτερον· κᾶν δύο ὥσι, δύο προ[έ]σθ[ω] [--]
 12 [--] ἄ[ρ]χός δ' ἔστω· κᾶν αὐτὸς θέλ[η] [--]
 [--] τῷ[μ]υ[ν] συ μετεχέτω· κᾶμ μὴ ὀ[μ]ο[γ]ο[η] [--]
 [--]ν ὥς ἂν δύνῃται τάχιστα [--]
 [--] κεκ[ε]λέυκα· χαίρε

1. [--]ο[σ] -- χαίρε[ν] [-?], *SEG XXXVII* 2. 2. [--] ὀ[κ]ως, *SEG XXXVII*; probably ὀ[κ]ως, preceded by παρακελεύε, S. (2003) 3. ἐπιβα[ίνεν] --] *SEG XXXVII* 4. 4. [--] πλέο[ν]ες; in fine ἐσ θ...δ[...], *SEG XXXVII* 5. 5. [--]άνθη (with [--] ἐν Σαγιάνθη suggested in the app.cr.) ὄν ὀνῆσθαι; in fine π[...], *SEG XXXVII* 6. perhaps ἂν ἄρσαν (neuter participle of the aorist of ἀράσσω [cf. *SEG XXXVII* app.cr.]) S. (2003); Gangutia (see below) suggested that Ἄρσαν may be a toponym connected with Arse, the Iberian name for Saguntum [cf. *SEG XLV* 1494; toponym, though not Saguntum; rejected by S. (2003)]; κάσ[...], *SEG XXXVII* 7. 7. [--]α.εων; in fine ἡμ[...], *SEG XXXVII*; initio: either a toponym (dative-locative) or, preferably, an anthroponym in the dative complementary to ποιητέον, S. (2003), who thinks of a Ionic form of a name with genitive in -ωνος like Πολέμων, Ἀλέξων, Τελέσων 8. 8. [--] ἐρώ[τα]; Βασπεδ[...], *SEG XXXVII*; κελεύε: 3rd person of the indicative singular rather than imperative; the writer gives instructions referring to himself in the 3rd person; the verb (cf. also above ad L. 2 for a reconstructed παρακελεύε) is characteristic for this document recording the instructions (κελεύματα) of an employer to his employee, S. (2003) 9. 9. [--] ἐρέσθαι [εἰ] τις ἔστιν ὃς ἔλξει ἐς ὅ[...], *SEG XXXVII*; [εἰ] rejected by S. (2003) 11. 11. [--] μηγος, *SEG XXXVII*; ἄ[ρ]χός or α[...], S. (2003) 13. 13. [--] μεν[...]; ἂν -- [-], *SEG XXXVII* 14. S. comments especially on the key role of Βασπεδ[...], apparently a local expert employed by the writer of the letter, an East-Greek trader/ναύκληρος. Basped[...], was responsible for the towing and embarkation of the cargo (he bought an adequate ship) and could evidently recommend experts in that operation to Greek importers. His commercial network must have been wide-ranging; the importance attached by the Greek commissioner to his co-operation is evident from the offer to participate for 50%, and from the fact that he has the opportunity to negotiate an even better offer; that the Greek trader urges Basped[...], to respond quickly suggests that he was not far off.

S. also mentions and briefly summarizes two other recent publications in Spanish: 1) E.Gangutia, *'Hecateo y las inscripciones griegas más antiguas de la Península Ibérica'*, *AESP* 72 (1999) 3-14 (cf. S. 167 note 4); G. establishes relationships between the epigraphical material, especially our letter, and the fragments of Hecataeus' *Periegesis*, in the fields of dialect, vocabulary and the importance assigned to writing, both publicly and privately; commercial inscriptions may have been exploited by Hecataeus for their information concerning geography, ethnography and realia (on 12-14 a list and the texts of the inscriptions discussed: *IGAI* 1-14, 16/17, 21, and 24; De Hoz 2.1 and 2.18 [for *IGAI* and De Hoz see *SEG XLVII* 1533]); 2) R.A.Santiago - M.Gardeñes, *'Interacción de poblaciones en la antigua Grecia: algunos ejemplos de especial interés para el Derecho internacional privado'*, *Faventia* 24, 1 (2002) 7-36, especially 15/16, 19-21, and 31-36 for the letter from Emporion (cf. S. 167 note 5); examination of various recently found inscriptions for the light they shed on legal mechanisms governing the trade between Greeks and foreigners (whether Greeks from other poleis or non-Greeks) and on the possibilities to have legal claims recognized abroad. Besides the letters on lead from Emporion and Pech-Maho (see our lemma

no. 1149), the Pistiros inscription (*IGBulg* V 5557 ter; *SEG* XLIII 486; LI 929*; S.-G. 21-25), proxy decrees from Iasos and the bilingual decree from Kaunos (*SEG* XLVII 1568; S.-G. 25-31) are studied.

1154. Tarraco. Bilingual (Latin/Greek) Jewish epitaph of Rabla, 6th cent. A.D.? J. Sánchez, *Boletín Arqueológico de Tarragona* 52 (1952) 426; J. Millás Vallicrosa, *Sefarad* 17 (1957) 3-10 (non vidimus); G. Alföldy, *Die römischen Inschriften von Tarraco* (Berlin 1975) 1075; *JWE* I 186; I. Canós I Villena, *L'epigrafi grega a Catalunya* (Debrecen 2002; cf. *SEG* LII 1000) 155; J. Gil in *Homenaje a Sáenz de Buruaga* (Madrid 1982) 363/364 (non vidimus). J. Curbera, *Philologus* 147 (2003) 357-359 (translation), presents a new text partly based on that of G. (not mentioned in *JWE* and *L'epigrafi grega a Catalunya*); H. Niquet, *SCI* 23 (2004) 169 (ph.), briefly discusses this epitaph in an article on 'Jews in the Iberian Peninsula in Roman Times' (159-182). See also D. Feissel, *BE* (2006) no. 569.

In nomine D[omi]ni requiescit[na]lta in Quisico [Rab]lla Sies soce[ra]ll didascal[i].
Iacet cum pac[e].
Ἐνθα κατὰ[ητε] ἡ Ῥάβλα τοῦ Σή[α] ἐκυ[λ]ῖτο τοῦ μακ[αρή]του κ[αὶ]
[δηκ]εω[τάτου] (?) ἡ ἀρχησυν[αγωγού] πατρὴς Κύζηκος ἥν· μνήα ἡ
δηκ[εω]ν ἡς εὐλο[γ]ήαν· ἥ[της] ἔζησε ἅ[λλεν] λώ[βης] ἔτη --· ἡ Κύρη,
ἐ[ὐλόγει] τοὺς ἡ τεθνεῶ[τας]

Date: 3rd-7th cent. A.D.; the language (with H for I) may point to the 5th-7th cent., but the absence of Hebrew suggests a not too late date; possibly Rabla's presence in Spain resulted from the earthquake of 533 and the subsequent plague that marked the decline of Kyzikos. C. || 'the restorations take into account the following orthographical characteristics: H is consistently used for I, never for E; E is used for E or AI; no clear confusion between O and Ω. C. || G. was the first to recognize that this text is an epitaph of Rabla, native of Kyzikos, rather than a rabbi Lasies or Λασιεύς; his version of LL. 1-12 reads: in nomine D[omi]ni || ui (?) requiescit[na]lta in Quisico [Rab]lla, Sies soce[ra]ll didascal[i] fe[li]cit[er] cum pace. | ἔνθα κατὰ[εἰται] ἡ Ῥάβλα τοῦ Σί[ε]ς ἐκυ[λ]ῖτο τοῦ μακ[αρή]του Κυ[ρίου] --· | ἀρχησυν[αγωγού] ἡ Κυζήκου --· | 3-5 (and 8-11). 'Rabla, mother-in-law of the archisynagogos Sias' or, less likely, 'Rabla, daughter of Sias, mother-in-law of the archisynagogos'. C. || 8. or Σή[ε]ς (genitive of Σή[ας]. C. || 11. on the assumption that Sias held the post of archisynagogos at Tarraco (Kyzikos cannot be excluded with certainty), he is the only synagogue head epigraphically attested for Spain. N. || 10. abbreviation mark: K; in fine: or [δηκ]εω[τάτου]. C. || 12. Κύζηκος ἥν or Κύζηκος αὐτῇ. C.; rather [ἀπὸ] Κυζήκου, a simple formula more frequent in prose. F. || 12-14. μνήα δικαίων εἰς εὐλογίαν: a Biblical citation (*Prov.* 10.7) well attested in Jewish epitaphs. C. || 14-15. rest. M. (14 in fine-15 initio); ἔζησε ἀνευ λώβης ἔτη --: a translation of the Latin formula quae vixit annos -- sine querella. C. || 16-17. ἐ[ὐλόγει]. C. [it should be ἐ[ὐλόγει] (imperative), Chaniotis; τοὺς ἡ τεθνεῶ[τας] or τὴν ἡ τεθνεῶ[σαν]. C.

LUSITANIA

1155. Lusitania. Onomastics. M. Navarro - M. Oria Segura - J. L. Ramírez Sádaba in M. Navarro Caballero - J. L. Ramírez Sádaba (edd.), *Atlas antropontímico de la Lusitania romana* (Merida-Bordeaux 2003) 407-412 (non vidimus; cf. P. Le Roux, *An. Ép.* (2003) [2006] no. 852), study the diffusion of Greek and Latin names in Roman Lusitania.

BRITANNIA

1156. Eburacum. Dedication to Okeanos and Tethys, shortly before 83 A.D.? *IG XIV* 2548 (2); *CIL* VII p. 62 (cf. *ILS* 8861 app. cr.); R. G. Collingwood - D. H. Wright, *The Roman Inscriptions of Roman Britain* I (Oxford 1965) no. 663: Ὠκεανῶ ἡ καὶ Τηθύϊ ἡ Δημήτρι[ος]. A. Arnaldi, *Scienze dell'Antichità. Storia, Archeologia, Antropologia* 11 (2001-2003) [2005] 227-239, collects the epigraphical and numismatic evidence for Oceanus; the few (and mostly Latin) inscriptions are found in a military context in the coastal zones of eastern Britannia, Gaul and Germania Inferior. On 235 A. briefly discusses the bronze tablet found in the camp of legio VI Victrix in Eburacum: apparently a thanksgiving for a safe passage from the Gallic or Germanic coast; Collingwood's view that Demetrios should be identified with the homonymous grammarian from Tarsos, who visited Britain shortly before 83 A.D., is an uncertain hypothesis. The same person is also on record in *IG XIV* 2548 (1) (*ILS* 8861; C.-W. no. 662): Θεοῖς ἡ τοῖς τοῦ ἡγελομικοῦ πραιτωρίου Σκριβ(ώνιος) ἡ Δημήτριος.

GERMANIA

1157-1161. Augusta Rauricorum (area of: Castrum Rauracense). Signatures and indications of weight on silver cups, ca. 330-345 A.D. After the publication of 68 vases and 186 coins in 1984 (see *SEG* XXXVII 841 for the Greek inscriptions on the 'Achilles plate'), M. A. Guggisberg (ed.), *Der spätrömische Silberschatz von Kaiseraugst. Die neuen Funde* (August 2003), presents a new lot of 18 objects belonging to this treasure: six plates, six small dishes, and six cups (catalogue by Guggisberg et alii on 43-170); in 1961/1962, they had been found together with the objects already known; however, it was not until 1995 that they were bequeathed by an anonymous private person to the canton of Aargau. Two plates, four small dishes and the seven cups bear Latin and/or Greek inscriptions; edd. pr. H. Lieb - M. A. Speidel, *ibid.* 171-183 (ph.; dr.); the five objects bearing (also) Greek inscriptions are all cups.

J. Szidat, *ibid.* 225-245, reflects on the production, owner, and function of the treasure; he argues that some of the objects (including all those with Greek inscriptions: *SEG* XXXVII 841 and the five cups presented below) are imperial donations (sacrae largitiones; see our lemmata

nos. 2120-2114 for a parallel) manufactured in mint- and silver-workshops visited by the emperor during his campaigns. The signatures in the punched inscriptions and circular stamps with relief letters are those of the artists/manufacturers involved in the production (edd.pr. also consider the possibility that they were officials charged with the verification of the weights of the objects). The graffiti have been incised by subsequent owners; among them is Marcellianus (see our lemma no. 1157 A), whom S. identifies as a tribunus and member of the comitatus of the emperor Constans during his campaigns from 337-350 A.D. (which explains the provenance of some of the pieces during his campaigns from 337-350 A.D. and Gaul). From 350 A.D. Marcellianus served under the usurper from Thessalonike, Nikomedeia and Gaul). From 350 A.D. Marcellianus served under the usurper Magnentius. Together with an anonymous tribunus he may have buried the treasure in 351/352 A.D., when Castrum Rauracense was invaded by Germanic tribes.

We present the Greek inscriptions, adding the Latin inscriptions on these pieces; the weight of one libra indicated (varying between 316 and 324 g in the 4th cent. A.D.) corresponds to the actual weight of the cups. See also R.Frei-Stolba, *An.Ép.* (2003) [2006] nos. 1241-1253.

- 1157: 51-53 and 172 no. 76. **Inscriptions on a cup.** Graffito incised on the side (exterior; A); inscription punched along the rim (exterior; B); circular stamp under the rim (interior; C).

A: Mar(cellianus)
B: Εἰσαῖνος Θεσσαλονίκης λ(ίτραν) α'
C: Εἰσαῖνος | Tes(salonicae)

A. Owner's inscription; Marcellianus is known from several other objects belonging to the treasure, edd.pr.; see also the introduction above || weight: 315.4 g.

- 1158: 54-56 and 173 no. 77. **Inscriptions on a cup.** Inscription punched along the rim (exterior; A); circular stamp under the rim (interior; B).

A: Εὐηθίου Θεσσαλονίκης λ(ίτραν) α'
B: Εὐ(ν)ελθιο(-) | Tes(salonicae)

B. Greek letters in L. 1, Latin letters in LL. 2/3; in LL. 1/2 either Εὐήθιος or Εὐηθίου should be understood, edd.pr. || weight: 318, 1 g.

- 1159: 57-59 and 173 no. 78. **Inscriptions on a cup.** Inscription punched along the rim (exterior; A); circular stamp under the rim (interior; B).

A: Παυσυλόπου Θεσσαλονίκης λ(ίτραν) α'
B: (P)ausilipu(s) | Tes(salonicae)

A. The same signature is found on the Achilles plate: SEG XXXVII 841 (1) [see now H.Cuvigny, ZPE 147 (2004) 194/195] || B. initio F, cup || weight: 320.8 g.

- 1160: 60-62 and 174 no. 79. **Inscriptions on a cup.** Inscription punched along the rim (exterior; A); circular stamp under the rim (interior; B).

A: Ζωσίμου Θεσσαλονίκης λ(ίτραν) α'
B: Ζωσίμου | Thes(salonicae)

Weight: 320.8 g.

- 1161: 66-68 and 175 no. 81. **Inscriptions on a cup.** Inscriptions punched on the exterior (A); circular stamp under the rim (exterior; B): A: [-]ΠΙΚΙΠΟ[...]. B: Niclomeidia

A. Either the name of the manufacturer or the place of manufacture or indication of weight, edd.pr.; Szidat (232 note 850) suggests reading Σπικλο[ν] (the Latin cognomen Spiculus) || weight: 926.1 g.

PANNONIA

1162. **Pannonia. Christianity in Pannonia.** D.Gáspár, *Christianity in Roman Pannonia. An Evaluation of Early Christian Finds and Sites from Hungary* (Oxford 2002), collects and discusses the archaeological and (mainly Latin) epigraphical evidence relevant to her subject. The backbone of this monograph is a geographically arranged catalogue. Leaving aside a host of minor Christian letter-symbols (mainly chi-rho-monograms and ΑΩ), the following texts are in Greek or contain Greek elements (texts in majuscules; translations; ph.): 1) G. 21/22 no. 4.I.i (CIL III 10611; IGR I 536; CIGP² 101; Aquincum; the three menorahs and the Latinizing Greek epitaph [rather a Latin epitaph in Greek letters with a triple Greek acclamation at the end] are later than the Latin epitaph and due to re-use; consequently it has nothing to do with the relief: four persons are mentioned against three represented; the menorahs and the Εἰς Θεός-acclamation are not exclusively Christian, and we may have 'the tombstone of Jews who later became Christians' (22 [an arbitrary hypothesis]); 2) G. 27/28 no. 4.II.f (CIL III 13382 = CIGP² 102; Aquincum; Latin epitaph with Φ(ῶς) Ζ(ωή) and the IX-monogram at the end: symbols which are not exclusively Christian; 'I do not think that the stone is Christian' (28) [however, the overwhelming majority of Φῶς Ζωή-acclamations occurs on Christian monuments; moreover, what is IX considered to represent if not 'Ι(η-σοῦς) Χ(ριστός)?; see also below for the contrary view of P.Kovács, Tybout]; 3) G. 47 no. 14.I.a (CIL III 10599 = IGR I 533; CIL² 676; CIGP² 86; Die römischen Inschriften Ungarns (Budapest-Amsterdam 1972) no. 787; from Esztergom-Bánomi-Dülö; Latin epitaph partly in Greek letters, possibly with the Greek word εὐλ(ογία) at the end; D. provides the following new reading: MEMOPIA | IUBATIPAFIK | MEMOPIA KACETE | EYL (Iudati, patiri or pat[ri], εὐλ(ογία), previous editions; the names may be abbreviated; the Greek word 'should' be completed as eul(ogion) = eulogium, 'funeral sermon', which G. considers more appropriate in an epitaph than eulogia [but 'funeral sermon' makes no sense as an acclamation, whereas 'praise (of) the Lord' seems perfectly normal; the ph. clearly shows EYA, not EU]; 4) G. 107-110 no. 44 II.a (CIGP² 140; glass beaker from

Four lines
 [K -----]δωτήρ τε κα[ι -----]
 [ιπ]πεὺς Αὐσονίων πατρόθεν Ε.[--- --]
 ταῦτα μὲν οὖν θεὸς οἶδε τινοῦ πε[--- --]
 ἴλαον αὐτὸν ἔχειν εἰς βί[ον] εὐξάμ[εν --]
 4 ὄφρα δὲ καὶ σὺ μάθῃς τ[ῆ]ρι δῖα το]ῦνομα γράμμα
 σοῖσιν ἐν ὀφθ[α]μοῖς [ἀρχ]όμενος σελίδο[ς]

1. Initio: since the first letter should be a K (cf. below ad LL. 5/6), [καὶ] should perhaps be restored before δωτήρ (or σωτήρ? [however, the lower right corner of Δ is clearly visible on the ph.; Σ is written in lunar shape elsewhere in this text and can hence be excluded, Tybout], S.Follet apud P.-S. (An.Ép. no. 1918); in fine κα[ι] --], P.C. [however, the syllable beginning with ΚΑ should be short to fit in with the dactylic hexameter, Tybout] || 2. 'accenno all' *equus (Romanus) principalis* di Alessandria' [for the honorand see our preceding lemma app.cr.]; in fine Ε or C; after this letter the lower part of a vertical hasta: I rather than Y, P.C. || 4. perhaps εὐξάμ[ένου], going with τινοῦ in L. 3, P.C. || 5-6. these verses alert the reader that he can learn the honorand's name from the initial letters of each verse (acrostich): [Δου]κ[ι]τιος [consequently the poem originally consisted of five disticha]; σοῖσιν ἐν ὀφθαλμοῖς is an Homeric reminiscence (Il. 24.312; Od. 8.459); for ἀρχόμενος σελίδος cf. *Batrachomyomachia* 1: ἀρχόμενος πρώτης σελίδος; σελῖς; 'fila (di lettere), colonna di scrittura', P.C.

1167: 285 no. 15 (ph.). Two fragments, undated. Fragments of two marble plaques.

A: [--]αμβασιλ[ε--]

B: [--] μερόπω[ν --]

[On account of the vocabulary, A belongs probably, B certainly to an epigram, Tybout] || A. παμβασιλεύς: probably an epithet of Serapis, C.

1168-1180. Leptis Magna. Dedications to Zeus Helios Megas Sarapis and related gods from the Serapeion, after 161 A.D. (Re)published by G.Pugliese Carratelli in the article mentioned in our lemmata nos. 1165-1167 (see *ibid.* for further details). Most of the dedicants are Greeks from Egypt (Alexandria; cf. the Greek-Egyptian syncretistic main deity and the 'Egyptian' names Ποτάμων and Ὠριγένης) who had been enfranchised; they all bear the name Αὐρήλιος (followed by a Greek name serving as cognomen) dating the inscriptions after 161 (rather than 212) A.D. See also C.Dobias-Lalou, *BE* (2004) no. 459, É.Perrin-Saminadayar, *An.Ép.* (2003) [2006] nos. 1903-1915 (French translation of no. 1903 = our lemma no. 1168), and A.Chaniotis, *EBGR* (2003) [2006] no. 139 [IRT = J.Reynolds, *The Inscriptions of Roman Tripolitania* (Rome 1952)].

1168: 271/272 no. 1 (ph.). Dedication of a statue to Zeus Helios Megas Sarapis and the synnaoi theoí. On the front of the left anta enclosing the steps to the temple

(three blocks above each other topped by a moulding; A on the uppermost fascia of the moulding; B on the blocks).

A: [Z]εὺς vacat Σ[άραπισ?]

B: Διὶ Ἥλιφ μεγά-
 λφ Σαράπιδι καὶ τοῖς
 συννάοις θεοῖς
 4 Αὐρήλιος Διόσκορος σὺν
 Αὐρηλίφ Διοσκόρφ τῷ πατρὶ
 καὶ Αὐρηλία Θεοδώρᾳ τῇ ἀδελφῇ
 καὶ Κανουληῖα Κλαυδιανῇ τῇ
 8 συμβίφ καὶ τοῖς τέκνοις Αὐρηλί-
 φ Διοσκόρφ καὶ Αὐρηλία Εὐτυ-
 χία καὶ τοῖς τῆς ἀδελφῆς τέ-
 κνοις Αὐρηλίφ Ποτάμωνι καὶ
 12 Αὐρηλία Θεοδώρᾳ καὶ Αὐρηλίφ
 Ποτάμωνι τῷ τούτων πατρὶ,
 ἐπιφανεστάτῳ θεῷ ἐκ μεγά-
 λης νόσου διασωθεὶς εὐχαρι-
 16 στήριον ἀνέθηκα ἐπ' ἀγαθῷ

The object of the dedication is, as in the text in our next lemma, a statue of Zeus Helios Megas Sarapis standing on the anta (A is its explanatory label; cf. also the description of A.Di Vita, *ibid.* 268). The dedicants (also on record in the dedication in our next lemma) probably belong to the elite of the Alexandrian residents in Leptis Magna and worship the Greek/Egyptian syncretistic Zeus Helios Megas Sarapis. The name Αὐρήλιος Διόσκορος is retained through three generations; the names of the principal dedicant's relatives from his own family precede those of his wife, sons of his sister, and the latter's husband, P.C., who for the epithets of Sarapis refers to U.Bianchi in *Mythos. Scripta in honorem Marii Untersteiner* (Geneva 1970) 97-106.

1169: 272/273 no. 2 (ph.). Dedication of a statue of Zeus Hypsistos. On the front of the right anta enclosing the steps to the temple (three blocks above each other topped by a moulding now partially lost).

Διοσκορο[-----]
 κλύτου μα[-----]ος
 Αὐρήλιο[ς Διόσκορος]
 4 σὺν Αὐρηλ[ί]φ Διοσκόρφ
 τῷ πατρὶ κ[αὶ Αὐρηλία]
 Θε-
 [ο]δώρᾳ τῇ [ἀδελφῇ καὶ]
 [Κα]νουληῖα Κλαυδιανῇ
 8 [τῇ] συμβίφ καὶ τοῖς τέκ-
 [ο]ις Αὐρηλίφ Διοσκόρφ
 καὶ Αὐρηλία Εὐτυχία
 καὶ τοῖς τῆς ἀδελφῆς[ς]
 12 τέκνοις Αὐρηλίφ Πο-
 τάμωνι καὶ Αὐρηλία
 Θεοδώρᾳ καὶ Αὐρη-
 λίφ Ποτάμωνι

16 τῷ τούτων πατρί.
Δία Ὑψιστον ἀνέ-

θηκεν ἐπ' ἀγαθῷ

The script differs from that on the left anta, P.C. || 1-2. perhaps Διοσκόρου τοῦ τέκνου θεο) κλύτον μακαρισθέντος ('poiché il piccolo Dioscoro esaudito dal nome è stato reso felice'), on the assumption that the third generation Aurelius Dioskoros (L. 9) could not formally appear as the principal dedicant since he was still a child and that his homonymous father (L. 3) and grandfather (LL. 4/5) are not likely to be indicated with their name truncated (but cf. our next lemma app.cr. in fine). P.C.; the restoration is attractive, but Dioskoros must have been a relative (e.g.: ἀνεπιού) or a θρεπτός rather than a son of Aurelius Dioskoros, since a son by this name appears among the dedicants (unless Dioskoros, son of Dioskoros, had two homonymous sons), C. || 3-16. same dedicants as those of the dedication in our preceding lemma.

- 1170: 272 no. 2 a/b (ph.). **Two fragments.** Two moulded fragments (not joining) belonging to the uppermost fascia of the moulding of the right anta now partially lost (cf. our preceding lemma).

A: Αὐρήλ[ιος ---?] B: [---? Ἀμμων Ὑψιστος]

A. Οὐράν[ιος], P.C.; Αὐρήλ[ιος ---], D.-L., who considers the 'omikron' a decorative element; the ph. shows after Α a hasta slightly inclined to the right, P.-S. (*An.Ép.* no. 1905) [Αὐρήλ[ιος?]] || B. Ammon Hypsistos seems to be a hypostasis of Zeus Helios Megas Sarapis, P.C. (on 272 ad no. 1); the presence of Ammon is uncertain; -v may be the end of an accusative, D.-L.; rather [Κρονίω]ν Ὑψιστος, C. || [these fragments are the counterpart of the text presented in our lemma no. 1168 A, labelling the statue of Zeus Sarapis (?), which supports P.C.'s supposition that (B) similarly records a deity in the nominative (and ΥΨ in this context - cf. Δία Ὑψιστον in our lemma no. 1169 - can hardly refer to another deity than a (variant of) Zeus); Αὐρήλ[ιος] in (A) should probably be connected with Διοσκόρος in the inscription below initio (our lemma no. 1169); a 'truncated name' Διοσκόρος at the head of the text seems strange; which Aurelius Dioskoros is meant and why he is singled out remains enigmatic, Tybout].

- 1171: 273 no. 3. **Dedication to Zeus Helios Megas Sarapis and the synnaoi theoi.** CIG 4962; IRT 310 a ('Moulded marble base ... with socket above; inscribed on one face within a shallow recess ... Presumed to have come from Lepcis Magna ... and now part of an ornamental ruin at Virginia Water, Surrey').

Δι' Ἡλίου μεγάλῳι | Σαράπιδι καὶ τοῖς | συννάοις θεοῖς | Π(όπλιος) Αὐρήλιος
Διοσκόρος || ἀνέθηκεν

Date: 'The lettering shows the influence of the II cent. Rustic forms', IRT || 4. the dedication was erected by a member of the family on record in our lemmata nos. 1168/1169, P.C. ('Noter ici toutefois les tria nomina', P.-S. (*An.Ép.* no. 1906)).

- 1172: 273 no. 4 (ph.). **Dedication to Zeus Helios Megas Sarapis and the synnaoi theoi.** Limestone base moulded above and below; (A) on the upper fascia of the moulding above; (B) on the shaft.

A: [Ἀνί]κητος

B: Δι' Ἡλίου μεγάλῳ Σαράπιδι leaf | καὶ τοῖς συννάοις θεοῖς leaf || M.
Αὐρήλιος Πελτρώνιος ὁ καὶ Δημήτριος | εὐξάμενος ἀνέλ leaf θηκα leaf

A. The stone in its present state shows only ΚΗ[...], P.C.

- 1173: 273 no. 5 (ph.). **Dedication to Zeus Helios Megas Sarapis and the synnaoi theoi.** Limestone base moulded above and below and inscribed on two sides (A: LL. 1-10; B: LL. 11-15).

Δι' Ἡλίου μεγάλῳ Σαράπιδι • καὶ τοῖς | συννάοις θεοῖς | Αὐρήλιος
[Ἄρ]ιγένης | ὁ καὶ | Ἀθηνόδωρος | σὺν τῇ || θυγατρὶ leaf | ἀνέθηκεν | καὶ
σύμ(βιος?) | [Γ]ελέ(λ)ία (?) || Ἀσκα[...]

13-15. Perhaps σύμ followed by M, B, Π or Φ, e.g. καὶ σύμ | [Π]ελέ(ε)ία | Ἀσκα[...]; at the end of L. 14 the ph. seems to show a Λ, 'mais quel nom grec cacherait [...] ΜΕΛΕΙΑΣΚΑ?', D.-L. || 15. the last letter may be Λ rather than Α, which seems to be followed by a letter of which a vertical hasta may be guessed: perhaps the beginning of a theophoric name derived from Ἀσκληπιός which was continued on the socle, P.-S. [to me, the ph. seems to show nothing but ACKA, Tybout].

- 1174: 273/274 no. 6 (ph.). **Dedication to Zeus Helios Megas Sarapis and the synnaoi theoi.** Limestone base moulded above and below; inscription on the shaft.

Δι' Ἡλίου μεγάλῳ Σαράπιδι καὶ τοῖς | συννάοις θεοῖς | Αὐρήλιος
Ἀριγένης | ὁ καὶ | Ἀθηνόδωρος | σὺν τῇ || [θυ]γατρὶ leaf

- 1175: 274 no. 7. **Dedication to (--- and?) the synnaoi theoi.** IRT 313 ('Lower part of a rectangular base of fine-grained brown limestone'; cf. J. and L. Robert, *BE* (1953) no. 257).

-----? | συννάοις | θεοῖς | Αὐρήλιος | Ἀριγένης || ὁ καὶ |
Ἀθηνόδωρος | σὺν τῇ θυγατρὶ Πρωτάρη || εὐχαιστέριον

'Per la parte iniziale della dedica vd. n. 6', P.C. [probably implying that part of the inscription (Δι' Ἡλίου μεγάλῳ Σαράπιδι καὶ τοῖς) is missing: a supposition supported by the indication 'lower part of a ... base'; P.-S. (*An.Ép.* no. 1910) prints Συννάοις θεοῖς κτλ. || 8-9. Πρωτάρη, *BE*, followed by P.C.; Πρωτάρη, IRT; 'some faint traces of X seem visible', J. Reynolds, *PBSR* 23 (1955) 143.

- 1176: 274 no. 8. **Dedication to the syntheoi of Megas Sarapis.** IRT 312 ('Marble column-drum'; cf. J. and L. Robert, *BE* (1953) no. 257.

Συνθείος • τοῦ | μεγάλου • Σαράπιδος • εὐχὴν | ἀνέθηκεν || Αὐρήλιος
"Ατταλος | πανοικί | ἐπ' ἀγαθῶ

1. Συνθείος, P.C. (followed by D.-L.); Συν(νάσις) θείος, IRT, *BE*.

- 1177: 274 no. 9. **Dedication.** IRT 311 ('Fragment of a marble panel ... Found while clearing the road W of the Market').

[-- Αὐρήλι]ος "Αττ[αλος --?]
[-- Σαρ]άπιδος [--]
[-- τ]ῆς βο[u]λ[η]ς --]

1. Rest. P.C., on the basis of L. 5 of the text in our preceding lemma; [--]ΟΞΑ[--], IRT || [We reproduce the text as presented by P.C.; P.-S. (*An.Ép.* no. 1912) prints [Αὐρήλι]ος "Αττ[αλος | Σαρ]άπιδος [-- | τ]ῆς βο[u]λ[η]ς, which makes no sense except on the (very unlikely) assumption that [-- Σαρ]άπιδος is a patronymic, Tybout; probably [ιερεὺς Σαρ]άπιδος, Chaniotis]

- 1178: 274 no. 10 (ph.). **Dedication to Zeus Helios Megas Sarapis and the synnaoi theoi.** Marble plaque composed of several fragments.

Διὶ • Ἥλιφ • μεγάλφ | Σαράπιδι | καὶ leaf τοῖς leaf | [συννά]οις leaf θεοῖς leaf |
Λ(ούκιος) leaf Αὐρήλιος leaf | Ἰέραξ leaf || ἀνέθηκεν leaf

- 1179: 274 no. 11 (ph.). **Fragments.** Five fragments of Prokonnesian marble (three joining) (A); isolated fragment (B).

A: Αὐ[ρ]ήλιος Ἀφροδείσ[ι]ος [----]
τησ[ι] [----]
ορ[ο] [----]
B: [----]ρ ο[ο] [----]

P.-S. (*An.Ép.* no. 1914) suggests that the two non-joining fragments (one containing the first two letters of A 1 and A LL. 2/3, the other the letters presented above under B) belong to another inscription on account of the different lettering [the small fragments show too few letters to support this view, Tybout], and presents the text for the joining fragments as [Αὐρή]λιος Ἀφροδείσιος [- --] | - - - -.

- 1180: 274/275 no. 12 (ph.). **Dedication to Zeus Megas Sarapis.** IRT 310; cf. J. and L. Robert, *BE* (1953) no. 257. Flat rectangular base of Prokonnesian marble; protruding

upper rim; in the center a hollowed-out circular section (originally for a metal tube supporting the lights mentioned in B); inscription (A) on one of the long sides on the fascia of the protruding rim (L. 1; the last word written on the right side) and on the fascia below (L. 2); (B) on the upper protruding rim on the left side.

A: Διὶ • μεγάλφ • Σαράπιδι • Π(όπλιος) • Σέρ(ουιος) • Η[...]|οχοος | ἀπὸ
κοινωνίας ἐ(ὺ) χ[η]ν ἀ(νέθηκε) κ(αὶ) ἀπ(έ)δω[κε]
B: [σ]τύλους σὺν λύχνους δυσί

A. 2. ἀπὸ κοινωνίας: the dedication results from a collective effort, with the dedicant representing a religious κοινόν, P.C.; EXHN, ΑΠΟΔΩ, lapis || B. 'steli (di candelabri) con due lampade (ciascuno)', P.C.; 'colonnes (ou colonnettes) et les lampes qu'elles supportent', D.-L.; [-]τύχους, IRT; [δ]ιπ[ύ]χους or [τριπ[ύ]χους, *BE* || though (A) and (B) show different letter forms, (B) completes (A), P.C.; in the same sense P.-S. (*An.Ép.* no. 1915: 'la seconde inscription pourrait n'être que le prolongement de la première'); contra D.-L.: 'Il faut considérer à part l'inscription ... présentée sous a-b' (= our inscription A).

CARIA

1181. Caria. Rhodian interests in Caria in the Hellenistic period. Mainly on the basis of inscriptions, A.Bresson in *L'Orient méditerranéen* 169-192, studies the following aspects of the relations between Rhodes and Caria: 1. relationship between Rhodes and Caria in terms of identity and institutions; 2. development of Rhodian interests in Caria in the 3rd cent. B.C.; 3. Rhodian expansion in Caria between ca. 197 and 167 B.C.; 4. Rhodian economic and financial interests in Caria. Among the many inscriptions quoted, he makes particular use of the following texts: *IG* XII.1.1036; *SEG* LI 1496; *I.Lindos* 151; *LPér.rhod.* 6 = *I.Rhod.Per.* 551 [not 81, as on 182 note 52]; *Milet* I.3.148 (with *SEG* XXXIX 1254), 149, 150 (185/184 B.C. 'sans doute' [but cf. our lemma no. 1269]); *I.Priene* 37 (*Syll.*³ 599; Ager, *Arbitrations* 74 I; dated to 188 B.C. or a little later [cf. also our lemma no. 1325]); *HTC* 1.

1182. Caria. The meaning of Κοινόν. P.Debord in B.Virgilio (ed.), *Studi Ellenistici* 15 (2003) 115-180, presents a wide-ranging study of the word κοινόν in Greek inscriptions from Caria. After a preliminary exploration of the κοινόν τῶν Καρῶν and the ἔθνος τῶν Χρυσασορέων (118-141), D. systematically investigates all the smaller, local κοινά in Caria, many of which are recorded in inscriptions, especially those recently published in *HTC* (cf. *SEG* LI 1486) and included in *SEG* LI 1487-1567 (142-170). Conclusive remarks on 171-174. The following κοινά are discussed (map on 162): Telmissos, Olymos, Hydai, Panamara, Koliourga, Hyllarima, Μογορεῖς (with a χωρίον called Ξυστίς in an ineditum), Λαγνοκεῖς (G.Cousin-G.Deschamps, *BCH* 11 [1887] 308/309: the κοινόν is the predecessor of the city of Kys; a βραβευτής and ἐπιμήνιοι are magistrates of this κοινόν), Ταρμιανοί (for which see *SEG* LI 1487 app.cr.), Βαρκοκομήται, Πιστιανοί, Κελιμαρεῖς, Κολωνεῖς, Λωνδεῖς, Λευκοειδείς (D. rejects the interpretation of ἡ σύνοδος τῶν Μαρωλλίων in L. 24 of *SEG* LI 1499 offered by edd.pr. (see app.cr. ad L. 24) and prefers to consider the Μαρώλλιοι a subdivision of the *koinon* of the Leukoideis), Πισυήται-Πλαδασεῖς (cf. especially *SEG* LI 1533, with Debord's comment on 153-155), Θηραῖοι, Ἰδύμιοι, Λαοδικεῖς (cf. *SEG* LI 1530); four κοινά in the 'integrated Peraia': Χερσονήσαιοι, Ἄμιοι, Τύμνιοι and Κεδρεᾶται.

1183. Caria. Religion: Ζεὺς Χρυσασορέως. In a study of the meaning and origin of the epithet Χρυσάορος, attributed in early Greek literature to Apollo, Demeter, Artemis, and Orpheus, T.Eliopoulos, *AD* 54 A (1999) [2003] 51-78 (in Greek; English summary), traces back to the Mycenaean period the idea of a god bearing a golden sword. The cult of Ζεὺς Χρυσασορέως in Caria may have its origin in the period of Late Mycenaean expansion on the Carian coast (71/72, 76/77; on 76/77 brief reference to the hero Χρυσάωρ in *SEG* XXXVIII 1476).

1184. Alabanda (area of: Karanfilli). Dedication to Augustus, 27 B.C.-14 A.D. Moulded marble altar, found in the village of Karanfilli north of Alabanda, now in the Aydin Museum. Edd.pr. C.Tannir-M.Yilmaz, *EA* 35 (2003) 46 (ph.; English translation).

Ἡ κόμη ἡ Ο-	Καίσαρι Θε-
λυndon-	οὔ νίψ Θεῶ
δρέων (?) Αὐ-	Σεβαστῶ
4 τοκράτορι	

1-3. The village Ολυνδωνδρα is unattested so far; cf. Εὔλυνδρα in Phrygia (C.Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* [Munich 1998] 304 no. 8 [where *IGR* IV 679 instead of 676 is to be read, Corsten]); there is a village Ὀνδρα in Caria (W.Blümel, *EA* 30 [1988] 182), so that either a composite name from Ολυνδ- and Ὀνδρα or a double name like Ολυνδα Ἄρεα seems possible, edd.pr.

1185. Alakişla (near Keramos). Inscription on a baptisterion, Byzantine period. Three fragments of a baptisterion, found in the center of the church complex. Edd.pr. V.Ruggieri-F.Giordano in *op.cit.* (our lemma no. 1202) 213/214 (ph.). (1) [- - -] (2) [- - -] (3) [- - -] . I καλλιτεκ[- - -]

(1) [πρε]β[ύ]τε[ρος]? edd.pr. || (3) perhaps a form of καλλιτεκνία or καλλιτεκνός?, edd.pr.

1185 bis. Alakişla (near Keramos). Epitaph of a family, late Imperial period. Gray marble block. Ed.pr. E.Varinlioglu in *op.cit.* (our lemma no. 1202) and 409 no. 86 (ph.).

	[- - - - - - - - - -] τοῦ Ἀντιλόχου ὁ κα-
	[i - - - - -] κατεσκεύασεν ἑαυτῷ κ[αὶ] τῇ γυναικὶ Ἑλί-
	[δι καὶ τοῖς τέκνοις Δ]ράκοντι καὶ Μηνα-
4	[- - -] καὶ τοῖς κληρονομ[η]θησομένοις καὶ
	[τοῖς τέκνοις (?) αὐτοῦ καὶ τοῖς παιδίοις
	[- - - - -] καὶ [- - - - -] JEYH καὶ τῷ συνοικῆτον-
	[τι - - - - -]
8	- - - - -

[We present the text as published, although the restoration cannot be right since the lines must have been of nearly equal length, as the preserved right part of the stone shows: L. 1 is too short; L. 2 is far too long, which could be remedied by removing κατεσκεύασεν; L. 5 is too short and repeats τοῖς τέκνοις of L. 3. Corsten] || 1. initio, the name of the tomb owner, ed.pr. || 2. initio, ed.pr. apparently supposes a supernomen of the tomb owner, introduced by ὁ καὶ || 3-4. Μηνα[γόρα] (?), ed.pr. [Μηνᾶ?]. Chaniotis || [5. τοῖς παιδίοις: here 'slaves', Pleket] || 6. in the lacuna, a female name, ed.pr. || [6-7. the reading seems to be right, so that the expected συνοικιστῆ[τι] is ruled out; the verb συνοικεῖω ('associate') would, however, yield the participle συνοικεῖσθ[ι], which is perhaps meant, but may have been misspelled, Corsten] || 7. initio, a male name, ed.pr.

1186. Alakışla (near Keramos). Christian Epitaph, Byzantine period. Two blocks of a tomb, found in the necropolis. Edd.pr. V.Ruggieri-F.Giordano in *op.cit.* (our lemma no. 1202) 212/213 (ph.).

(1) [--- vacat? - ?Ωδ]ε κατάρχε(ι)τα(ι)
[-----]ἀμ]αρτολός. ΓΛ. Τ
[-----]ΑΙΤΑΙΣ[---]Κ. ΘΑ.

(2) ΚΑ · Έμ-α-
νου(ή)λ

(1) 2. ἀμαρτολός for ἀμαρτωλός, if correctly read; before this, the name of the deceased is to be expected, edd.pr. || (2) rare invocation of Emanuel, edd.pr.

1187. Alakışla (near Keramos). Painted inscriptions, Byzantine period. Cf. *SEG* XLVI 1387; XLVII 1548. Several painted inscriptions in the baptisterion and in the 'sacello-mausoleo' of the church in the harbor quarter, (re)published by V.Ruggieri-F.Giordano in *op.cit.* (our lemma no. 1202) 214/215; cf. L.Miranda-F.A.Harris Reyes-V.Ruggieri, *ibid.* 379-383.

1) 214 (ph.): *SEG* XLVI 1387.

2) 214/215 no. 1 (dr.): On the northern wall of the 'sacello-mausoleo', red letters on golden ground; the second text is presumably *SEG* XLVI 1387 (6) (ph.):

[†] ὁ ἅγιος † ὁ ἅγιος
[Θ]ωμάς Μάρκος

3) 214 no. 2; cf. 223 note 154, and 381: *SEG* XLVI 1387 (1-4)

4) 214 no. 3 (dr.): On the southern wall of the 'sacello-mausoleo', red letters: [†] ὁ ἅγιος Γεώργιος

5) 214/215 no. 4: In the southern arch of the 'sacello-mausoleo', in tondi with busts of saints, red letters: a [Ζαχα]ρίας (*SEG* XLVII 1548) b [---]ΥΗC[---]

6) 215 no. 5: *SEG* XLVI 1387 (7).

7) 215 no. 6 (ph.): *SEG* XLVI 1387 (5).

8) 215 no. 7: On the northern wall of the entrance arch to the 'sacello-mausoleo': ὁ ἅγιος Ἀκύλα[ας] (or Ἀκυλίνα? [which is a female name; rather Ἀκυλίνοσ, Corsten]).

1188. Amos. Leases of land, Hellenistic Period. *I.Pér.rhod.* 49-51; *I.Rhod.Per.* 352-354. In a study of the rural landscape of the Rhodian (integrated) Peraia, I.Pimouguet-Pédarros, *Cahiers Kubaba* 5 (2003) 217-246, argues that the Rhodian state initiated, perhaps forced by demographic pressure or in order to support a policy of export, and controlled the exploitation of land in the Peraia. With several references to Aeschines, *Ep.* 2, 9, and 12, she examines the inscriptions regarding the organisation of the vineyards (cf. also Theophrastos, *CP* 3.12) and the production of other foods (olives, figs, grain; animal husbandry), precautions against deforestation, the construction of rural habitation and road systems, and systems of defense against bandits and pirates.

1189-1190. Amos. Leases of land, ca. 3rd/2nd cent. B.C. Two fragments of leases which may have belonged to *I.Rhod.Per.* 352-354 or *SEG* LII 1029, if they are not parts of new documents. They come from the sanctuary of Apollon Samnaios and are now in the museum at Mar-maris. Ed.pr. W.Held, *EA* 36 (2003) 82/83 nos. 30/31 (ph.).

1189: 82 no. 30. Fragment of a bluish limestone stele, inscribed on front (A) and back (B).

A -----
-----]κα[-----
-----]ον ιερ[ο-----
-----]ιερ]ομνάμ[ο-----
4 -----]εχομεν[-----
-----]αν εἰς τὸν [-----
-----]ε]ἰ δὲ μή, καταβ[αλ-
-----]ἀ]γρὸν τοῦτον [-----

B -----
-----]Π[-----
-----]ι παρα[-----
-----] τὰν σ[υν]γραφαὶν -----
4 -----]π]αραλαμβ[αν-----
-----]τον κατὰ τοῦ[τα-----
-----] παρα[λ]αμβάνη[ι-----
-----]υσ[ι]- 4-5 -----]συνγ[ραφ-----
8 -----]ΣΔ[-----

1190: 83 no. 31. Fragment of a bluish limestone stele, back not preserved.

-----]ΝΑ[-----
-----] δικάτα[-----
-----]ιερ]ομνάμοσι καὶ Ἀμ[ίων κοινῶι -----
4 -----]γνον τὸν ἀγρὸν π[-----
-----]ΣΜΥ[-----

1191. Amyzon. Letter to the Amyzonians, 203 B.C. RC 38 (*SEG* XLV 1501). J.Ma, *EA* 35 (2003) 43-45, repeats his argument (cf. id., *Antiochos III and the cities of Western Asia Minor*, Oxford 2002 [paperback ed.], 292-294 no. 5) that the author of the letter was Zeuxis and not Antiochos III (as suggested by B.Dreyer, see *SEG* LII 1038).

1192. Aphrodisias. Civic identity, late Hellenistic and Imperial periods. On the basis of inscriptions (especially from the 'Archive Wall': *Aphrodisias and Rome* 6-21), coins, and literary sources, A.Chaniotis in *AMS* 50 (Bonn 2003) 69-84, studies the different means of creating the civic identity of Aphrodisias and its development. 74-77: Common experience. He rejects the idea of L.Robert (*AC* 35, 1966, 416 with note 1 = *OMS* VI 39) that Aphrodisias was regarded as *συνγενής* of Rome (through Aphrodite) already in the 1st cent. B.C.; the connection with Rome was based rather on common military achievements. Moreover, the Πλαρασεῖς still played an important role in this period, and there were other cities in Caria with cults of Aphrodite. 77-79:

Worship of Aphrodite. The connection with Rome through the city goddess as an ancestor of the imperial family gained in importance only under Augustus. 79-81: C. suggests that foundation myths (Βελλεροφόντης or Νίφος as founders of Aphrodisias; cf. our lemma no. 1194) developed during the 2nd cent. A.D. and replaced memories of the city's history.

1193. Aphrodisias. The city and its relations with the Romans. A.Chaniotis in L.de Blois (et alii) (edd.), *The representation and perception of Roman imperial power* (Proceedings of the third workshop of the international network Impact of Empire (Roman Empire, c. 200 B.C.–A.D. 476); Amsterdam 2003) 250-260, collects and discusses some inscriptions mentioning the city's privileges and testifying to its proud and self-confident awareness of those privileges (ἐλευθερία; αὐτονομία; removed from the *formula provinciae*): *Aphrodisias and Rome* nos. 10, 13 (= *IG XII.6.1.160*), 14, 41, 43, and 48; *MAMA VIII* 564. Roman governors were aware of the special position of the city (see especially *Aphrodisias and Rome* no. 48). At the same time in their epitaphs, testaments, and donations, Aphrodisians were aware of the fact that Roman governors could intervene in the city's affairs: they occasionally stipulate that interventions of governors, which might change their wills (δὲ ἐντεύξεως ἡγεμονικῆς), are forbidden. Such interventions were sometimes requested by the city's authorities themselves, often as a remedy for financial problems (*Aphrodisias and Rome* no. 16; *MAMA VIII* 41; outside Aphrodisias see *SEG XLVIII* 742 = *I.Beroia* 7 [see now P.M.Nigdelis - G.A.Souris, 'Ἀνθύπατος λέγει. Ἐνα διάταγμα τῶν αὐτοκρατορικῶν χρόνων γιὰ τὸ γυμνάσιο τῆς Βεροίας (Thessaloniki 2005)]: the governor of Macedonia diverted money, donated for other purposes, to gymnasiarchal funds). [For the structure of political life in Aphrodisias see A.Chaniotis in G.Urso (ed.), *Popolo e potere nel mondo antico* (Atti del convegno internazionale Cividale del Friuli, 23-25 settembre 2004; Pisa 2005) 47-61].

1194. Aphrodisias. Inscription mentioning Bellerophon as city founder, 2nd/3rd cent. A.D. A.Chaniotis in *AMS* 50 (Bonn 2003) 80 with note 60, republishes the text of an inscription mentioned briefly by R.R.R.Smith in C.Roueché–R.R.R.Smith (edd.), *Aphrodisias Papers* 3 (Ann Arbor 1996) 56: Βελλεροφόντης | κτίστην οὐ δῆ[μος]

1195. Aphrodisias. Epitaph of the gladiator Eurotas, Imperial period. Stele with the relief of a *secutor*, re-used in the city wall north of the West Gate; inscription above the relief. Mentioned by R.R.R.Smith–C.Ratté, *KST* 24, 2 (2003) 332 fig. 4 (ph.): Εὐρώτας

1196. Bargylia. Epitaph of Melas, 200-150 B.C. *I.Iasos* 631. On the basis of archaeological criteria, C.Berns, *op.cit.* (our lemma no. 1284) 185 no. 8 A 1, reprints the inscription (without line-break) and dates it to ca. 200-150 B.C. [To the literature quoted add: *I.Iasos* 631; W.Blümel, *Arkeoloji Dergisi* 2 (1994) 116 no. 47 (cf. *SEG XLIV* 871), Corsten.]

1197. Halikarnassos (?). Fragment of a decree concerning an epidosis and list of contributors, 3rd/2nd cent. B.C. *SEG* XLI 687. A.Vassileiou, *art.cit.* (our lemma no. 858) 336-339, identifies Halikarnassos as the provenance of this decree, allegedly found in Kos. The text is written in the Koine, not in the Dorian dialect; the reference to the number of votes in favor of the decree in the council and the assembly (LL. 5/6) is found in a decree of Halikarnassos (*PH* 13 LL. 20-22); in L. 8 V. restores τοῦ Ἀθηνίου (τοῦ Ἀθηνίου[ωνος], *SEG*), a name which is common in Halikarnassos (e.g., *GIBM* 893 and *Syll.* 3 1020) but not attested in Kos.

1197 bis. Halikarnassos (area of: Kaplan Kalesi). Epigram praising the merits of Halikarnassos ('The Pride of Halikarnassos'), ca. 150-100 B.C. (or 1st cent. B.C.). *SEG* XLVIII 1330, cf. L. 1104 bis and LII 1041. D.Campanile in C.Bearzot–F.Landucci–G.Zecchini (edd.), *Gli stati territoriali nel mondo antico* (Milano 2003) 284/285, suggests that the inscription was put on display in order to induce the Romans to assign a *conventus* to the city. Cf. also our lemma no. 2143 bis.

1198. Herakleia under Latmos. The synoikismos of Herakleia and Pidasa, 323-313/312 B.C. *SEG* XLVII 1563. M.Wörle, *Chiron* 33 (2003) 121-143, republishes the text, with German translation and detailed commentary. **New readings:** L. 1: [--- δ]ίκαα ἀπ[ο]---[ΑΙ] [---] (*SEG*: [---] . KAI [---] HII [---]); LL. 2-3: [---] AN, προσαγαγεῖν δὲ καὶ θυσίαν [τῇ Ἀθην]ῶν (*SEG*: [---] ν . προσαγαγεῖν δὲ καὶ θυσίαν [---] .); L. 27 in fine: οἰκήσε[ις] (*SEG*: οἰκήσι[μα]; in app.cr. οἰκήσι[ν]). C.P.Jones; L. 37 in fine: Ἀρόπου vac. (*SEG*: Ἀρόπου); LL. 41-42: τῶν αἰ[ν] [τῶν] (---) (*SEG*: τῶν Α[.].); in app.cr. τῶν αἰ[ν]. Chaniotis; Athena is Athena Latmia: cf. LL. 36/37; L. 42: [τῶν] [---] τῶν κοινῶν καὶ οὐτε (*SEG*: [---] αἰ κοινῶν καὶ οὐ TE; in app.cr. οὐτε, Habicht and Chaniotis); L. 43 in fine: οὐτε ἄλλω[ι] (*SEG*: [---] τε ἄλλω[ι]; in app.cr. [οὐ]τε ἄλλω[ι], Habicht and Chaniotis).

Latmos had both phylai and phratrīai, whereas Pidasa had phratrīai but 'möglicherweise' no phylai. For the revenues τῶν ἱερῶν ('von den Kulturn') καὶ τῶν ἄλλων ἀπάντων (LL. 13-15) W. refers to *Milet* I.3.149 (*SEG* LI 1608), where Pidasa's ἱερὰ κτήσεις καὶ ἱερὰ ὄρη and more in general revenues (πρόσοδοι) from πόλεις τε καὶ χώρα are mentioned [see now also C.Chandezon, *op.cit.* (our lemma no. 2144) 224-228 no. 57]. The month-name Δίος (L. 18) belongs to the Macedonian calendar, possibly introduced by Asandros; after his demise the Ionian calendar was used. Dios is the first month of the Macedonian calendar; does its mention refer to the beginning of the new year, i.e., the year following upon that in which the decree was issued? The ἀγορά (LL. 31/32) is that of Latmos; comparison with the oath ceremony in *Milet* I.3.149 L. 51 ff.

Brief reflections on LL. 19/20 which we do not summarize. Πολίτευμα (LL. 32/33 and 41) and πολιτεύεσθαι (L. 40), refer to 'das Gemeinwesen' ('le corps civique' rather than 'l'organisation civique'). Ἀρόπος (L. 37) is the eponymous magistrate of Latmos; for the name W. refers to *Milet* VI.2.809 (3rd cent. B.C.). W. cautiously suggests that it may have been Asandros who initiated the re-foundation of the city of the Latmioi as Herakleia under Latmos (cf. also M.Wörle, *CRAI* (2003) 1375-1379; our lemma no. 1269).

For this synoikismos-treaty see also A. Bencivenni, *op.cit.* (see our lemma no. 2203) 151-168 (text, Italian translation, commentary), with M. Wörle, *CRAI* (2003) 1373 with notes 48-50, and 1375 with note 58. See also R. van Bremen in A. Erskine (ed.), *A Companion to the Hellenistic World* (Oxford 2003) 313-317 (with Wörle, *art.cit.* 1375 note 59).

1199. Iasos. Honorary decree for a citizen of Arados, 300-250 B.C. *I.Iasos* 58 + PH 22. D. Bosnakis-K. Hallof, *Chiron* 33 (2003) 219-221 no. 10, have rediscovered the stone carrying *I.Iasos* 58, to which they assign also the fragment PH 22 (in the middle of LL. 1-9), and provide a new text (ph. of squeezes). The same block contains on the front *I.Iasos* 24 (PH 21)

[Μηνὸς -----, ἔκτιι ἰστ]αμέν[ου, ἐπὶ στεφανηφόρου]
 [- ----- κρ]άτης Μένω[νος ἐπεσ]τάται,
 [- ----- ἐγρ]αμμάτευε[ν, πρυτάν]εων γνώμη,
 4 [ἔδοξεν τῷ δήμῳ · ἐπειδὴ] Θεοκλῆς Α[. . . .]· ἰμου Ἀράδιος
 [ἀνὴρ καλὸς καὶ ἀγαθὸς ἐστίν περὶ τὴν πόλιν] τὴν Ἰασέων
 [- ----- κοί]νῃ περὶ π[άντας] τοὺς πολίτας,
 [ἐπαίνεσαι τε αὐτὸν ἀρε]τῇ ἐνεκ[εῖν καὶ εὐνο]ίας, ἧς ἔχει
 8 [περὶ τὴν πόλιν, εἶναι αὐτὸν πρόξ]ενον καὶ εὐεργέτην τοῦ
 [δήμου τοῦ Ἰασέων, δεδόσθαι] αὐτῷ καὶ πολι[τεῖαν] μετέχοντι
 [πάντων, ὧν καὶ οἱ ἄλλοι πολῖται μετέχουσι, εἶ]ναι δὲ αὐτῷ καὶ
 [προεδρίαν ἐν τοῖς ἀγῶσιν πᾶσιν καὶ ἀτέλειαν, ὧν ἡ πόλις κυρία
 12 [ἔστιν, καὶ εἰσπλουν καὶ ἐκπλουν ἐν εἰρήνῃ καὶ] ἐν πολέμῳ vacat?

1. [Ἐπὶ στεφανηφόρου - - -]]E[- -], *I.Iasos*; the last letters not seen by B.-H.; 'supplementum incertum', B.-H. || 2. [μηνὸς - - - ἐπεσ]τάται, *I.Iasos*; [Ἀριστοκρ]άτης, in Herzog's notes || 3. [ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· πρυτάν]εων γνώμη, *I.Iasos* || 4. [ἐπειδὴ - - -] ἰμου Ἀράδιος, *I.Iasos* || 5. [καλὸς καὶ ἀγαθὸς ἐστίν περὶ τὴν πόλιν] τὴν Ἰασέων, *I.Iasos* || 6. [καὶ ἰδὶα εὐεργετὴ κατὰ δυνάμιν τοὺς πολίτας, *I.Iasos*; [καὶ πρὸς τοὺς εἰς "Ἄραδον ἀφικνουμέν]ους πολίτας, *OMS* III 1515 note 1; [καὶ ἰδὶα περὶ πολλοὺς καὶ κοί]νῃ κτλ., in Herzog's notes || 8-9. [εἰς τὴν πόλιν, εἶναι δὲ πρόξενον καὶ εὐεργέτην τοῦ ἰ] δήμου· δεδόσθαι δὲ αὐτῷ κτλ., *I.Iasos* || 10. μετέχουσι not in *I.Iasos* || 11. πᾶσιν not in *I.Iasos* || 12-13. [καὶ ἐν πολέμῳ] || [καὶ ἐν εἰρήνῃ - - -], *I.Iasos*.

1200. Iasos. Honorary inscription for judges from Iasos in Kalymnos, 250-200 B.C. *I.Iasos* 82 (cf. *SEG* XLIV 696). A. Düssel, *Die Beilegung* -- (our lemma no. 2202) 249-272, reprints the text (German translation) and argues that the terms ὁμόνοια (L. 37) and ταραχή (L. 41), as well as the unusual wording in LL. 36-43, point to the existence of a stasis in Kalymnos which was also the reason for the unusually large number of undecided lawsuits (more than 350: LL. 39/40). The judges from Iasos acted as 'mediators' and persuaded the quarreling parties into reconciliation.

1201. Iasos. Decree of the Dionysiac technitai, ca. 150 B.C. *I.Iasos* 152. S. Aneziri, *Die Vereine* -- (see *SEG* LI 2279) 392 no. D13, republishes the inscription with some suggestions: L. 3: in fine, ἐ[κ παλαιῶν χρόνων?] (ε[- - -], *I.Iasos*). - L. 8: περὶ τῆς τῶν ἀγώνων ἐρ[γολα]βίας - - -] (περὶ τῆς τῶν ἀγώνων ἐρ[- - -], *I.Iasos*). - L. 10: initio, ἀκ[ροάματα καὶ? θεω]ρήματα (ακ[- - - θεω]ρήματα, *I.Iasos*). - L. 17: ἀ[ς? - - -] νωνεῖν ἔδ[οξεν] (α[- - -] νωνεῖν ἐδ[- - -], *I.Iasos*).

1202. Keramos. Posthumous honorary inscription for Stratokles, Hellenistic period. Marble block, found in a field near the village of Kemerdere. Ed.pr. E. Varinlioglu in V. Ruggieri (ed.), *Il golfo di Keramos: dal tardo-antico al medioevo bizantino* (Soveria Mannelli 2003) 396 no. 5A (ph.).

Στρατοκλῆν	4	καὶ οἱ ἀδελφοὶ
Μέλανος ὁ πατήρ		Πυθίων καὶ Πολύν[ικ]ος·
καὶ ἡ μήτηρ Ἀβρώ		θεοῖς

3. in fine, for female names on -ῶ ed.pr. refers to *OMS* I 411 and *I.Keramos* p. 74 T 2, for Ἀβρώ to *I.Keramos* 53 ('Ἀβροεική') || 6. for dedications of tombs to the gods cf. *I.Keramos* 5, ed.pr.

1203-1204. Keramos. Honorary inscriptions, Imperial period. Ed.pr. E. Varinlioglu in *op.cit.* (our lemma no. 1202) 398 no. 13A and 407/408 no. 83B (ph.).

1203: 398 no. 13A. Honorary inscription for a relative of L. Calpurnius Piso, late 1st cent. B.C. White marble block, found near the village of Kemerdere.

Λευκίου Καλπορνίου Πείσονος [- - -]

L. Calpurnius Piso was *proconsul Asiae* in 9/8 or 3/2 B.C., ed.pr., with reference to B. Remy, *Les carrières sénatoriales dans les provinces romaines d'Anatolie au Haut-Empire* (Istanbul 1989) 129-131 no. 94.

1204: 407/408 no. 83B. Posthumous honorary inscription for a slave girl, late Imperial period. Limestone block, found in the village of Aşağımazı.

ΟΙΔ . . . ΟΣΑ		κεν καὶ
. ἸΛΟΥΝ τὸ		εὐνοίας
[π]αιδίον ἡ-	8	τῆς εἰς
ατὴν ἀρε-		αὐτόν
τῆς ἐνε-		

2. [N]ιλοῦν or [Φ]ιλοῦν, ed.pr. || 3-4. ἡατήν for εαυτήν, cf. Gignac, *Grammar* I 244 and II 169, ed.pr., who adds that the word is here used as an adjective, not in the usual genitive εαυτοῦ.

1205. Keramos. List of names (?), Hellenistic period. Marble block, moulded below, found outside the city wall on the way to Kurşunlu Yarı. Ed.pr. E.Varinlioglu in *op.cit.* (our lemma no. 1202) 397/398 no. 8B (ph.).

Ἑρμίαξ Ἑρμοφάντου καὶ Ἑρμόφαντος Ἑρμία καὶ Πυθίας Πυθίωνος

[The inscription seems to be complete; perhaps rather part of a funerary monument of a family?, Corsten; in that case, the last person could be the first Hermias' wife (to be accentuated Πυθιάς), F.Marchand (through personal communication).]

1206. Keramos. Milestone, Imperial period. Marble column. Ed.pr. E.Varinlioglu in *op.cit.* (our lemma no. 1202) 408 no. 85 (ph.): H(alicarnassus) | B(argasa) | M(ίλια) | ζ'

1207. Keramos. Dedication of a column with sundial, Hellenistic period. White marble block, found near the village of Kemerdere. Ed.pr. E.Varinlioglu in *op.cit.* (our lemma no. 1202) 396/397 no. 8A (ph.).

[- - - - -] IYMI
[- - -] κίονα καὶ τὸ ἐπ' αὐτοῦ 4 ὥρολόγιον τῷ δήμῳ [ι καὶ]
Θεοῖς Κεραμῆταις μεγάλους]

1. Perhaps [(name)] γυμ[ασιαρχήσας ἀνέθηκε], cf. Robert, *Ét.anat.* 525-527, ed.pr. || 3. another dedication to the demos in our lemma no. 1208, ed.pr. || 4. the gods of Keramos also in *I.Keramos* 17/18, 21-23, ed.pr.

1208. Keramos. Dedication of a bath house, 117-138 A.D. EA 30 (1998) 156/157; SEG L 1110. E.Varinlioglu in *op.cit.* (our lemma no. 1202) 398/399 no. 20A (ph.), republishes the inscription with slight differences in LL. 1/2: [- τὸ | β]αλανεῖον κτλ. (SEG: [- - | - β]αλανεῖον κτλ.). The inscription may belong to the bath house with *I.Keramos* 19/20 and probably dates to the reign of Hadrian since Hermophantos, Hierokles' father, dedicated a building under Trajan (*I.Keramos* 18).

1209-1212. Keramos. Dedications, Imperial period. Ed.pr. E.Varinlioglu in *op.cit.* (our lemma no. 1202) 400-403 nos. 31A-33A and 405/406 no. 83A (ph.).

1209: 400/401 no. 31A. **Dedication of an altar, 150-200 A.D.** Gray marble block, found at the harbor of Keramos.

Ἡ πόλις τὸν βοῶν
[κα]τὰ τὰ γενάμ[ε]να ψηφίσματα
κατέστησεν διὰ τοῦ πρώτου
4 ἄ[ρ]χοντος Πο(πλίου) Αἰλίου Πρωτολέοντος
υἱοῦ Θεμιστοκλέους

2. γενάμ[ε]να: Doric form, ed.pr. || 4-5. the same man is mentioned as στρατηγός in *I.Keramos* 31 LL. 13-15 (cf. comm.), and as στεφανηφόρος in our lemma no. 1210, ed.pr.

1210: 401/402 no. 31B. **Dedication with prayer, 150-200 A.D.** White marble plaque, found re-used near Kurşunlu Yarı.

Τύχη αγαθή
ἐπὶ στεφανηφόρου Πο(πλίου) Αἰ[λίου]
Πρωτολέοντος Σύλλα
4 Ἀριστοκράτους υἱοῦ Πο(πλίου) Αἰλίου
Θεμιστοκλέους, ἐπὶ δ[ε] ἱε-
ρέως Αἰλίου Ποπλίου Φιλήτου
τὸ σύστημα τῶν ἱερέων Θεοῦ
8 [Σεβασ]τοῦ λητὴν ἐποίη[σε]
[ὑπερ - - - - -]
- - - - -

2 and 4. Ποπλίου abbreviated as pi with a small omikron on top || 2-5. for P. Ail. Protoleon cf. our lemma no. 1209, ed.pr. || 6. Publius here as a cognomen, cf. *ILS* 3046 and 7090, ed.pr. || 7-8. Divus Augustus, ed.pr. || 9. perhaps [ὑπερ αἰωνίου ἀρχῆς κτλ.], cf. Robert, *Ét.anat.* 518 and 520, ed.pr.

1211: 402/403 no. 33A. **Dedication to Septimius Severus and his family, 198-217 A.D.** Three fragments of a white marble architrave, found in Akyarı near the village of Kemerdere; inscriptions on the upper fasciae. [Cf. our lemma no. 1213.]

a [- - Σεβαστῶ Ἀραβικῶ Ἀδία]βηνικῶ Παρθι(κῶ) μεγίστῳ καὶ Ἰουλίᾳ
[Δόμνῃ Σεβαστῇ - - -]
b [- - Σεβ]αστῶ Ἀραβικ[ῶ Ἀδιαβηνικῶ - - -]
c [Π. Σεπτίμ]ιω [Γέτ]α Καίσαρι καὶ - - -]

a and b. Septimius Severus or Caracalla, ed.pr.

1212: 405-407 no. 83A. **Dedication to an emperor, late Imperial period.** Coarsely worked gray marble block, found near the village of Hurma (Aşağımazı).

		8	CT ΑΡΟΑ
	Αὐτοκρά-		ΚΑΙ ... ΥΓΕΤΑ
	τορος		ΝΟ . ΚΑΙΧΑΡΟΣ
	Καίσαρο-		[-----]
4	ς Σεβασ-	12	[-----Τ]
	[το[υ-]]		[O-----]
	Λ[-]ΠΗCPA .		[Λ-----]
	M... ΑΙΤΕ		

4-5. CΦ [Αν]σάτε[ασίου], Ruggieri apud ed.pr.

1213. Keramos. Building inscription (?), Imperial period. Fragment of a marble architrave, found in Akyapi near the village of Kemerdere; the partly erased inscription is on the middle fascia. Ed.pr. E.Varinlioglu in *op.cit.* (our lemma no. 1202) 403 no. 8A (ph.).

[---] | [χ- --- ca. 11 --- ΩΣΤ --- ca. 11 --- κατεσκευ] [ασ- ---]

[Judging from the content, measurements, and findspot, the fragment may have belonged to the building with the text in our lemma no. 1211, Corsten]

1214. Keramos. Dedications, Byzantine period. V.Ruggieri-F.Giordano in *op.cit.* (our lemma no. 1202), examine several Byzantine dedications in their architectural and historical context (ph.): *I.Keramos* 64 (late 5th/early 6th cent.; 84-93); *I.Keramos* 66-71 (115/116; cf. also A. Acconci, *op.cit.* [our lemma no. 1202] 269-271 with ph.).

1215. Keramos. Epitaph of Athenagoras and Chryson, Imperial period. SEG LI 1516. The text, read from the photograph of ed.pr., has now been published by E.Varinlioglu in *op.cit.* (our lemma no. 1202) 403 no. 49B (ph.). It is not a building inscription but an epitaph, and reads: 'Αθηναγόρας καὶ Ἰ Χρύσιον κατεσκεύασαν ▲

1216. Vacat.

1217-1218. Keramos. Fragmentary inscriptions, Imperial period. Ed.pr. E.Varinlioglu in *op.cit.* (our lemma no. 1202) 405 nos. 63C-D (ph.).

1217: 405 no. 63C. **Fragment.** White marble block: [---]ΚΑΟ[- -]ΑΘΟΠΟ[- -]

1. Perhaps καθ[ερα-], ed.pr. || 2. perhaps [κ]αθ' ὁ Πτο[-], ed.pr. [or, e.g., 'Αγ]αθόπο[υς], Chaniotis].

1218: 405 no. 63D. **Fragmentary inscription on a gameboard.** Inscription on a rim of the board (cf. A.Acconci, *op.cit.* 309): [---]Ο[---]ΑΗΠ[---]ΝΗΣΘΑΙ[---]

For gameboards cf. ALA 68-71 and Roueché, *Performers* 249-252, ed.pr.

1219-1221. Keramos. Fragmentary inscriptions, Imperial period. Ed.pr. V.Ruggieri in *op.cit.* (our lemma no. 1202) 409-411 nos. 1/2 and 4 (ph.). No. 3 is *I.Keramos* 33, published first by Spratt, but which then disappeared; rediscovered by R.

1219: 410 no. 1. **Fragment, 100-150 A.D.** White marble: [---]ΙΩΝΙ[- -]ΤΗΝ

1220: 410 no. 2. **Fragment, 2nd cent. A.D.(?).** Part of a marble architrave: [- -]ΙΤΩΝΤΕΚΝ[- -]

τέκν[ων?], ed.pr.

1221: 411 no. 4. **Fragment.** Limestone block, re-used in the southern section of the city wall. Only the last letters of the inscription, which originally probably consisted of nine lines, are visible: [---]Τ[- -]ΟΙ[- -]ΥΙ[- -]ΥΙ[- -]ΙΙ[- -]Τ[- -]ΟΙ[- -]ΟΣ

1222. Keramos. Fragment of a painted inscription, Imperial period. Painted letters, the meaning of which remains unclear, on the wall 'of a blind arch in the central thermal complex'. Ed.pr. V.Ruggieri in *op.cit.* (our lemma no. 1202) 411 no. 5 (ph.): ΠΤΕΟ [or ΙΤΕΟ?, Corsten].

1223. Knidos. The family of C. Iulius Theopompus, ca. 50 B.C.-14 A.D. Mainly on the basis of epigraphic evidence, G.Thériault, *Phoenix* 57 (2003) 232-256, studies the euergetism of C. Iulius Theopompus and his family towards Knidos and several other cities, for which especially Theopompus himself, through his friendship with Caesar, procured numerous favors. The family is a prime example for the rôle of civic benefactors in the late Hellenistic and Imperial periods. On 248-253, T. discusses the exceptional character of the burial within the city and the τιμαὶ ἰσόθεοι for Artemidorus (*I.Knidos* 59). - He quotes the following inscriptions in part or in full: *F.Delphes* III.1.527; *IG* XII.1.90 (Rhodes); K.Höghammar, *Sculpture and Society* (see *SEG* XLIII 550) 49, 50 (PH 134); *I.Knidos* 33 (T. agrees with the *communis opinio* to date the text to 45 B.C. and rejects as uncertain the restoration [τὴν δυναστείαν καὶ ἀρχήν τοῦ δήμου τοῦ] 'Ρωμαίων ἡ φυλασσέτω) in LL. 12/13), 51-56, 57 (T. doubts that Μάαρκος Αἰφίκιος Μάαρκου Ἀπολλωνίου who honored Theopompus, presumably with a statue, was a Roman resident in Knidos, as J.Hatzfeld, *Les trafiquants italiens dans l'Orient hellénique* [Paris 1919] 117, thought; his cognomen speaks against this), 58, 59 (T. is reluctant to agree with the *communis opinio* that Knidos received liberty through the influence of Theopompus' son Artemidorus [for this text,

whose original location in the gymnasium was rediscovered during excavations in 2003, see now also I. Jenkins, *Anatolian Archaeology* 11 (2005) 29/30 with photo, Corsten), **60, 61** (where, according to T., the exact wording and the person concerned cannot be restored, due to the fragmentary state of the text), **701** (where T. follows ed.pr. in restoring [ἐν τῇ πόλει] in L. 3; [ἐν -]λει, *I.Knidos*). T. thinks it possible that Artemidorus is also meant in Philodeme's epigram *AP* 11.35 (cf. C.Cichorius, *Römische Studien. Historisches, Epigraphisches, Literaturgeschichtliches aus vier Jahrhunderten* [Leipzig 1922] 297).

1224. Knidos. Honorary inscription for Epion, late 4th/3rd cent. B.C. Marble statue base, on the top surface depressions for a bronze statue; found north of the small harbor. Ed.pr. W.Blümel, *AST* 20, 2 (2003) 95.

Ἐπιόντα Εὐφρονος
δαμιογήσαντα
vac. τοῖ παῖδες vac.

4 Εὐφρων, Θέρσιππος,
Ἀναξικράτης

1. The name Ἐπιόν is rare, but attested on Knidian amphora stamps, ed.pr., who refers to F.Bechtel, *SGDI* III 1 no. 3549 L. 138 and Bechtel, *HPN* 156.

1225. Knidos. Dedication of Chrysina, ca. 350-300 B.C. *I.Knidos* 131. K.Rigsby, *MH* 60 (2003) 60-64 (English translation) offers a new interpretation of the epigram. He suggests that Χρυσίνα had had a dream in which she was told by Ἑρμῆς, Conductor of Souls (cf. *IG* XIV 769), that her deceased daughter Χρυσόγνη was now a servant of Κόρη. R. further proposes a new reading of L. 4 which has been read Ἑρμῆς γάρ νιν ἔφησε θεαῖς ΤΑΘΝΗ προπολεύειν, where ΤΑΘΝΗ has been differently emended or explained (e.g. as a toponym). He suggests that in L. 4 not the two goddesses (Kore and Demeter) are referred to (since they are not supposed to be permanently together), but only Kore; he therefore writes θεᾶι. This is then followed by ΣΤΑΘΝΗ which he suggests changing into σε(μ)νή (cf. Berman, *Inscr. métriques* 46 L. 3; *IG* XII.5.655 L. 7). The epigram thus reflects the hope of a happy afterlife as a servant of a god (cf. Berman, *Inscr. métriques* 87).

1226. Knidos. Curse tablets, 2nd/1st cent. B.C. *I.Knidos* 147-159. H.S.Versnel in D. Cohen, *Demokratie, Recht und soziale Kontrolle im klassischen Athen* (München 2002) 50-56, examines the lead tablets with curses, found in the temple of Demeter and Persephone at Knidos (English translations of *I.Knidos* 147/148, 150 A). He assigns them not to the group of *defixiones*, but to the genre of 'Heiliges Recht' ('appeals to divine justice in order to bring about some form of retaliation') and adduces as parallels Audollent, *DefixTab* 212 (southern Italy) and *SEG* XXVIII 1568 (cf. *XLI* 1831; unknown provenance, most probably Asia Minor).

1227. Knidos. Signatures on braziers, 2nd cent. B.C. Among the fragments of clay braziers (re)published by M.Şahin, *Hellenistische Kohlenbecken mit figürlich verzierten Attaschen aus Knidos (Knidos-Studien III; Paderborn 2003)*, there are 43 with stamped signatures (only few have been scratched into the fired clay) of five Knidian manufacturers (ph. of all unpublished and some published items) [the republished pieces are here quoted with their findspots added in brackets]. Ş. argues that the braziers were primarily used in a sacred context, since most of them were found in sanctuaries. The manufacturers' names are given either in full or abbreviated, sometimes retrograde.

- A. **Hekataios (150-100 B.C. [or, if two different workshops, 2nd cent. B.C.]):** Ἑκαταῖον: 14-16 nos. *EHeK* 1, 5, 6/7 (Halikarnassos), 8 (Priene), 9/10 (Kyme), 11/12 (Rhodes), 13/14 (Delos), 16 (Athens), 17 (Korinth), 18 (Argos), 19-22 (Egypt), 23-25 (findspot unknown). – Ἑκ(αταῖου), retrograde: 25 no. *HHeK* 9; 45 nos. *PHeK* 1/2, 3 (Priene).
- B. a. **Athenaios I (2nd cent. B.C.):** Ἀθ(ηναίου), retrograde: 33/34 nos. *HATH-I* 1-3. – Ἀθ(ηναίου): 40/41 nos. *PAth-la* 1, 4 (Halikarnassos), 5 (Athens), 6 (Sicily), 7 (Byrsa), 9 (Akko), 13 (findspot unknown); 42 no. *PAth-lb* 8 (Aegean).
- b. **Athenaios II (ca. 100 B.C.):** Ἀθ[ηναί]ο[υ]: 13 no. *EAth-II* 1. – On 81-84, remarks on possible identifications of these Athenaios with name-sakes on other vessels found in different places [The name is very common which makes identifications difficult, Corsten].
- C. **Hermophantos (?) (ca. 100 B.C.):** ΕΡΜΑΦ[Α?]: 9 no. *EHer* 1; 11 no. *EHer* 17. – Ε[Ρ]Μ[Α]Φ[Α?]: 10 no. *EHer* 12 [It seems unlikely that the abbreviation ΕΡΜΑΦ[.] stands for Ἑρμοφάντου. It is true that Α can easily be a mistake for Α, as Ş. says (or fault/wear of the stamp), and it is equally true that omikron can be substituted by alpha (84); however, this is quite rare and occurs even less often on stamps. The fact that a Ἑρμόφαντος is known as a manufacturer of amphorae is not very significant. The name of this manufacturer may rather have been Ἑρμάφιλος, Corsten.]
- D. **Heniochos (150-100 B.C.):** ΗΝΟ, retrograde: 19 no. *EHen* 1. The abbreviation has been resolved to Ἡνίοχος and the production assigned to a Knidian workshop since a fabricant of amphorae with this name is known from the city. [The missing iota seems to speak against this, but there is no known name beginning with ΗΝΟ-. Alternatively, the stamp cutter may have intended to produce a mirror-inverted image and incised a faulty ny, as often happened; the manufacturer's name would then be one of the many names beginning with Ὀνη-, Corsten.]
- E. **Karneadas (ca. 100 B.C.):** ΚΑΡ(νεάδα), retrograde: 17 nos. *Ekar* 1. – ΚΑ[ρ(νεάδα)] [retrograde, according to Ş., hardly compatible with the photo (cf. also p. 77), Corsten]; 18 no. *Ekar* 12. The abbreviation has been resolved to Καρνεάδα and the production assigned to a Knidian workshop since a homonymous manufacturer is known from the city.

1228. Labraunda. Decree of the Chrysaoric Confederation in honor of Apollonios, 267 B.C. *I.Labraunda* 43. M.Ç.Şahin, *EA* 35 (2003) 1, argues that the meetings of the Confederation were not held at Mylasa (thus *I.Labraunda*, on the grounds that the proposer came from this city), but at Labraunda, where the decree was put up since the honorand, whose ethnic is not preserved, presumably was from this city or from Mylasa.

1229. *Lagina. Decree of the Chrysaoric Confederation in honor of Aristonidas* (?), soon after 190 B.C. More than 80 fragments of a stele with upper mouldings, almost all of which were found under the cella of the temple of Hekate; for nine of them a place in the text cannot be assigned (a-i). Ed.pr. M.Ç.Şahin, *EA* 35 (2003) 1-7 (ph.); cf. P.Gauthier and C.Habicht, *BE* (2004) no. 309.

- Ἐδοξ[ε Χρυσαο]ρέων τῶι κ[οινῶ]ι· vac. Λέων [...].νος εἴπ[εν]·
 ἐ[π]ε[ἰ]δῃ Ἀριστωνίδα[ς] Ἀρι[στ]εἰδ[ο]υ Σ[τρατονικεὺς] -----]
 ΤΩ[-----]· καὶ ΚΛ[.....] κοινόν [------]
 4 εὐχρηστ[ος] -----] Ἀλ[αβ]αν[ν]ιδέων ΤΕ[.] ΛΩΞ[-· ἔν τῶι πολέ]-
 μ[ῶ]ι καὶ [------] ἐστ[ρ]ατεύ[σα]το [------]
 ὑπ[ὸ] τ[ῶ]ν [------] ΥΝΑΕ[------]
 ΛΟ[------] ΚΩ[------] Ο[------]
 8 ΣΕΙ[------] προ[θ]ύμω[ς] καὶ ἐ[τ]ιμησ[αν]· vac. τοῖς]
 ιδιο[ι]ς] δ[απαν]ήμασιν [------] Α· πλ[η]θ[ος] ἱκανὸν ἤγαγεν εἰς
 τῇ[ν] πόλιν [γ]ενόμεν[ον], συνέβη καθυπεραγαγεῖν τῶι πολέμῳ καὶ (πρὸς)
 τοῦ[ς] ὑπεναγ[ε]τοῖς, ποιή[σας] τὸ δέον τῶι δήμῳ τῶι Ἀ[λ]αβανδέων· πά-
 12 λιν [δ]ὲ κινδυ[ν]ευσάσ[η]ς [τῆ]ς πόλεως καὶ ἀποσκευά[σ]- -----]ν ἀπ[ὸ] τῶν
 εἰς [Στρα]τονικε[ῖαν] τοῦ[ς] μὲν ἐν τοῖς αὐτοῦ ἀγροῖς ὑ[πε]δέξα[το], ἄλ[λ]ας δὲ
 καὶ ἐν [τῇ] πόλει, [τάς] δαπάνας ἐκ τ[ο]ῦ ἰδίου ὑπομένω[ν]· vac. πολέμου [δ]ὲ συσ-
 σάντας Ῥοδίοις [τε] καὶ τοῖς συμ[μ]άχοις καὶ ἰδίοις Στρατονικέων γρ[α]φωάν-
 16 των [αὐ]τῶν [πρ]εσ[β]ε[υ]τήν· vac. τοῖς] ἰοῦσιν ἀφρόν[ω]ς ὥς Ι[.....] αἰτήσας
 ΦΑΛΕ[-· τῆ]ς πό[λεω]ς βου[λό]μενος· vac. ἅπαντα κ[α]θάρ[ε] ἐκτε[λ]νῆς ἀγ[ω]νισ-
 τῆ[ς] -----] ΕΙ[-· ὑπέρ τῆς πατ[ρί]δος ἐκ τῶν αὐτοῦ μεθορίων ἀπεδήμησεν
 καὶ ἡξ[ί]ωσεν -----] ΕΝΟ[-· ἀργυρ]οῖο[ν] π[λ]ηθος ἱκανὸν καὶ δοῦναι ὄργα-
 20 νά τε κ[αὶ] ὅπλα καὶ Α[-· -----] δραχμὰς τρισχιλιάς τῇ πόλει καὶ διὰ ταῦτα
 [σ]υνέβη Στ[ρα]τονικεῦσιν -----] ρου τοῦ[ς] πολί[τ]ας [ἀ]σπ[α]σάμενους
 [φύ]λλακα τόπ[ου] -----] κ[-· ὥρα]ν ἐν ἡ[τ]ὶ κοινὸν ἱε-
 24 [ρόν] ὑπάρχει Α[-· -----] κινδυ[ν]ευσ[α]μένων τε Στρατονι-
 [κέων] διὰ τὸν πόλεμον -----] ΑΣ βουλόμενος καὶ ἐν τού-
 [τοις] μηδὲν ἀφίστασθα[ι] τῶν τῶι ἔθνει συμφερόντων[ιν], vac. ἐδέξατο Πισυή-
 [τας] -----] λύσειν [-· -----] ΝΤΩΝ
 [-· -----] ΗΜ[-· -----] Μ
 28 [-· -----] ΑΛΕ[-· -----] δότου
 [-· -----] τῇ Μυλα[σ]έων π[ό]λει καὶ
 [-· -----] Α ληφ[ε]ν[-· -----]
 32 [-· -----] ΗΣΟ[-· -----] ΣΟΣ[.....]
 [-· -----] π[ρ]ὸς τὸν δῆ[μον]· vac. -----]
 [-· -----] συγγενῶν Ε[-· -----]
 [-· -----] γενέσθαι [-· -----]

LL. 35–39 vacant

- 40 τῶν -----]
 δημ[ι] -----] πρ[ε]σ-
 β[ε]ι[α] -----]
 το [-· -----]
 44 λέγω[ν] καὶ πρά[σ]σ[ω]ν -----]
 τῶν χωρίων χρ[η]σ[ι]μος ἐ[γ]ένητο -----]
 γὸς βουλό[μ]ενος -----] ΡΑΣΗ· ΙΟ[-· -----] Ἰστρατη[-· -----]
 [-· -----] ΗΣΕΝ[-· -----] Ν[-· -----]
 48 κα[ὶ] -----] ἀπὸ Σ[τρατονικε]ας· -----] τῶν
 πόλεμον πισ[τ]εύσας· vac. ΕΙΣ τὰ [-· -----] δέοντα ἐξα[γαγεῖν] εἰς Ἀλ[α]βανδα,
 οἷς δὲ καὶ εἰς Ῥόδο[ν] κ[οι]νὸν Ε[-· -----] τῇν αὐτῇν
 Χρυσαορέων vac. συνε[δ]ρίαν λ[υ]σάντων· vac. Τ[-· -----] ἰων πόλιν καὶ δι-
 52 κῶν ἐ[ἰ]σενεχθ[ε]ισῶν· vac. ΕΟ[-· -----] εἰς Ῥόδο[ν] καὶ μείνας ἕως (τ)
 τῇν δίκην γε[γ]ονέ[ν]αι ἐκ τῶν αὐτ[ῶ]ν δ[απανημ]άτων ἐκτεν[ε]ς ἀγωνί[σ]-
 τῆς ἐγένετο τοῦ μὴ παραβραβευθῆναι] μῆτε καταστασιασθῆναι [Στ]ρατο-
 νικεῖς, ἀλλά [τὸ] τελευταῖον νικήσαι τῇν δίκην· vac. ὅ τε πάτριος αὐτοῦ Μέναν-
 56 δρος χρεῖαν [πα]ρέσχεται· vac. Ν[-· -----] ΡΟΥ ἱκανοῦ εἰς τῇν ἐλευθερί-
 αν τε -----] ὑπ[ε]δέξατο, κα[ὶ] -----] μεγάλους Σ[-· -----] παραιτί[ος] ἐγέ-
 νετο τῆς Ἀλ[α]βανδῶν ἐλευθερίας· vac. ὅπως οὖν οἱ Χρυσαορεῖς μν[ε]ῖαν
 [τῇ]ρώσιν τῶν εὐεργετούντων, δεδόχθ[αι] τῶι κοινῶι· ἐπ[α]νέσαι Ἀρ[ιστωνί]δ-
 60 δ[αν] Ἀρ[ιστε]ίδου Στρατονικῇ καὶ στεφαν[ῶ]σαι χρ[υ]σῶσι σ[τε]φάνω[ι], στή-
 σαι δὲ αὐτοῦ καὶ εἰκόνα χαλκῇ ἐν τῶι ἱερῶι τ[ο]ῦ Διὸς Χρυσαορέως
 ἐν τῶι ἐπιφανέ[σ]τατ[ω]ι τόπω παρὰ τῶι ναῶι· πέραν τοῦ βωμ[ο]ῦ -] ΩΣΗΕΛ[-·]
 [εἰ]ναι δὲ αὐτῶι [πρ]οεδρίαν ἐν τοῖς ἀγῶσιν ἀρετῆς [ἐ]νεκεν [καὶ] εὐνοίας
 64 [ἦ]ν ἔχων διατελεῖ εἰς τὸ πλ[η]θος τὸ Χρ[υ]σαορέων [-· -----] ΕΙΝ
 [-· -----] τεταγμένων· vac. τῇν δὲ ἀναγόμευσιν τοῦ στε-
 [φάν]ου καὶ τῆς εἰκ[ό]νος [π]οιησάσθωσαν οἱ ἱερομνήμονες ἐν τῇ γενεθ[ε]λίου [ἐ]ορ-
 [τῇ] τῇ συντ[ε]λ[ο]υμένη ὑπὸ Χρυσαορέων καὶ ἀναγρῶναι ἐπὶ
 68 [τοῦ] βήματος vac. "τὸ κοινὸν τὸ Χρυσαορέων ἐτίμησεν Ἀριστωνίδα
 Ἀρ[ιστε]ίδου Στρατονικῇ ἐπαίνωι, χρυσεῖω στεφάνωι, vac. εἰκόνι,
 προεδρίαν ἐν τοῖς ἀγῶσιν ἀρετῆς ἐνεκεν καὶ εὐνοίας, vac. ἦν ἔ-
 χων διατελεῖ εἰς τὸ πλ[η]θος τὸ Χρυσαορέων."

Date: after the Second Macedonian War (mentioned in LL. 14–15) and after 190 B.C., since prior to the latter date Alabanda (LL. 4, 11, and 49) was called Antiocheia, ed.pr. || 2, 59–60, 68–69. the name of the honorand is not certain, but may have been Ἀριστωνίδα, since there are not many names beginning with Ἀρ- and ending with -νίδας and since his father's name also began with Ἀριστ-, ed.pr. || [3. καὶ κατὰ κοινόν, Chaniotis] || 9. τῇ[ν] πόλιν, [οὗ] γ[εν]ομένου[ν], H.; τῇ[ν] πόλιν [γ]ενόμενου[ν], ed.pr. || [10. καθυπεράγω, 'to excell, surpass completely'; 'it happened that he surpassed completely the enemies in the war' or 'it happened that the enemies completely excelled in the war'; the first option seems preferable. Plectet] || 10–11. (πρὸς) τοῦ[ς] ὑπεναγ[ε]τοῖς, ed.pr. [it is unnecessary to add πρὸς, Plectet] || 11–14. citizens of Stratonikeia were presumably exiled and resettled elsewhere with the help of Aristonidas, R.Merkelbach apud ed.pr. || 13–14. [ἀ]λλας δὲ καὶ ἐν [τῇ] πόλει, [τάς] δαπάνας κτλ., H. [or τῇ]νας δὲ καὶ ἐν [τῇ] πόλει [πολλὰς] δαπάνας κτλ., Chaniotis]; [μ]είνας δὲ καὶ ἐν [τῇ]

1234. Lagina. Dedication, Imperial period. I.Stratonikeia 184. R.van Bremen, *EA* 35 (2003) 16 note 5, remarks that L. 9 should perhaps be read [- - -] ἐρε[] ὑς αὐτοῦ ([- - -]ΥΣ, copy;

με[τά τῆς γυναικός] αὐτοῦ. *I.Stratonikeia* following ed.pr., where, however, there is a question mark after γυναικός]. She also notes that ed.pr. has [Ἱερὺς ἐξ ἱερ]έως in L. 1, changed in *I.Stratonikeia* (no reason given) into [Ἱερὺς ἐξ ἱερ]έων.

1235. Vacat.

1236-1237. Loryma. Dedications to Zeus Atabyrios, 3rd/2nd cent. B.C. After examination of the stone, W.Held, *EA* 36 (2003) 56-58 no. 2 (ph.; German translation), republishes the two inscriptions on the altar of Zeus Atabyrios.

1236: A (left). *I.Rhod.Per.* 2; *I.Pér.rhod.* 185.

[Βωμὸν] Διὸς Ἀταβυρίου ἰδρύσατο
[Τιμ]ασί[κρ]άτης Φιλοδάμου Ἀ[μ]ίος
ἐπιστάτῃ[σ]ας [κα]ὶ τοὶ συνστρατευσάμεν[οι]

For the wording and the location of the inscription, H. compares N.G.Ashton, *Ancient Megisti: The Forgotten Kastellorizo* (Nedlands 1995) 19-21 nos. BI. 2 and 4 [non vidimus] || 1. or [ιερδ]ν, H.; [βωμ]ν, ed.pr. || 2. [-]ΙΙ[-] Σ[ωκρ]άτης Φιλοδάμου [-] - - -]ος, *I.Rhod.Per.*; [-] . [-] Σ[ωκρ]άτης Φιλοδάμου [.....]ος, Bresson || 3. [-]ΕΙΣ[-]Α[-]Ι[-]Σ[-] καὶ, *I.Rhod.Per.*; [---]ΕΙΣ[-] . [-]Ι[-]Σ[-] καὶ, Bresson; for ἐπιστάτῃς cf. our lemma no. 1238.

1237: B (right). *I.Rhod.Per.* 1; *I.Pér.rhod.* 186. Today, only the right half of the stone is preserved; the left half is given after ed.pr.

4 [-]τάδε θύε[ται] Δι[τ]ι Ἀταβυρίωι
κρίος, χοῖρο[ς], ἀ[ρ]ήν· ταῦτα Ε[-] ca. 4 -]
[ἀ]ρσενα [στέμ]μασι δεδε[μέ]νο[ν] v ca. 6 -]
[-] - π[έ]μματα [-] - - - -]Λ[-] - - -]
[κατ]αθύεσθ[α]ι τὸν θυόμ[ε]νο[ν] v - 4-5 -]
[-] - -]ΔΕ[. .]Ε[. .]ΣΤΗΡΙ δαμόσιον
[-] - -]Υ[-] - - - - -]ΙΩΙ

1. [κατὰ]τάδε θύε[ται] Δι[τ]ι Ἀταβυρίωι ἱερά], Bresson || 2. ταῦτα [παρέχειν καὶ βοὺν], *I.Rhod.Per.*; ταῦτα [θύειν καὶ βοὺν], Bresson || 4. [-] - π[έ]μματα [-] - -, Bresson || 5. initio, ΑΘΥΕΣΘΕΙ, copy of N. and M.Chiavaras, *Arch. Eph.* (1911) 52-54 Nr. 17b; [κατ]αθύεσθ[α]ι τὸν θυόμ[ε]νο[ν] καὶ φθ[ό]ιας - - -], *I.Rhod.Per.*; [κα]ταθύεσθ[α]ι τὸν θυόμ[ε]νο[ν] v - -] φθ[ό]ιας - - -], Bresson || 6. [-] - -]τάδε [θύ]ε[ται] Σ[-] -]Ο[-] κρίος [-]ΑΝΑ[-] - -], *I.Rhod.Per.*; [-] - -] δὲ [θύ]ε[ται] Σ[-] -]Ο[-] κ[ρί]ος [-] -]Ν[-] - -], Bresson || 7. in fine, not in ed.pr.; also -]ΡΩΙ (ι[ε]ρῶν?) is possible, H.

1238. Loryma. Dedication to Artemis, 3rd cent. B.C. On a smoothed section of the inner wall of the harbor castle. Ed.pr. W.Held, *EA* 36 (2003) 58-60 no. 3 (ph.; dr.; German translation).

Ξενότιμος Τιμάνορος
Καρπαθιοπολίτας
ἐπιστάτῃσας πρῶτος
4 καὶ ταξιαρχήσας
Ἀγήτωρ Ἀγησιάνακος
Τλώτος
Ἀρτέμιτι

Dated according to letter forms, ed.pr. || 3. the ἐπιστάτας must here have been the commander of the Rhodian garrison at Loryma; Xenotimos was the first man to hold this office, which means that the garrison was instituted shortly before; this corroborates the dating on archaeological grounds of the harbor castle in the first half of the 3rd cent. B.C., ed.pr. || 4. a ταξίαρχος is unattested so far in Rhodes; it is not clear whether ἐπιστάτας or ταξίαρχος is the higher rank, ed.pr. || 6. Τλώς is a *demos* of Θυσσανοῦς on the Karian Chersonnesos, ed.pr.

1239. Loryma. Dedication, 3rd/2nd cent. B.C. Base with foot-prints for three bronze statues; originally erected in the sanctuary of Apollo, re-used as part of the door-frame of a church. On the front, letters of different shapes and heights, belonging to different inscriptions. Ed.pr. W.Held, *EA* 36 (2003) 65 no. 9 (ph.; dr.).

- - -]ΛΙΑ vac. [. .]ΑΗΖ v ΑΜΦΟ[. .]ΙΡΩΝΤΟ[-] ? -
- - -]ΙΑΣ vacat Α[-] - - -

1240. Loryma. Building inscription, 3rd/2nd cent. B.C. *I.Rhod.Per.* 35; *I.Pér.rhod.* 191. Now in the Museum on Syme; after examination of the stone, republished by W. Held, *EA* 36 (2003) 80 no. 26 (ph.; dr.; German translation).

[-] - - -]κλειτ[-] - - - - -]
[-] - - -]θ[ε]οῖς πᾶ[σιν] - - -]

1. [-]ΑΕΙΤ[-], ed.pr., but the alleged horizontal stroke is a damage on the stone, H., who tentatively suggests a personal name Κλειτῶν or one ending in -κλειτος || 2. [-]ΟΙΣΠΛ[-], ed.pr.; [-]ΟΙΣΠ[-] . [-], *I.Rhod.Per.*; [-]ΟΙΠΑ[-] (per errorem), Bresson, who suggested the above reading in his comm.

1241. Loryma. Topos-inscription of a sanctuary of Dionysos, 3rd/2nd cent. B.C. On the natural surface of a rock in the harbor castle. Ed.pr. W.Held, *EA* 36 (2003) 61 no. 4 (ph.; dr.; German translation): Διονύσου

1242. Loryma. Topos-inscription of a sanctuary of Artemis Pergaia, 3rd/2nd cent. B.C. On the smoothed surface of a rock in the sanctuary of Artemis Pergaia (cf. W.Held, *AST* 17, 2 [2000] 300 and 305). Ed.pr. W.Held, *EA* 36 (2003) 67 no. 12 (ph.; German translation).

Ἐρ[όν] | Ἀρτέμ[ιτος] | Περ[γίας]

For the cult of Artemis Pergaia cf. *I.Rhod.Per.* 21, ed.pr.

1243. Loryma. List of victors in an athletic contest, 4th/3rd cent. B.C. I.Rhod.Per. 11 B; *I.Pér.rhod.* 179 b [with a mention of [λ]αμπαδισαί in 11 A/179 a]. Since the ed.pr., some letters are lost on the right edge (here underlined); after examination of the stone, republished with modifications by W.Held, *EA* 36 (2003) 61/62 no. 5 (ph.).

	Καλ[λι]-----		Σωσιγένης [- - -
	Ἀντι[- - - - -		Θεύδωρος [- - -
	Ἐπικλ[ῆς]-----		Δωριεύς [- - - -
4	Ἀγήσα[ρχος] ? - -	12	Τελέσα[ρ]χος [-
	Δωρόθε[ος]-----		Ἀρετακλ[ῆς] [- - -
	Ἐξάκεσ[τος] - - -		Θενκλ[ῆς] [- - - -
	Ἀκεστ[ῆς]-----		-----
8	Ἀριστοκλ[ῆς] - -	16	Τελε[- - - - -

5. Ἀγήσα[- - -], Bresson || 9. Σ[ωσιγένης], ed.pr. || 14. Εὐκλ[ῆς], ed.pr. || 15-16. not in ed.pr.

1244. Loryma. Catapult ball, 3rd/2nd cent. B.C. Fragment of a limestone catapult ball with traces of red chalk in the letters, found at the foot of the acropolis hill; now in the museum at Marmaris. Ed.pr. W.Held, *EA* 36 (2003) 78 no. 24 (ph.; German translation): ΔΔΔΔ

The inscription indicates a weight of 40 minae for the ball, ed.pr., who calculates on the basis of the specific weight of this type of limestone that the entire ball, of which ca. 60% is preserved, must have weighed 17.5 kg which corresponds to 40 Attic minae (17.48 kg); ed.pr. points to parallels of the early Hellenistic period from Rhodes (L.Laurenzi in *Studi Annibali. Atti del convegno Cortona* 1961 [Cortona 1964] 141-151).

1245. Loryma. Funerary epigram, 3rd/2nd cent. B.C. Block, perhaps an unfinished rectangular funerary altar, found in the 'Soteiratal'; it may have stood originally on a tomb terrace near its findspot. Ed.pr. W.Held, *EA* 36 (2003) 78/79 no. 25 (ph.; dr.).

[-]ΟΛΛ Ἀριστεῖδα ἀγαθὰν πένθεα ἐκκεῖται
ἐλπίσι ἀρετᾶς μναμεῖαν ἄρα ἔχομεν ἄφ' ἸΑΠΛΑΝΥΟΣ

[1. [Π]ολλ'?, Chaniotis.]

1246-1249. Loryma. Epitaphs, 3rd/2nd cent. B.C. W.Held, *EA* 36 (2003) 62-67 nos. 6/7 and 10/11, (re)publishes four epitaphs, found near the sanctuary of Apollo (ph.; dr.; German translations).

1246: 62/63 no. 6. Block, presumably part of a funerary monument, originally erected on a terrace near the sanctuary of Apollo or a neighboring farmstead; now built into a bench outside a church: [ca. 3]ακλ[ῆς] : Ἀγ[η] - - -

Perhaps Μεγακλ[ῆς] or Τιμακλ[ῆς] (cf. *I.Rhod.Per.* 214 and 355 L. 40), H.

1247: 63/64 no. 7. **Epitaph of Klerodika.** Two-stepped base, originally erected on a terrace; now at the police station: Δάμων Κλεροδίκαι

The first letter is Δ, Α or Λ, the second presumably Α, Η; C.Brixhe, *BE* (2004) no. 321, has doubts about the second name.

1248: 66 no. 10. **Epitaph of Epaphroditos.** N. and M.Chaviaras, *Arch.Eph.* (1911) 55 no. 24; *I.Rhod.Per.* 33; *I.Pér.rhod.* 182. Base, re-used in the narthex-wall of the church: [Ἐπ]αφ[ρόδι]τος [Ἀγ]α[θ]άνορο[ς]

[- -]ανορο[- - -], C.; Εὐφ[ρ]άνορο[ς] (or Εὐ[φ]άνορο[ς]), *I.Rhod.Per.*; [- -]άνορο[ς], Bresson.

1249: 67 no. 11. **Epitaph of Ap-.** Corner fragment of a ostotheke, found in a church, now in the Museum at Marmaris: Ἀπ[- - - -]

E.g. Ἀπ[ολλόδοτος] or Ἀπ[ολλόδωρος], H.

1250-1253. Loryma. Epitaphs from the cemetery, 3rd/2nd cent. B.C. Ed.pr. W.Held, *EA* 36 (2003) 68-71 nos. 13-16 (ph.; dr.; German translations).

1250: 68/69 no. 13. Three-stepped base, perhaps for a naiskos; inscription on the upper edge of the upper step: [- -]ιας Κλεσα[ρχ- ca. 6 -]ρα[ι ? - -]

1251: 69 no. 14. Three-stepped base, inscription on the upper step: [- -]ΑΟΡ[. . .]ΩΛΛ[.]ΚΛ[- - -]

1252: 70 no. 15. **Epitaph of Rhodokrate.** Two-stepped base, perhaps for a naiskos; inscription on the lower step: Ρόδων Ροδοκράτη



- 1253: 70/71 no. 16. **Epitaph of Kleitos**. Two-stepped base, perhaps for a naiskos; inscription on the upper step: [Κλε]ίτος Ἐ[π]αινίου

1254-1255. **Loryma. Epitaphs from the 'Valley of Kybele', 3rd/2nd cent. B.C.** Ed.pr. W.Held, *EA* 36 (2003) 71/72 nos. 17/18 (ph.; dr.; German translations). White limestone bases for stelae, which may have stood on a tomb terrace belonging to a farmstead.

- 1254: 71 no. 17. **Epitaph of Lykon**. Λύκων Τιμακράτους

- 1255: 72 no. 18. **Epitaph of Xenagoras**. Ξεναγόρας Ἰ Ἐπαμείνωνος

1256-1258. **Loryma. Epitaphs, 3rd/2nd cent. B.C.** Ed.pr. W.Held, *EA* 36 (2003) 73-76 nos. 20-22 (ph.; dr.; German translations).

- 1256: 73/74 no. 20. **Epitaph of a family**. Three-stepped base, found at a farmstead; inscription on the second step.

Μιννίων : Διοδότου, Ἀπολλόδωρος : Θεμιστ[- -]
Θεύδαμος : Ἀπολλοδώρου, Στασίλας Ἀγησιφῶντος

Theudamos (L. 2) is the son of Apollodoros in L. 1, and the other men should also belong to the family. They died at different times as the differences in the script show, ed.pr.

- 1257: 75 no. 21. **Epitaph of Kerkellis**. Two-stepped base, found on a mountain pasture northwest of Loryma; inscription on the upper step: Κερκηλλίς : Καλλιῆου

Date: not later than 4th cent. B.C. (letter forms, punctuation), C.Brixhe, *BE* (2004) no. 321 || Κερκηλλίς is presumably a Carian name, cf. Πισινδηλλίς, ed.pr., who adds that this corroborates the theory, based on the different types of tombs, that the many farmsteads in the region, founded in the interest of Rhodes for the production of wine, were run by native Carians.

- 1258: 75/76 no. 22. **Epitaph of a woman**. Base, consisting of a square block with circular plinth, probably for a round altar of Rhodian type; found at the former Greek village of Karamaka.

Χε[.]σ[. . .] Τιμ[α]σιπλόιος
Κασαρίς,
γυνὰ δὲ Τιμοκλεῦς

1. Initio: no name which would fit the remaining letters is known, but cf. the male names Χερσί-αs on Rhodes (*IG* XII.1.46 L. 67 and 925 L. 10) and Χέρσις [see *LGN* s.v.], ed.pr., who cautiously suggests the female form Χερσίς

1259. **Mylasa. Sculptor's signature, 125-150 A.D.** Marble block with relief of an Eros surrounded by grape-vines, found in Milas, now in the local museum; inscription above the relief. Ed.pr. A.Kızıllı, *Iasos di Caria* 9 (2003) 23-27 (ph.; Turkish and Italian translations); cf. W.Blümel, *EA* 37 (2004) 15 no. 19 (ph.) [Ἐ]καταίος Εἰσιδότης ἐποίησεν

The first signature of an artist known from Mylasa, ed.pr.

1260. **Nysa. Honorary inscription for a proconsul, Imperial period (time of Elagabalus or Severus Alexander, 222-235 A.D.?).** Marble block, found on the agora. Ed.pr. W.Blümel, *AST* 20, 2 (2003) 95.

-----	4	[άν]θύπατον
[- -] Ἰ Ἰασιδιον		[ή] λαμπρότατη
Δομιτιανὸν		Νυσαέω[ν]
[τ]ὸν λαμπρότατον		πό[λις]

1-4. A consul Iasidius Domitianus is known under Elagabalus or Alexander Severus with an assignment in Dacia (*PIR*² I 12), ed.pr., who thinks that Ἰασιδιον is not the honorand's full *nomen gentile* and that the space in the damaged beginning of L. 1 leaves room only for a possible abbreviated *praenomen* [however, could the letters before Ἰασιδιον not be the ending of a *praenomen*, written in full?, Corsten.]

1261. **Panamara. Fragment of a decree, 270s B.C.** In an article on the extension of Ptolemaic possessions in Caria in the first half of the 3rd cent. B.C. and the communities which were later included in the territory of Stratonikeia, R.van Bremen, *EA* 35 (2003) 12/13, publishes an inscription from the notebook of G.Cousin in the École Française at Athens (carnet AS10 no. 250).

Βασιλεύ[οντος Πτολεμαίου τοῦ]
Πτολεμ[αίου, ἔτους - ca. 5-6 - μηνός]
Ἀπελλα[ίου, ἔδοξεν Παναμαρεῦσι?]
4 ἐπειδὴ [-----]

The text makes clear that also Panamara was in Ptolemaic possession at this time, which would explain the reference to a Ptolemaic king in *I.Labraunda* 44; the *asylia*, renewed by Leon after 167 B.C. (*I.Stratonikeia* 7), 'was therefore almost certainly granted first by a Ptolemaic king', ed.pr., who adds, following P.Debord in *Les cités d'Asie Mineure* 161, that it may have been the Ptolemies who 'first fostered the Chrysaoreis as an organization' || 2, the most likely years are ἔκτου, ὀγδόου, and ἐνάτου, ed.pr. || 3. ἔδοξεν Παναμαρεῦσι is uncertain, but cf., e.g., the formula in *I.Stratonikeia* 501 LL. 1-4; ἔδοξεν Παναμαρεῶν τῷ κοινῷ as in, e.g., *I.Stratonikeia* 9 LL. 3/4 is too long and would not fit the early date of the inscription, ed.pr., who mentions as an alternative ὁ δὲ να ἱερὸν κήρυξ εἶπεν (cf. *I.Stratonikeia* 1030 from 268 B.C.) with a very short name; in addition, she also thinks it possible that the decree was set up in Panamara by another community (cf., e.g., *SEG* LI 1531).

1262. Panamara. Fragmentary inscription, 270s B.C.? From the notebook of G. Cousin (carnet AS10 no. 301; cf. our lemma no. 1261). Ed.pr. R. van Bremen, *EA* 35 (2003) 14: [- - -]N[- -]JONII[- -]MOII[- -]OIPAII[- -]ΦI

Dated according to the letter forms which resemble those of our lemma no. 1261, to which it may or may not belong. ed.pr. || the inscription is presumably complete at right since Cousin's drawing shows an uninscribed block to the right of this fragment || 4. in fine, the copy has an 'O', and it is uncertain whether it is part of the inscription or of Cousin's notes. ed.pr.

1263. Panamara. Dedications of hair to Zeus Panamaros, Imperial period. *I.Stratonikeia* 42, 401-500. M.Girone, *EA* 35 (2003) 21-42, reprints the relevant inscriptions (on 24 note 26, she adds some uncertain cases [quoted after *SEG* IV, although they are now in *I.Stratonikeia*]; *I.Stratonikeia* 46, 48, 51, 54, 57, 213) and, referring to Kallimachos' Hymns to Apollo 11-15, argues that these dedications were made during the festival of the Κοῦρῳ in the Κοῦρῳιον, where the hair was also preserved. The ritual was established after the god had manifested himself and in order to procure his goodwill. [Her view that the dedicators participated or won in the contest is doubted by J.Mylonopoulos, *EBGR* 2003 [2006] 363 no. 57.]

1264. Rhodian Peraia. Inscriptions, 3rd/2nd cent. B.C. W.Held, *EA* 36 (2003) 55-86, (re)publishes several inscriptions which he revised during his research in Caria (ph.; dr.; German translations). We give here a *comparatio numerorum* for the published texts (**Loryma**: nos. 1, 8, 19, 23; **Kasara**: no. 29; **Phoinix**: nos. 32-34) and present the new inscriptions and those to which H. contributes additions or corrections in separate lemmata (nos. 1189/1190, 1236-1258). On 80/81, he presents two unintelligible graffiti: nos. 27 (on a ceramic fragment) and 28 (on the fragment of a tile).

<i>I.Rhod.Per.</i>	Held	<i>I.Pér.rhod.</i>	Held
4	73 no. 19	137	84 no. 34
5	55/56 no. 1	151	83 no. 32
16	64 no. 8	152	84 no. 33
41	76-78 no. 23	163	81/82 no. 29
58	81/82 no. 29	173	76-78 no. 23
105	83 no. 32	178	55/56 no. 1
106	84 no. 33	180	64 no. 8
121	84 no. 34		

Merkelbach-Stauber, *SGO*

I 19 no. 01/03/02

76-78 no. 23

1265. Stratonikeia. Decree of the Londargeis, ca. 197-166 B.C. *I.Stratonikeia* 8. C.Habicht, *REA* 105 (2003) 561, suggests identifying the Rhodian eponym --στρατος Καλλίου

with Σώστρατος, ca. 194 B.C. according to the chronology of G.Finkielsztejn. An identification with 'Αγέστρατος II is less probable, since his amphora stamps are dated to ca. 161 B.C.

1266. Stratonikeia. Senatus consultum concerning the asyilia of the temple of Hekate and other privileges, with a list of cities which recognized the asyilia, 81 B.C. *I.Stratonikeia* 505 and 508; *OGIS* 441. J.Nollé, *Chiron* 33 (2003) 84-92, points out that the absence of Olympos in the list of six Lycian cities may be related to the conquest and plunder of the city by P. Servilius Vatia in 78 B.C. As a result the engraving of the list of cities postdates that year. In the list, the city of Σελεύκεια ἡ πρὸς τῷ Ἴσσι κῳὶ κόλπωι is mentioned, followed by Κελένδερις. Many cities called Σελεύκεια returned to their original name after the death of Antiochos IV (175-164 B.C.). Seleukeia πρὸς τῷ Ἴσσι κῳὶ obviously did not do so and is therefore likely to have been an original Seleukid colony on the gulf of Issos rather than a city temporarily renamed after a Seleukid king. N. argues that it is to be identified with one of the various anonymous ancient ruins located on that gulf. In the aftermath of Tigranes' conquest and deportation policy in 83-69 B.C. and Pompeius' re-conquest of the area, Seleukeia is likely to have lost its status as an independent polis and to have continued as a community dependent on Epiphaneia or Alexandria at Issos. Previous attempts by numismatists to identify the city with temporarily re-baptized cities like Issos, Aigeai, or Rhodos are to be rejected.

1267. Stratonikeia. Decree concerning Zeus Panamaros and Hekate, late 2nd cent. A.D. (?) *I.Stratonikeia* 1101. See our lemma no. 2227.

1268. Theangela. Citizenship decree of Theangela for a Koan doctor, ca. 300-250 B.C. See our lemma no. 846.

IONIA

1269. Didyma. Dedication of two kouroi, ca. 550 B.C. *I.Didyma* 12/13. M.Wörle, *CRAI* (2003) 1371 note 44, suggests reading in *I.Didyma* 12 L. 3 Λομέων (*I.Didyma*: ΔΩΜΕΩΝ) and refers to *SEG* LI 1487 for the Carian community of the Λομεῖς in the area of Muğla. The two inscriptions, inscribed on fragments of two archaic kouroi, contain a dedication by the [Λά]τριοι, erected after their victory over the Lomeis. On 1372-1379, W. describes the location and vicissitudes of the city of Latmos. *SEG* XLVII 1563 (see our lemma no. 1198) shows that Asandros, who between 325 and 314/313 B.C. ruled in northwest Caria and adjacent parts of Ionia, imposed a *synoikismos* on Latmos and Pidasia. Under the regime of the same Asandros and in the context of the *synoikismos* the Latmians may well have been re-settled on the site of what is later known as the polis of Herakleia under Latmos. The *synoikismos* was not of lasting success. Well before 232 B.C. (the date of *Milet* I.3.41: award of Milesian citizenship to Ἀντίπατρος Μενίππου Πιδα-

As to Herakleia under Latmos, in 181 B.C. it concluded a treaty with Miletos (*Milet* 1.3.150; for the date see M. Wörle, *Chiron* 34, 2004, 50 [185/184; our lemma no. 1181]); at that time it still was an independent *polis* but 'en fait leur survie dépendait --- du bon vouloir des Milésiens' (1378). In Strabo's time it was just a *πολιχθιον* (14.1.8).

- 1) [Ἐπὶ στεφανηφόρων ---, προφήτης ---]
[δῆμον ---, πατριᾶς Φιλοσ]τιδῶν
- 2) [Ἐπὶ σ]τ[ε]φανηφόρων Σίμου καὶ Ἀπολλ[ω]-
νίου, προφήτης Θεοκρίνης Θεοκρίνο[υ]
τοῦ φύσει Ἀντιγόνου
- 3) Προφήτης Ἀντίοχος Ἀντιόχου
four wreaths
[τοῦ Ἀντιόχου] τοῦ Εὐμένου[ς εὐσεβῆς],
[φυλῆς] Θ[η]σεΐδου, προγόνου[ν εὐγενῶν]
4) [ἀπὸ πατρὸς καὶ ἀπὸ μητρός, στεφα]-
[νιφοροῦντων Μενίσκου καὶ Φανίου]

IONIA

1272. Ephesos. Ἐπινεΐκια. See our lemma no. 2158.

1273. Ephesos. Letter of Antoninus Pius to the Ephesians concerning P. Vedius Antoninus (III), 145 A.D. *I.Ephesos* 1491; cf. *SEG* LII 1128 and our lemma no. 2207. C.Kokkinia, *ZPE* 142 (2003) 203-207, republishes the inscription (English translation) with two changes which are important for its interpretation. LL. 12/13: τῇ πόλει· ἄλλ' (or καὶ) ὑμῖς οὐ[ν] (οὐ[κ]), *I.Ephesos*, with the alternative οὐ[ν] in the comm.) ὁρθῶς ἀποδέχεσθε αὐτὸν makes better sense, since it would be unusual for a city to display an inscription containing a rebuke by the emperor for not having paid due honors to a citizen, and since the emperor joins the city in honoring him, as the next sentence shows. In conclusion, there is no evidence for a conflict between Vedius and the Ephesians. [B.Puech, *An.Ép.* (2003 [2006] no. 1681 expresses doubts about the restoration [ἀλλ' (or καὶ) ὑμῖς κτλ. and suggests τῇ πόλει· ὑμῶν· ὑμῖς κτλ.]

L. 18: A comparison with the other imperial letters suggests restoring [τὸ ψήφισμα ἔπε]μυνεν instead of [τὰ γράμματα ἔπε]μυνεν (*I.Ephesos*), since the emperors referred to the relevant decrees in those cases (cf., e.g., the two other letters of the Vedius dossier, *I.Ephesos* 1492 L. 16 and 1493 L. 17). – In this context, K. rejects the theory of W.Williams, *Historia* 16 (1967) 470-483, that Antoninus Pius intended to limit the number of provincial embassies sent to him. In addition, she infers from LL. 14-18 that the emperor tried to encourage the spending of money on useful buildings instead of on amusement.

1274. Ephesos. Honorary inscription for C. Claudius Titianus Demostratus, shortly after 161 A.D. *SEG* XLI 965; LII 1133. D.Erkelenz, *ZPE* 143 (2003) 303/304, suggests reading in L. 8 ἐν Γόρ[τυνι] and argues that Antonius Vareius, who erected the statue, came from Crete [so already *SEG* LII 1133]. He honors Titianus in his capacity of [ἀν]θύπατος [Κρ]ήτης καὶ [Κ]υρήνης. The proconsul originates from Ephesos; Vareius wanted to honor 'his' provincial governor in the latter's mother-city. The edd.pr. of the text assumed that Vareius was priest of a cult on Ephesos' territory (ἐν Γορ[-]).

1275. Ephesos. Honorary inscription for Cn. Claudius Severus, 163-169 A.D. *I.Eph.* 1539; *SEG* LII 1134. D.Campanile in B.Virgilio (ed.), *Studi Ellenistici* 15 (2003) 248-254, argues that Severus' προστάσις (B L. 6; cf. A L. 8: προστάτην) is not to be related to the enfranchisement of the sophist Hadrianos from Tyre, who erected the inscription. She suggests that the sophist received Roman citizenship in his native city at birth.

1276. Ephesos. Honorary inscription, late 2nd cent. A.D. *I.Eph.* 721. J.Nollé, *Chiron* 33 (2003) 474/475, argues that Καίσαρος Νείκη (L. 6) cannot be taken to refer to the Ephesian 'Parthermonument' as suggested by various scholars; the latter celebrate the victory of two emperors (M. Aurelius, L. Verus) over the Parthians. N. suggests relating the Καίσαρος Νείκη to a victory of one emperor, viz. M.Aurelius, over the Germani.

1277. Ephesos. Edict of the Proconsul C. Popillius Carus Peto and two decrees concerning the cult of Artemis, ca. 163 A.D. *I.Ephesos* 24. See our lemma no. 2235.

1278. Ephesos. Fragment of a decree, 2nd cent. A.D. *I.Ephesos* 1140. T.Corsten, *EA* 35 (2003) 122, suggests restoring in LL. 4/5 'Ἡρακλ[είδου]; as a result, the man mentioned in LL. 2-4 belongs to the family attested in *I.Ephesos* 1030, 1044, and 1233.

1279. Ephesos. Inscriptions mentioning the pankratiast M. Aurelios Demostratos Damas, 2nd cent. A.D. J.-Y.Strasser, *BCH* 127 (2003) 254-256, briefly discusses *I.Eph.* 1125, 1160, and 1612. In 1125 he suggests connecting διὰ βίου in L. 3 with ξυστάρχης. No. 1160 probably does not concern our Damas at all. S. suggests restoring the text as follows: ---]. ιστω [... M. Οὔλπιος Δ]αμάς φι[λοσέβαστος, ἀρχιερεὺς Ἀσίας καὶ ἀγων]οθέτης [τῶν μεγάλων ἱερῶν (ε)ἰσελαστικῶν] Ἐφεσ[ί]ων ---. The full name of this Damas is M. Οὔλπιος Δαμάς Κατυλλίνος (from Thyatira; see *TAM* V.2.995/996; in 996 he is styled παράδοξος; he is an 'ancien champion'); in *I.Eph.* 2064 his name appears without the agnomen Κατυλλίνος. In *I.Eph.* 2067 he is on record as ἀγωνοθέτης τῶν μεγάλων ἱερῶν ἰσελαστικῶν Ἐφεσ[ί]ων. In *I.Eph.* 1612 the restoration of Demostratos Damas' name is arbitrary. Cf. also our lemma no. 1355.

1280. Ephesos. Building inscription of the bouleuterion, 2nd cent. A.D. *I.Ephesos* 460; cf. *SEG* LII 1128. F.Krinzinger, *KST* 24, 2 (2003) 506 fig. 10, reproduces a drawing of the second fragment of the inscription from J.Keil's sketch book, where a newly found fragment could be added which shows the upper parts of the letters 'E' and 'T' of μετά; there is no change in the reading of the text.

1280 bis. Ephesos. List of contributors, reign of Tiberius. *I.Ephesos* 1687 + *SEG* XXXIX 1176 + XLIII 786. C.Mayer, *Tyche* 18 (2003) 77-84, examines the lettering of the inscription. On the basis of the identical size of the blocks, the same letter forms, and similarities in contents, she argues that *I.Ephesos* 1383 also belonged to this text, from which follows that the decree preceding the list had been approved by the *demos*. The contributions may have been connected to construction works after the earthquake during the reign of Tiberius.

M. points out that the following Ephesian inscriptions (in some cases only additions) have the same letter forms and are therefore to be assigned to the same letter-cutter (ph.): *I.Ephesos* 9N, 256, 405, 993, 1578A (in addition, [- -]ας Ἐρμολάου in L. 14 should be identified with Ἀρπ-στέας Ἐρμολάου τοῦ Ἀττάλου in *SEG* XXXIX 1176 A L. 11), 1823, and 2033.

1281. Ephesos. The cult of Hadrian. Cf. our lemma no. 2227 bis.

1282. Ephesos. Dedication of the Naeis, ca. 350 (or 350-300) B.C. *SEG* XLV 1584. A. Stewart, *ZPE* 143 (2003) 101-103 (cf. 145 [2003] 107/108), argues that the famous sculptor Alkamenes (L. 11), active ca. 448-403, must have made two Hermes herms, one for the Athenian Acropolis and one for Ephesos, the latter perhaps being connected with the completion of the Artemision (ca. 430 B.C.). *SEG* XLV 1584 belongs to the Ephesos herm and replaced the original text which may have been damaged or destroyed when the temple burned down in 356 B.C. Cf. our lemma no. 212.

1283. Ephesos (area of: Mehmetler [Hacımehmet], south of the road Ephesos-Tire). Dekastadion, 159/158 or 138/137 B.C. *I.Ephesos* 3601; *SEG* XLVII 1624. P.J.Thonemann, *EA* 36 (2003) 95/96 no. I, republishes the inscription with an explanation of the first line ('B vac. AA' on side A, and 'B vac. [-]' on side B). The stone is to be dated to the Hellenistic period on palaeographical grounds and because of the fact that no Roman authorities are mentioned and the distance is given in στάδια (L. 3), not miles (whence he suggests calling this kind of distance marker, on which the number of stadia is divisible by 10, 'dekastadion'). T. argues that side B must have carried the same text as side A, and that it is an abbreviated dating formula for Β(ασιλευόντος) 'Α(ττάλου) α', i.e. the first regnal year of Attalos II (159/158 B.C.) or Attalos III (138/137 B.C.).

1284. Ephesos. Epitaphs in their archaeological context. C.Berns, *Untersuchungen zu den Grabbauten der frühen Kaiserzeit in Kleinasien* (AMS 51; Bonn 2003), reprints several Greek and bilingual inscriptions in their archaeological context: *I.Ephesos* 405 and 407 (197/198 no. 11 A 6), 851 (202 no. 11 B 1; ph.), 2257 (our lemma no. 1285), 2272 b (212/213 no. 11 E 3; ph.), 4119-4122 (our lemma no. 1286), 4123 LL. 1-7 (209/210 no. 11 D 4; ph.).

1285. Ephesos. Epitaph of Firmilla, (late) 1st cent. A.D. Marble block, re-used in the atrium of the Church of Mary; it must have belonged to the same funerary monument (of cubic shape) as *I.Ephesos* 2257 (here A). Ed.pr. C.Berns, *op.cit.* (our lemma no. 1284) 74 and 208 (ph.), who reprints also the known text with an addition.

A [Fi]rmilla ζῆ [- -]
et

B [- -]ατηρ Φιρμίλλα

Ed.pr. mentions the possibility that these blocks, because of their similar shape, belonged to the tomb of Scaptia Paulla (our lemma no. 1286), but rejects it, since the nominative speaks against it [however, a Scaptia Firmilla is known in 130/131 A.D. (*I.Ephesos* 430 LL. 16-18), which would fit B.'s date of *I.Ephesos* 2257, if she was the daughter of the builder of the tomb, Corsten] || A. text of *I.Ephesos*; [- -]rmilla || [- -] et, B.; the Greek text not in *I.Ephesos* || [B. [θυγάτηρ?, Corsten].

1286. Ephesos. Epitaphs of Scaptia Paulla and M. Scaptius Pius, 1st cent. A.D. *I.Ephesos* 4119-4122. C.Berns, *op.cit.* (our lemma no. 1284) 73/74 and 207/208 (ph.; dr.), reprints the inscriptions and suggests a cubic shape for the funerary monument, on the front of which the texts were incised across several blocks [L. 1: Σκαπτία, not Σκαπτία, Corsten].

1287. Ephesos. Epitaphs of [- -], 200-250 A.D., and Aur. Phoibos, mid-4th cent. A.D. Sarcophagus with garlands, presumably of Ephesian production, found during the excavation of the Stoa of Damianos. a 1/2 on the lid, 3/4 (erased) on the chest below the garland; b in larger letters below a. Ed.pr. H.Taeuber, *JÖAI* 72 (2003) 263-265 no. 1 (ph.; German translation).

a [- - ca. 20 - -] Σ . Ι . ΟΥΙ . . ΚΑΙ [- - ca. 12 - -] ζῆ· εἰς τὴν σορὸν οὐδενὶ ἐξέσται ἐτέρῳ
ταφῆναι
[- - ca. 20 - -] ὅς· δὲ ἂν παρὰ ταύ[τα ἐνθάπῃ τινά, δ]ώσει τοῖς εἰματιοπώλαις ἐν τῇ
ἀγορᾷ * σ']
4 [vacat [- - - - -] Σ [- - - - -] vacat]

1. Initio, traces of the name of the deceased, ed.pr. || 2. for the supplement cf. *Milet* VI.2.668 L. 4; for the εἰματιοπώλαι (οἱ) ἐν τῇ ἀγορᾷ (πραγματευόμενοι) cf. *I.Ephesos* 3063, ed.pr. || 3. in fine, a fine payable to a second institution connected with the temple (τοῦ ἱεροῦ), ed.pr.

b Αὐτῇ ἡ σορὸς ἐστὶν Αὐρ(ηλίου) Φοίβου τέκτονος καὶ γυνεὸς αὐτοῦ Ϟ
'Υγείας καὶ τέκνων αὐτῶν ζώντων

1-2. The deceased have pagan names despite their Christian faith (christogram), ed.pr.

1287 bis. Ephesos. Epitaphs of Cl. Agathon and family, 2nd. cent. A.D., and Theodosios, 4th cent. A.D. Sarcophagus with garlands, presumably of Ephesian production, found during the excavation of the Stoa of Damianos. a 1 on the lid, 2-6 on the chest below the garland; b 1 on the lid below a 1, b 2 in larger letters on the chest above the garland. Ed.pr. H.Taeuber, *JÖAI* 72 (2003) 265-268 no. 2 (ph.).

a 'Η σορὸς αὕτη ἐστὶν Κλαυδίου 'Αγάθωνος τοῦ καὶ 'Ελικος καὶ τῶν [τέκνων αὐτῶν]
'Επικτήσιδος καὶ 'Ελικος, ἐν ἡ τῆθαπται 'Ανδρονείκη ἡ γεναμένη μὲν αὐτοῦ γυνή,
μήτηρ δὲ
vacat τῶν τέκνων αὐτοῦ· ζῶσιν· vacat
4 εἶδέναι τὸ συνέδριον τοὺς περὶ τὸν 'Ολύνπιον Δία γυμναστικούς καθιερωκένας με
αὐτοῖς
* σ', ἐφ' ᾧ καθ' ἔτος διδόνσθαι ἀπὸ τοῦ τόκου, ὃ γέινεται, * λ' ὀνόμασιν ξ', ἐκάστῳ
κρ(-) γ'ς,

αὐτοῖς τοῖς παροῦσιν· γένεσθω δὲ ὁ κληρὸς μη(νὶ) τ' ἡ' ἰστ(αμένφ) vacat

1. The name Cl. Agathon is so far unattested in Ephesos. ed.pr., who refers to a Κλ. Ἀγαθωνία[ος] in SEG XLIII 785 A, perhaps a relation by adoption [the ending -ianus/-ianōs is in the Greek East very often also used in cases of filiation, cf. e.g. G.Daux in H.-G.Pflaum-M.N.Duval (edd.), *L'onomastique latine. Actes du colloque international sur l'onomastique latine, organisé à Paris du 13 au 15 octobre 1975* (Paris 1977) 410/411, Corsten] || 2. Ἀνδρον(ε)ία is at Ephesos attested only in a still unpublished inscription and, as an alias, in *I.Ephesos* 3072 L. 10, ed.pr. || 2 and 3, read by ed.pr. as a single line || 4. an association of athletes with the name 'Olympian Zeus'; for the name as apposition to συνέδριον cf. *I.Ephesos* 2304, and for the naming after a god, Oliver, *Greek Constitutions* 86; γυμναστικοὶ receiving the fine for the violation of a tomb in *I.Ephesos* 2223 A, ed.pr. [ed.pr. overlooked με αὐτοῖς at the end of the line, the first word of which provides the subject of the *accusativus cum infinitivo*; the translation 'the synhedrion should know that the athletes ... have donated' which would, without με αὐτοῖς, have been possible, is thus ruled out, and it is clear that, as already ed.pr. suggested, Cl. Agathon (με) donated money for the members of the association (αὐτοῖς), Corsten] || 5. the donation of 250 denars yielded 30 denars interest, i.e. at the common rate of 12%, which makes a half denar for every member; the unparalleled ligature κρ may be an abbreviation for κ(ε)ρ(μα), 'fragment, coin, small change', ed.pr., who refers to this term as a designation of bronze oboloi in Egypt, where 7 or 7.25 kermata are the equivalent of a drachma; ζ at the end of the line is often used to denote a half obolos; this would also here result in 3.5 oboloi as a half denar, ed.pr.; J.Mylonopoulos, *EBGR* 2003 [2006] 385 no. 166, suggests that the distribution took place on the birthday of the donor.

b

Αὕτη ἡ σορός ἐστίν | Θεοδοσίου οἰκοδόμου

2. An οἰκοδόμος also in *I.Ephesos* 2227, ed.pr.

1287 ter. Ephesos. Epitaphs of Sextus Apuleius Flavianus and family, 200-250 A.D., and Aur. Agathon and Maria, 4th cent. A.D. *I.Ephesos* 2214. H.Taeuber, *JÖAI* 72 (2003) 268/269 no. 3, republishes the inscriptions (ph.; German translation) and points to some misspellings in the older text: L. 1 ΕΞΣΙΝ for ἐστίν; LL. 1 and 2 ΣΕΣΤΟΥ for Σέξτου. The term διάστυλον, which is otherwise used only in connection with shops in colonnaded halls, implies that the sarcophagus was meant to be placed in the stoa of Damianos where it was found.

1287 quater. Ephesos. Potter's signature, Hellenistic period. Stamp on the handle of a lagynos. Ed.pr. C.Rogl apud S.Ladstätter in C.Lang-Auinger, *op.cit.* (our lemma no. 1288) 29 and 50 no. K 64 (ph.; dr.). The vessel was made from Ephesian clay, which suggests that similar vases found in Knidos and not made from Knidian clay may be imports from Ephesos: Ἀττάλον

1288. Ephesos. Marks and signatures on clay objects, late Hellenistic to Imperial period. C.Lang-Auinger in ead., *Das Hanghaus 1 in Ephesos. Funde und Ausstattung* (Wien 2003) 212, mentions several clay objects with inscriptions (ph.). The letters were mostly scratched

into the wet clay; only in the case of TK 70 (here no. VI) was the inscription already in the mould; in TK 115 (here no. VII) it was added later.

- 1) 212 and 236/237 no. TK 7. **Monogram on a statuette of Aphrodite, ca. 50-1 B.C.** Inscription on the back face of the base: YM (?).
- 2) 212 and 235 no. TK 3. **Monogram on a terracotta of Eros and Psyche, ca. 40-10 B.C.** Inscription on Eros' leg: ΠΑ (alpha inserted in pi); abbreviation for Ἀπολλώνιος or perhaps Παραμόνου? Cf. here no. 1.
- 3) 212 and 236 no. TK 6. **Monogram on a statuette of Aphrodite, Augustan period.** Inscription on the back face of the base: T ΑΩ (alpha and omega much smaller than tau).
- 4) 212 and 242 no. TK 51. **Monogram on a statuette of Aphrodite Anadyomene, Augustan-Tiberian period.** Inscription on the back face of the base: T Ω (omega much smaller than tau, written on the vertical hasta of tau).
- 5) 212 and 247 no. TK 93. **Monogram on the fragment of a base, Augustan period-150 A.D.:** A
- 6) 212 and 244 no. TK 70. **Signature on a terracotta figurine, 3rd/4th cent. A.D.** Fragment of a male clay figurine in archaizing style with producer's stamp (in the mould; the producer is known from finds in 'Hanghaus 2'): [Παραμ]όνου
- 7) 212 and 249 no. TK 115. **Monogram on a handle in the shape of a horse's head, undated.** The only case where the letters were added after firing: PQ

1288 bis. Ephesos. Weights. Three weights, found in 'Hanghaus 1', (re)published by different authors in C.Lang-Auinger, *op.cit.* (our lemma no. 1288).

- 1) **Lead weight, after 212 A.D.** *I.Ephesos* 558 (1). S.Jilek in C.Lang-Auinger, *op.cit.* Taf. 144 and 149, prints a drawing and a photo of side A of the weight of 136 g (cf. 270 and 311 no. B 322).
- 2) **Light-gray marble weight, Imperial period.** Rectangular weight of 3685 g. On the upper surface relief of Eros reclining on a lion's skin; on the right side careless inscription. Ed.pr. U.Quatember in C.Lang-Auinger, *op.cit.* 130/131, 139 no. M 28 (ph.; dr.): ΑΙΙΒ, interpreted by ed.pr. as '12 librae' which, being 3929.4 g, would roughly match the weight's actual weight in its present state.
- 3) **Lead weight, Imperial period.** Cubic weight of 15.1 g. Ed.pr. S.Karwiese in C.Lang-Auinger, *op.cit.* 353 no. 63/090 (ph.). Obverse: Γ, reverse: Αολιανλοῦ
- 4) **Loom weight, Tiberian period.** Pyramid-shaped loom weight of clay (534 g). Ed.pr. E.Trinkl in C.Lang-Auinger, *op.cit.* 316, 323 no. T 13 (ph.); stamp on the upper surface: EP

1288 ter. Ephesos. Inscribed bells, undated. Two bronze bells with inscriptions. Ed.pr. S.Jilek in C.Lang-Auinger, *op.cit.* (our lemma no. 1288) 272, 296 no. B 167, and 310 no. B 313 (dr.; ph.).

- 1) 272 and 296 no. B 167. Found in 'Raum B': ΓΥΤΥΧΓΕΥΤΟΝΙΑ [perhaps εὐτύχε[ι] εὐτόν[ια] (?); the reading cannot be verified on the photo, Corsten; or Εὐγενία?, Chaniotis].

- 2) 272 and 310 no. B 313. Found in the 'Wohneinheit 5': ΔΙΟΝΥΧΙΟΙΑ[-
-]ΧΟΙΟΑΚΛΗΠΙΟΣ [only in part to be read on the photo; at the end 'Ἀσκληπιός, Corsten].

1289. Ephesos. Inscription on a wall painting, Imperial period. Wall painting of a Muse in Hanghaus 2, unit 3, room 12 ('Musenzimmer'), inscription above [cf. SEG XXXI 1124]. Ed. pr. F. Künzinger, KST 24, 2 (2003) 504 fig. 6 (ph.): Τερψιχόρη

1290. Ephesos. Graffito (acclamation), Imperial period. I.Ephesos 599. After autopsy, H.Taeuber in F.Krinzinger (ed.), *Das Hanghaus 2 von Ephesos. Studien zu Baugeschichte und Chronologie* (Österreichische Akademie der Wissenschaften, *Archäologische Forschungen* Band 7; Wien 2002) 94 note 9, presents a new reading (German translation).

Ῥώμη πανβασίλεια, τὸ σὸν κράτος οὐποτ' ὀλῆται

Ῥώμα ἡ παμβασιλεία, τὸ σὸν κράτος οὐποτ' ὀλεῖται, *I.Ephesos* 599.

1291-1293. Ephesos. 'Shopping-lists' on wall paintings, before 268 A.D. *SEG* XLIX 1481-1485. H. Tauber, in *op.cit.* (our lemma no. 1290) 93-99, repeats his article (see *SEG*) with some minor changes, and reprints the graffiti (dr.; German translations). He gives new readings for some entries.

- 1291: 95. SEG XLIX 1481. L. 1: ἄλλ(α) * β' ἄσ(σάρια) [- - -]; L. 3: ἄλλ(α) * δ' ἄσ(σάρια) [- - -]; L. 5: ἄλλ(α) * β' ἄσ(σάρια) ζ'; L. 6: ἄλλ(α) * γ' ἄσ(σάρια) θ'.

1. $\check{\alpha}\lambda\lambda(\alpha) * \beta'$, SEG || 3. $\check{\alpha}\lambda\lambda(\alpha) * \delta'$, SEG || 5. $\check{\alpha}\lambda\lambda(\alpha) * \iota\beta' \acute{\alpha}\sigma(\sigma\acute{\alpha}\rho\iota\alpha) \iota\varsigma'$, SEG || 6. $[\check{\alpha}\lambda\lambda(\alpha) * \gamma' \acute{\alpha}\sigma(\sigma\acute{\alpha}\rho\iota\alpha) \iota\theta \acute{\iota}']$, SEG.

- 1292: 97. SEG XLIX 1484. L. 1: σχολαστικοῦ (σχολαστικῶ, SEG).

- 1293: 97. SEG XLIX 1485. L. 6: κροκοια; L. 8: ἐξ βαλανῆον.

6. κρόμοια, SEG || 8. εἰς βαλανῆ(ον), SEG.

1294. **Ephesos. Christian graffiti, 6th cent. A.D.** R. Pillinger in *AMS* 49 (Bonn 2003) 158-162 (ph.), reports on new archaeological explorations in the so-called 'Paulusgrötte'. In 1995 F. Miltner had made drawings of seventeen graffiti, three of which contained an invocation of St. Paul. Pillinger discovered a painted portrait of St. Paul holding a codex on his left thigh (graffito: Παῦλος) and right of him the upper part of a veiled woman with the label ΘΕΟΚΛΙ, i.e., Θεο-

καί [α], the mother of St. Thekla. Thekla herself is represented left of Paul. The fresco refers to a story in the apocryphal *Acta Pauli et Theclae*. Not far from this fresco an inscription on a red frame: [-] ὑπὲρ εὐχῆς [καί] τοῦ οἴκου αὐτοῦ.

1295. Erythrai (area of: Tektaş Burnu, between Erythrai and Teos). Amphora stamps, ca. 440-425 B.C. During the excavation of the Classical shipwreck at Tektaş Burnu, almost 200 'Pseudo-Samian' amphoras were found, at least 20% of which bear circular stamps. Ed.pr. D.N.Carlson, *AJA* 107 (2003) 586-588. One type shows EPY • as the abbreviation for Erythrai (ph.). C. compares the same and similar abbreviations on coins of this city and on amphoras found in Athens. She concludes that the 'Pseudo-Samian' amphoras as well as some other vessels supposedly produced on Samos may well be from Erythrai.

1296. **Erythrai. Treaty between Hermias of Atarneus and Erythrai, 350-342 B.C.(?).** Tod, *GHI* 165; *I.Erythrai* 9; *I.Adramytteion* 45. P.Green in W.Heckel-L.A.Tritle, *Crossroads of History. The Age of Alexander* (Claremont 2003) 37, supports the view of M.P.Foucart, *Mémoires de l'institut national de France. Académie des Inscriptions et Belles Lettres* 38 (1909) 157, that the εἰρηνοὶ mentioned several times in the treaty were 'the leaders of neighboring small states, now perhaps federalised with Atarneus' [cf. also *I.Adramytteion*: Hermias' vassals, Corsten].

1297. Klaros. Proxeny decree for Asandros from Larisa, ca. 300-250 B.C. Moulded marble stele; below a tenon; found in 1994 in the Apollo temple in Klaros and now in the old excavation house. Ed.pr. P.Gauthier, *JS* (2003) 61-100 (ph. of a squeeze; translation). In an appendix (90-100), G. lists the decrees of Old Kolophon (nos. 1-11) and New Kolophon ('on-the-sea'; nos. I-XV; for no. XII bis see now P.Gauthier, *Chiron* 35 [2005] 101-112 (ph.)).

- | | | | |
|----|--------------------------------|----|-----------------------------------|
| | [Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· | 16 | σας καὶ τὴν βουλὴν καὶ τὸν δή- |
| | [.....]ς ἐπενήφισεν· γνῶμι ν ν | | μον πρώτῳ μετὰ τὰ ἱερὰ καὶ εἰς- |
| | [τῶν] ἐπιμηνίων· ἐπειδὴ Ἄσαν- | | πλουν καὶ ἔκπλου ἀσυλεῖ καὶ |
| 4 | [δρ]ος Σίμου Θεσσαλὸς ἐγ Λα- | | ἀσπονδεῖ καὶ ἐμ πολέμῳ καὶ ἐν |
| | [ρί]σης περὶ τὰ ἄλλα ἀνὴρ ἀγα- | 20 | εἰρήνῃ καὶ τῶν ἄλλων πάντων |
| | [θ]ός ἐστιν καὶ εὖνους τῷ δή- | | μετουσίαν ὅσων καὶ τοῖς ἄλ- |
| | μοι καὶ φρουρῶν ἐν τῇ πόλει | | λ[ο]ις Κολοφωνίοις μέτεστιν· |
| 8 | τοὺς αὐτοῦ στρατιώτας εὐ- | | δεδοσθαι δὲ ταῦτα καὶ αὐτῷ |
| | τάκτους παρέχεται, δεδό- | 24 | καὶ ἐγγόνις· ἀναγράψαι δὲ τὸδε |
| | χθαι τῇ βουλῇ καὶ τῷ δήμῳ | | τὸ ψήφισμα εἰς στήλην λιθίνην |
| | ἐπαινέσαι Ἄσανδρον καὶ ποιή- | | καὶ στήσαι εἰς τὸ ἱερὸν τοῦ Ἀπόλ- |
| 12 | σασθαι αὐτὸν πρόξενον Κολο- | | λωνος τοῦ Κλαρίου· διαψηφίσαι |
| | φωνίων· δεδοσθαι δὲ αὐτῷ καὶ | 28 | δὲ ταῦτα καθότι συνωμολόγη- |
| | προεδρίαν ἐν τοῖς ἀγῶσι πᾶσι | | ταῖς πόλεσιν· διεψηφίσθη ἐν |
| | καὶ ἔφοδον ἐπὶ τὰς ἀρχὰς πά- | | Κολοφῶνι τῇ ἐπὶ θαλάσσει |

καὶ δέδοται

Dated on palaeographical grounds to the first half of the 3rd cent. B.C. by ed.pr., who refers for similar lettering to *SEG XLVIII* 1404 and *BCH* 39 (1915) 36/37 (award of citizenship to Metras of Kyzikos) || 1. the archival copy of the text probably contained a chronological indication (ἐπὶ πρυτάνεως τοῦ δέινος, μηνὸς τοῦ δέινος), which for unknown reasons was left out from the text of the mason, ed.pr. || 3-4. Asandros: unattested so far, ed.pr. || 7-8. Asandros was the leader of a group of mercenaries in the city (ἐφρουρῶν ἐν τῇ πόλει; στρατιωτῶν); he is not a φρούραρχος, i.e., either an urban magistrate in command of a garrison in a fortress or a royal officer in command of a garrison established by the king in a subject city, ed.pr., who adds that Asandros may well have been contracted (and rewarded) by the Kolophonians themselves, and was responsible for the defence of the city itself together with the citizen militia; *SEG XLVIII* 1404 (LL 38-40) tells us that in the first half of the third century B.C. some Kolophonian citizens lived and were registered ἐν τοῖς φρουρίοις τῶν Κολοφώνων and that others, equally registered and resident in either Old or New Kolophon, from time to time served in the *phouria*, both as members of the citizen militia, ed.pr., with brief remarks on the possible location of the fortresses, the division of labour between Asandros (in the city) and the citizen-soldiers in the *phouria* outside the city and the possible historical context (the 270s during the invasion of the Galatians? or the years 260-246 characterized by rivalry between the Seleukids and Ptolemies in Caria and Ionia) [for phourarchs and phouroi cf. now also G.Labarre in J.-C.Couvenhes, H.-L.Fernoux (edd.), *Les cités grecques et la guerre en Asie Mineure à l'époque hellénistique* (Tours 2004) 221-248, Pleket] || 11-22. the *proxenia* and the concomitant privileges are mentioned here, ed.pr., who adds that the clause in LL 20-22 normally is associated with the award of πολιτεία; he adduces *I.Priene* 8 (*SEG XLVI* 1481) where ἱερῶν καὶ ἀρχαίων μετουσίαν ὁ[γ] κ[αὶ] οἱ [οἱ Πρ]ηνεῖς μετέχουσιν is awarded to three 'proxenoi and euergetai'; the latter formula regularly occurs in Prienian citizenship-decrees; ed.pr. wonders whether the clause in LL 20-22 refers to further honors/privileges which put the proxenoi on a par with citizens (e.g. the μετουσία ἱερῶν); he refers to a clause in Eretrian proxyen-decrees awarding ἀτέλειαν καὶ εἰσάγουσι καὶ ἐξάγουσιν καθάπερ (καὶ) τοῖς ἄλλοις Ἑρετριεῦσιν (in fact the privilege of ἰσοτέλεια) || 28-29. καθότι συνωμολόγηται ταῖς πόλεσιν: reference to an agreement between Old Kolophon and New Kolophon ('on-the-sea'; cf. ἐπὶ θαλάσσει in L. 30), ed.pr., who for this agreement (συνθήκη) refers to B.D.Meritt, *AJPh* 56 (1935) 377-379 no. III (citizenship-decree for the Sinopean Pyrrhios; ca. 300 B.C.; found in the Metroon of Old Kolophon: διαψηφίσαι δὲ ταῦτα κατὰ τὴν συνθήκην καὶ τὰ προεψηφισμένα) and the decree in our lemma no. 1299 LL 11-13 || 29-30. our decree was put to the vote in New Kolophon; in B.D.Meritt, *AJPh* 56 (1935) 377-379 no. III (see above) one reads: διεψηφίσθη ἐν Κολοφῶνι, i.e. in Old Kolophon (ἀρχαία; this vote in Old Kolophon took place after ratification in New Kolophon; the προεψηφισμένα - see above - are the decisions made by the New Kolophonians); in T.Macridy-Bey, C.Picard, *BCH* 39 (1915) 36/37 (citizenship-decree for Metras of Kyzikos; found in Klaros; ca. 250-200 B.C.), we have διαψηφίσαι δὲ ταῦτα ἐν ἀμφοτέραις ταῖς πόλεσιν· διεψηφίσθη ἐν Κολοφῶνι τῇ ἐπὶ θαλάσσει: this implies that the decree was proposed and ratified first in Old Kolophon and subsequently in the partner-city where the stele was erected; the same is true for the Asandros-decree. Decrees, proposed by the ἐπιμνήνιοι (γνώμη τῶν ἐπιμνηνίων) have been initiated in Old Kolophon, those proposed by the πρόεδροι (προέδρων γνώμη) in Kolophon-on-the-sea; these magistrates constituted a commission of the βουλή which enjoyed the exclusive privilege of submitting a proposition to the ἐκκλησία (either on the initiative of the commission itself or after a démarche at the council by a citizen or magistrate). In *SEG XLII* 1065 (200-150 B.C.) the inhabitants of Old Kolophon do not play a role anymore; the old city was in decay; inversely Kolophonian decrees of the late 4th cent. B.C. (311-301 B.C.; B.D.Meritt, *AJPh* 56, 1935, 359-377 nos. 1 and 2) are produced by Old Kolophon. In the 3rd cent. B.C. the two cities lived together in a *sympoliteia*. *SEG XLII* 1065 shows that at the time of that decree the *sympoliteia* no longer functioned; ed.pr. ar-

gues that the dissolution of the *sympoliteia* may well have occurred in the course of the 3rd cent. B.C.; he adduces and briefly analyses for that purpose *I.Iasos* 80 (and 81: see *SEG XLV* 1518; 220-190 B.C.), *I.Lampsakos* 33 (final decades of the 3rd cent. B.C.), *I.Priene* 57 (final decades of the 3rd cent. B.C.) and refers to two still unpublished decrees of New Kolophon: one (no. V in the appendix on 96) dated to 250 B.C.? [should this not be dated somewhat later?, Pleket], the other (no. XII on 98/99) dated to 180-160 B.C.; all these decrees have the formula διεψηφίσθη ἐν τῇ δήμῳ κατὰ τὸν νόμον καὶ ἐδόθη ψηφισάντων (or ψηφισαμένων) ---, *I.Magnesia* 53 (208/207 B.C.) mentions among the cities which recognized the Leukophryena both 'the Kolophonians, who inhabit the old city and the Kolophonians-on-the-sea'. There were obviously two separate votes and in ed.pr.'s view this provides an argument for the dissolution of the *sympoliteia* before 208/207 B.C. rather than for its continuity.

1298. Klaros. Fragment of a decree, ca. 300-250 B.C. Small marble fragment found in the Apollo temple in Klaros. Ed.pr. P.Gauthier, *JS* (2003) 88-90 (ph. of a squeeze).

Ἀρίσταρχος ἐπενήφισε·
ἐπὶ Μενεστράτου, ἐμβολίμου·
ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ·
4 γ[νῶμη] τῶν [ἐπιμνηνίων] -----]
-----]

1. The name of the president is on record in B.D.Meritt, *AJPh* 56 (1935) 377-379 no. III (citizenship-decree of Kolophon-on-the-sea for the Sinopean Pyrrhios; ca. 300 B.C.), ed.pr. || 2. Menestros: see *I.Iasos* 81 L. 9 (220-190 B.C.), ed.pr., who points out that this decree was initiated by Old Kolophon, subsequently ratified by New Kolophon and finally engraved on a stele in the Apollo sanctuary of Klaros (belonging to New Kolophon).

1299. Klaros. Honorary decree of ancient Kolophon for the Aitolian Kleomenes, ca. 250-200 B.C. Marble stele moulded above; found in 1992 between the altar and the temple of Apollo. Ed.pr. E.Collas-Heddeland in J.de La Genière-V.Jolivet (edd.), *Cahiers de Claros II. L'aire des sacrifices* (Paris 2003) 137-143 (French translation); brief reference to the inscription by P.Gauthier, *JS* (2003) 92 no. 6.

Ἐπὶ Ἀπολλο(δ)ώρο(ν)· Ποσιδεῶνος ἐβδό-
μη· ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Ἀθη-
νόδωρος ἐπενήφισε· γνώμη τῶν ἐπι-
4 μνηνίων· Κλεομένην Ἀστροφό(ν) Αἰτωλόν,
ἀνδρα ἀγαθὸν ὄντα καὶ εὖνον τῷ δή-
μῳ, εἶναι Κολοφώνιον αὐτὸν καὶ ἐγγό-
νους, καὶ εἰς γένος εἰσπορευέσθαι εἶ-
8 ναι αὐτοῖς ὅποιον ἂν θέλωσιν· δεδῶσθαι
δὲ αὐτοῖς γῆς ἔγκτησιν καὶ οἰκίας καὶ τῶν
ἄλλων ἀπάντων μετουσίαν ὅσων καὶ
τοῖς ἄλλοις Κολοφώνιοις μέτεστι· δια-

- 12 ψηφίσαι δὲ ταῦτα κατὰ τὴν συνθή-
κην· ἀναγράψαι δὲ τὸδε τὸ ψηφισμα εἰς
στήλην λιθίνην· διεψηφίσθη καὶ δε-
δοται

1. ΛΩΡΟ, Iapisi; Apollodoros is the eponymous prytan; for Ποσειδέων see SEG XLVIII 1404 L. 1/2; it is the last month of the year: see P.Gauthier, *Chiron* 35 (2005) 104 || 2-3. for the formulas see the text in our lemma no. 1297 LL. 2/3 || 4. ΟΦΟ, Iapisi; Ἀστροφοῖς: unattested so far, ed.pr., who also considers but ultimately rejects Κλεομένη Να(υ)στροφ(υ); Αἰτωλόν: whereas the Κοινόν of the Aitolians has been honored several times by the Greek cities on the Aegean islands and on the coast of Asia Minor, individual Aitolians were honored relatively rarely, ed.pr., who refers to *I.Erythrai* 35 and *IG XII.8.151*; brief reflections on the possible contexts in which the honorand may have been active || 7. γένος: for Kolophonian γένη see our lemma no. 1303 || 11-15. see the text in our lemma no. 1297 LL. 27-31.

1300. Klaros. Honorary decree of Kolophon-on-the-sea for Hermonax, ca. 250-200 B.C. White marble stele broken into four fragments and found along the sacred road; briefly referred to by L.Robert, *OMS* III 1502 (where LL. 27-29 are quoted), *OMS* IV 133/134 and by J. and L.Robert, *Claros* I (1989) 61 note 330. Ed.pr. P.Gauthier, *REG* 116 (2003) 486-492 (dr.; French translation).

- Ἐπὶ Ἰκεσίου τοῦ Λυκίνου, Ἀρτεμισίωνος
ἐνάτη ἰσ[τ]αμένου· vacat
Ἐρμών[α] Σατύρου Μυτιληναίου·
4 ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ·
προέδρων γνώμη· ἐπειδὴ Ἐρμῶναξ
Σατύρου Μυτιληναῖος ἀνὴρ ἀγαθός
8 ἔστι καὶ εὖνους τῷ δήμῳ τῷ Κολοφω-
νίῳ καὶ τοῖς τε ἰδίοις ἐντυγχάνουσιν
αὐτῷ τῶν πολιτῶν χρείας παρέχε-
ται εἰς ὅτι ἂν παρακληθῇ καὶ εἰς τὸ
λοιπὸν ἐπαγγέλλεται χρήσιμον ἀν-
12 τὸμ παρέξασθαι τῇ πόλει καθότι ἂν
ἦ δυνατόν, ν δεδόχθαι τῇ βουλῇ καὶ
τῷ δήμῳ ἐπαινέσαι Ἐρμῶνακτα Σατύ-
16 ρου Μυτιληναῖον ἀρετῆς ἔνεκε καὶ εὐνοί-
ας τῆς εἰς τὸν δῆμον καὶ εἶναι αὐτὸμ πολ[ι]-
την τοῦ δήμου τοῦ Κολοφωνίων ἐφ' ἴσῃ καὶ
20 ὁμοίᾳ· δεδόσθαι δὲ αὐτῷ καὶ γῆς ἔγκτη-
σιν καὶ οἰκίας καὶ τῶν ἄλλων πάντων με-
τουςίας ὅσων καὶ τοῖς Κολοφωνίοις μέτε-
σιν· εἶναι δὲ ταῦτα δεδομένα αὐτῷ καὶ
ἐγγόνοις· ἐξείναι δὲ αὐτῷ καὶ εἰς γένος

- 24 ἐπελθεῖν ὁ ἂν βούληται· ἀναγράψαι δὲ τό-
δε τὸ ψηφισμα εἰς στήλην λιθίνην καὶ
στήσαι εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος τοῦ
Κλαρίου· ν τὸ δε γνόμενον ἀνάλωμα
28 δοῦναι τοὺς οἰκονόμους· ν διεψηφίσθη
ἐν τῷ δήμῳ κατὰ τὸν νόμον ν καὶ ἐδό-
θη ψηφισάντων ἐνακοσίαν τριῶν vacat

The lettering resembles that of the decrees in our lemmata nos. 1297 and 1301; two other Kolophonian inscriptions mention the name of the honorand in a special line, as is the case in the present text (L. 3): A.Plassart-C.Picard, *BCH* 37 (1913) 241-243 no. 48 (with Robert, *Ét.Anat.* 150-153) and the text in our lemma no. 1305, ed.pr. || 1. Ἀρτεμισίων: see our lemma no. 1301 L. 1 || 5. προέδρων γνώμη: see our lemma no. 1305 app.cr. ad L. 3 || 22-23. see our lemma no. 1299 L. 7/8 || 27-28. this formula is used in decrees promulgated after the end of the *sympoliteia* of Kolophon-on-the-sea and Old Kolophon, ed.pr., who adds that the οἰκονόμοι are not mentioned in inscriptions recording the award of citizenship during the *sympoliteia* || 29. for numbers of (positive) votes see App. II of ed.pr.'s article in *JS* (2003) nos. V-VIII, X, and XII/XIII.

1301. Klaros. Honorary decree of Kolophon-on-the-sea for Sosias, ca. 240-220 B.C. White marble stele found in the northern section of the sanctuary of Apollo, near the altar of Artemis; moulded above, broken below; briefly mentioned by L.Robert, *OMS* IV 183/184. Ed.pr. P. Gauthier, *REG* 116 (2003) 470-485 (ph.; French translation).

- Ἐπὶ Μητροδώρου, Ἀρτεμισίωνος,
ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ, ν
προέδρων γνώμη· ἐπειδὴ Σωσίας
4 Σωκράτου Ἡρακλεώτης, τασσόμε-
νος ὑπὸ τὸμ βασιλεῖα Πτολεμαῖον,
ἀνὴρ ἀγαθός ἐστιν καὶ εὖνους τῷ
δήμῳ καὶ χρείας παρέχεται κοι- ν
8 νῇ τε τῇ πόλει καὶ ἰδίοις τοῖς ἐντυγ-
χάνουσιν αὐτῷ τῶν πολιτῶν, ἄξια
[π]ράσσω τῆς τοῦ βασιλεῖος αἰρεσέ-
[ω]ς ἣν ἔχει πρὸς τὴν πόλιν ἡμῶν, ἐπαγ-
12 [γέ]λλεται δὲ καὶ εἰς τὸ λοιπὸν χρείας
[πα]ρέξασθαι τῇ πόλει καθότι ἂν ἦ δυ-
νατός, δεδόχθαι τῇ βουλῇ καὶ τῷ δή-
[μῳ] ἐπαινέσαι Σωσίαν Σωκράτου
16 [Ἡ]ρακλεώτην ἐπὶ τε τῇ αἰρέσει καὶ
τῇ ἑὺνοίᾳ ἣν ἔχει εἰς τὴν πόλιν
[καὶ] εἶναι αὐτὸν πολίτην τοῦ δήμου
[το]ῦ Κολοφωνίων ἐφ' ἴσῃ καὶ ὁμοίᾳ·
20 [δε]δό(σ)θαι δὲ αὐτῷ καὶ γῆς ἔγκτησιν

- καὶ οἰκίας καὶ τῶν ἄλλων πάντων
μετουσίαν ὅσων καὶ τοῖς ἄλλοις πο-
λίταις μέτεστιν καὶ ἔφοδον ἐπὶ ν
24 τὴν βουλὴν καὶ τὸν δῆμον πρώτῳ
μετὰ τὰ ἱερὰ καὶ εἰσπλουν καὶ ἐκπλουν
[ἀ]στυλὲ καὶ ἀσπονδεὶ καὶ ἐμ πολέμῳ
καὶ ἐν εἰρήνῃ· ταῦτα δὲ εἶναι δεδομέ-
28 να αὐτοῖς καὶ ἐκγόνοις· εἶναι δὲ αὐτὸν
καὶ πρόξενον τῆς πόλεως καὶ ὑπάρ-
χειν αὐτῷ ὅσα καὶ τοῖς ἄλλοις προ-
ξένοις δέδοται· ἀναγράφαι δὲ τὸδε
32 τὸ ψήφισμα εἰς στήλην λιθίνην κα[ῖ]
ἀναθεῖναι εἰς τὸ ἱερὸν τοῦ Ἀπόλλ[ω]-
νος τοῦ Κλαρίου· τὸ δὲ ἔργον [τῆς κα]-
τασκευῆς τῆς στήλης καὶ τῆς ἀνα-
36 γραφῆς τοῦ ψήφισματος μισθώσαι
τὸν οἰκ[ονόμον] ναμε καὶ τῷ μισ[-
θωσα[μένῳ] δούδων τὴν δόσιν - - -

1. Metrodoros: eponymous prytanis; no patronymic; it may have been just as trivial as the name Metrodoros and thus have had no distinctive value, ed.pr.; Ἀρτεμισίων: month (in the spring) also on record in our lemma no. 1300, ed.pr. || 3. προέδρων γνώμη: this points to Kolophon-on-the-sea as the polis which issued this decree, ed.pr.: see our lemma no. 1305; ed.pr. suggests that the present decree dates from the period in which the *sympoliteia* between Old Kolophon and Kolophon-on-the-sea, concluded ca. 310 B.C., no longer existed; the break may have been caused by Ptolemy's domination of maritime Kolophon ca. 240 B.C. || 3-4. Sosias: name frequently occurring in central Greece, especially in Thessaly; he may have been a citizen of Herakleia Trachinia, ed.pr., who adds that many Thessalians are attested as participants in Alexander the Great's campaigns and as functionaries in Ptolemaic service; alternatively, S. may have originated in Herakleia-under-Latmos, a city controlled by the Ptolemies in the 3rd cent. B.C. || 4-5. Πτολεμαῖον: probably Ptolemy III Euergetes, who, after having acquired control over Samos in 246/245 B.C., subsequently established his rule over Ephesos, Kolophon, Lebedos, and perhaps also Teos, ed.pr., who for τασόμενος ὑπὸ τὸν βασιλεῖα Πτολεμαίων ('placed under the command of king Ptolemy') refers to *IG* XII.5.1061 (Karthiaia on Keos: τεταγμένος ὑπὸ τὸν β. Πτ. and subsequently appointed as ἐπιστάτης of Arsinoe) and 1066 (*IG* XII Suppl. p. 113; idem) || 18. the citizenship awarded to Sosias is virtual and honorific rather than a privilege immediately implemented by the honorand, ed.pr., who points out that the common clause in Kolophonian decrees εἰς γένος ἐπελεθεῖν ὅτι ἂν βούληται (see our lemma no. 1300 LL. 22/23) is lacking; after ca. 200 B.C. the formula δεδοσθαι αὐτοῖς πολιτείαν appears in decrees instead of εἶναι αὐτὸν πολίτην, ed.pr. || 20. ΔΟΧΘΑΙ, lapsis || 28-29. the *proxenia* may have been of immediate use to the honorand, ed.pr.

1302. Klaros. Honorary decree for Menippos, after 120/119 B.C. *SEG* XXXIX 1244; cf. *LLI* 1147 bis. On the basis of a comparison with Attic legal practice, G.A.Lehmann, *ZPE* 144

(2003) 79-86, suggests seeing in the ἀνδρολήψιον (col. I 51/52) a legal measure taken by Kolophon as recourse against misdeeds by citizens of Metropolis.

1303. Klaros. Dedication by a priest of the Horai, ca. 150-100 B.C. Large rectangular marble altar moulded below, seriously damaged above; found in 1989 west of the large altar in the temple of Apollo. Ed.pr. P.Gauthier in *Cahiers de Klaros* II (our lemma no. 1299) 31-36 (ph.).

[Ὁ] ἱερεὺς Τ[- - 6-8- -]	4	[τ]ερος Ἡγητορίδ[ης] ἱε-
[Ἀπ]ολλᾶς Ἀ[πολλᾶδος]		ρεὺς γενόμενος τῶν
[τ]οῦ Ἀπολλωνίου νεώ[-]		ῶρων vacat

1. ed.pr. suggests restoring τ[αῖς] Ὁραῖς and wonders whether the original version of the text stopped with γενόμενος and τῶν Ὁρῶν was added later in order to make sure that the dedicator was priest of the Horai and not of Apollo, Klaros' main deity; ed.pr. considers but ultimately rejects two other restorations: τ[ῶν] Ὁρῶν (in that case one would expect in fine τὸν βομόν, with or without ἀνέθηκεν) and τ[ῶν] βομόν (in that case γενόμενος would mean that Apollas had been, but was no longer, priest) [1. [ὁ] ἱερεὺς τῶν Ὁρῶν, *LL*. 4-6. [ἱε]ρεὺς γενόμενος:] | Ὁρῶν; 'the priest of the Horai (dedicated this) after he had served as a priest. (Altar) of the Horai'; Ὁρῶν in the last line does not refer to ἱερεὺς, but designates the altar as that of the Horai, Chaniotis] || 3-4. νεώτερος: 'junior'; this makes it attractive to restore the patronymic as Ἀ[πολλᾶδος]; in order to prevent confusion between father and son, *neoteros* has been added to the latter, ed.pr., with many parallels for Ἀπολλᾶς in Kolophon/Klaros and for νεώτερος to distinguish between an homonymous father and son || 4. Ἡγητορίδης: a *genos* already on record in the long 4th cent. B.C. list of financial contributors (B.D.Meritt, *AJP* 56, 1935, L. 865), ed.pr., who refers to the chiliastys of the Ἡγητορίοι in Ephesos (L.Robert, *OMS* II 1241-1243) || ed.pr. points out that, to the best of his knowledge, no priests of the Horai are attested so far; Horai and Charites are often associated with Apollo (cf. Ἀπόλλων Ὁρομέδων on Tenos: *IG* XII.5.893); for an altar of the Χάριτες in the temple of Apollo in Klaros he refers to *SEG* XXXIX 1243 Col. V *LL*. 43-45; for the cult of the Ὁραὶ ed.pr., *inter alia*, refers to *SEG* XXXIII 115 (Horai together with Helios and Apollo as deities who patronize growth (both of fruits and ephebes)) and *I.Perge* II 1. L 18 (honorary decree for agoranomoi to be erected ἐν τῷ τῶν Ὁρῶν περιβόλῳ).

1304. Klazomenai. Περαιά. See our lemma no. 2200.

1305. Kolophon. Honorary decree of Kolophon-on-the-sea for a citizen of Temnos, 3rd cent. B.C. Found in the temple of Meter in Old Kolophon. B.D.Meritt, *AJP* 56 (1935) 381/382 no. VII; corrections by L.Robert, *RPh* (1936) 166-168 (= *OMS* II 1245-1247) and A.Wilhelm, *Anatolian Studies Buckler* (1939) 366-368. Republished by P.Gauthier, *REG* 116 (2003) 492/493, with restorations based on parallels from various better preserved Kolophonian decrees.

[Ἐπὶ πρυτάνεως τοῦ δεινός, - - - ὄντος] ἐνάτη ἱστα-
[μένῳ] vacat τῷ δεινῷ Δημητρίου Τημνίτη·
[ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ·] προέδρω γνώμη·

- 4 [ἐπειδὴ ὁ δαίνα Δημητρίου] Τημνίτης ἐμή-
[νυσε τοὺς ἀσεβήσαντας εἰς τὸ ἱερὸν τῆς Μητρὸς
[τῆς Ἀνταίης(?), δεδόχθαι τῇ βουλῇ] καὶ τῶν δῆμῳ εἶ-
[ναι αὐτὸν πολίτην τοῦ δήμου τοῦ] Κολοφωνίων ἐφ' ἧ-
8 [σσι καὶ ὁμοίαι πᾶσι τοῖς πολίταις· δεδόσθαι δὲ αὐ-
[τῶν καὶ γῆς ἔγκτησιν καὶ οἰκίας] καὶ τῶν ἄλλων
[πάντων μετουσίαν ὅσων καὶ] τοῖς ἄλλοις πο-
[λίταις μέτεστιν καὶ πρόσδοτον πρὸς] τῇ βουλῇ
12 [καὶ τὸν δῆμον πρῶτον μετὰ τὰ ἱερά· ταῦτα δὲ εἶ-
[ναι δεδομένα καὶ αὐτῶν καὶ ἐγγόνοις· τοὺς δὲ
[προέδρους τοὺς προεδρεύοντα]ς τὸν μῆνα ---

1. The restoration of *πρωτάνεως* may not be necessary; much depends on the length of the name of the eponymous magistrate and of the month-name. G. || 2. for the name of the honorand in a special line in the prescript of a decree see our lemma no. 1300 app.cr. initio || 3. προέδρων γνώμη: the decree was initiated by Kolophon-on-the-sea, and subsequently ratified and engraved in Old Kolophon. G.; the two cities still were part of a *sympolitia* || 5. probably the Metroon in Kolophon-on-the-sea, since the honorand was honored in the first instance by that city. G. || 7-8. restored after parallels in the texts in our lemmata nos. 1300 and 1301; for πᾶσι τοῖς πολίταις see SEG XLII 1065 LL. 34-36 (πᾶσι τοῖς Κολοφωνίοις). G. || 13-15. τοὺς δὲ [προέδρους τοὺς προεδρεύοντα]ς instead of τοὺς δὲ [ἐπιμνηνίους τοὺς ἐπιμνηνούντο]ς. P.Gauthier, *JS* (2003) 78 note 47 (and 94/95 no. II); the *prohedroi* had the task of submitting propositions to the assembly; cf. our lemma no. 1297 app.cr. at LL. 29/30.

1306. Kolophon. Funerary epigram for a boy drowned in a well, Imperial period. Merkelbach-Stauber, *SGO* I 365/366 no. 03/05/04; *GV* 1159; *SEG* IV 573; L.Robert, *OMS* II 1161-1164. C.J.Ruijgh apud R.A.Tybout, *Lampas* 36 (2003) 329 note 1 (cf. also 370/371), points out that in verse 10 τυπη(δ)όν should be read (adverb; 'beating herself on her breast'; cf. the Homeric κλαγγιδόν; τυπητόν, lapis, editions). The explanation in *LSJ* s.v. τυπητός (only on record in our inscription) 'τυπητός, beating of the breast', which does not yield a comprehensible sense, should be rejected.

1307. Magnesia on the Maeander. Decree of Ithaca concerning the status of the Leukophryena and the asyilia of the city, 208 B.C. *I.Magnesia* 36; *IG* IX².1.1729 (Rigsby, *Asyilia* 86). R.Kassel, *ZPE* 144 (2003) 77/78, argues that διὰ τῶν ψαφισμάτων ἢ τῶν ὑπαρχόντων αὐτοῖς παρὰ ταῖς πόλεις καλῶν τε καὶ ἐνδόξων in LL. 9/10 refers to the decrees of Greek cities in honor of Magnesia and does not mean 'according to their own good and worthy decrees in respect of the cities' (J.M.Fossey, *Ancient World* 32 [2001] 171-181).

1308. Magnesia on the Maeander. Decree of Megalopolis (?) concerning the status of the Leukophryena and the asyilia of the city, 208 B.C. *I.Magnesia* 38; (Rigsby, *Asyilia* 88; cf.

SEG LII 1148). J.Roy, *ZPE* 145 (2003) 123-130, points out that its attribution to Megalopolis is not certain, and that it could also originate from Mantinea. He explains the composition of the appended list (LL. 57-68) with the names of cities called 'Arkadian' (although not all of them are Arkadian) by arguments of kinship between Magnesia and Arkadia which the *theoroi* may have used; there is no institutional or political background to be seen. ['un peu compliqué', P.Gauthier, *BE* (2004) 291.]

1309. Magnesia on the Maeander. Decree of an unknown city concerning the status of the Leukophryena and the asyilia of the city, 208 B.C. *I.Magnesia* 57 (Rigsby, *Asyilia* 106). D.Bosnakis-K.Hallof, *Chiron* 33 (2003) 206, assign this decree of a Dorian city to the city of Kos. There is a remarkable parallel in a passage from a new Koan decree for a Sikyonian, published by B.-H., *ibid.* 204-207 no. 2 A: τοῖς δὲ ταμίαις τελεσάντω | [αὐτῶν] τό τε ἐς τὸν στέφανον ἀργύριον | [καὶ μισθὸν καὶ ἐς π[ο]ρεῖον τό τεταγμέν[ον] (LL. 27-30). In *I.Magnesia* 57 LL. 30-33 one reads, *inter alia*, that the *theoroi* τελεούντων --- μισθὸν [τὸν εἰς πο[ρεῖ]ον ἡμερῶν τριάκοντα | [....] τετ[αγμέν]ον (I.Magnesia: συν[τελεούντων --- μισθὸν [τὸν εἰς πο.ον ἡμερῶν τριάκοντα | [....] τετ[αγμέν]ον).

1310. Magnesia on the Maeander (area of: Germencik). Copy of a letter of Darius I to Gadatas, 2nd cent. A.D. *I.Magnesia* 115a; *SEG* XLVI 1470. P.Briant in M.Giorgieri, M.Salvini, M.-C.Trémouille, P.Vannicelli (edd.), *Licia e Lidia prima dell'ellenizzazione. Atti del convegno internazionale Roma 11-12 ottobre 1999* (Rome 2003) 107-144, republishes the text (French translation) and attempts to prove that it is not authentic. He adduces the following arguments: (1) There are several expressions which follow Greek (literary) usage rather than Persian or Aramaic models: the mention of the name of Darius' father (LL. 2/3: Δαρείος ὁ Ὑλτάσπew); the geographical/political terms πέραν Εὐφράτου (LL. 10/11) and τὰ κάτω τῆς Ἀσίας μέρη (LL. 12/13); the term δοῦλος for Gadatas (L. 4), for which there is no evidence that it translates the Persian *bandaka*; the Persian name *Bagadata* would yield Μεγαδάτης or Βαγαδάτης and not Γαδάτας which occurs, however, several times in Xen., *Cyr.* (2) Contrary to most documents which were translated from a Persian or Aramaic original, the letter of Darius contains no loan-words. (3) It is difficult to see how the letter, which was addressed solely to Gadatas, could have been known to and been published by the temple authorities. - B. suggests that the letter was forged by the temple personnel in the 2nd cent. A.D. for their own profit, including an antagonist with a Persian-sounding name taken from Greek literature (Gadatas). - P.Gauthier, *BE* (2004) no. 293, while agreeing in principle, points to the fact that the sanctuary of Apollo was only of comparatively minor importance in Magnesia, which makes the effort of a forgery of this kind less understandable.

1311. Magnesia on the Maeander. Oracle regarding the organisation of Dionysiac *thiasoi*, 117-138 A.D. (?), allegedly after a Hellenistic original. *I.Magnesia* 215; Merkelbach-Stauber, *SGO* I 187-191 no. 02/01/02. In a study of the role of women in Dionysiac rites, A.-F.Jaccottet in *Les femmes antiques* (our lemma no. 2206) 125-128, republishes the inscription

(French translation) and comments on the importance of women for the appropriate care of the *orgia* and on the perception of Boioian Thebes as the place of origin of the rites. Ἀπολλώνιος (b L. 2) who 're-erected' the inscription in the Imperial period sees himself as a part of this tradition. Cf. now also A.-F. Jaccottet, *op.cit.* (our lemma no. 2225) II 244-247 no. 146.

1312. Metropolis. Honorary decrees for Apollonios, May 132 B.C. (A) and 145/144 (or 144/143) B.C. (B). Marble statue base found during excavations on the terrace of the *bouleuterion* and inscribed on the front (A) and a lateral side (B). Edd. pr. B. Dreyer-H. Engelmann, *Die Inschriften von Metropolis*, Teil I. *Die Dekrete für Apollonios: städtische Politik unter den Attaliden und im Konflikt zwischen Aristonikos und Rom* (IGSK 63, 1; Bonn 2003). Two photos; Greek text and translation; copious commentary. E. signs for the text and translation, D. for the detailed commentary. In the app. cr. 'ed. pr.' refers to D. We have also taken advantage of P. Gauthier, *BE* (2004) nos. 280-282; J.-L. Ferrary, *CCG* 15 (2004) 381/382 (summary of a paper by F.); C. P. Jones, *JRA* 17 (2004) 469-485 (Greek text and English translation of A and B; fundamental commentary); C. Eilers, *JRS* 95 (2005) 253/254 (review of D.-E.); B. Virgilio in id. (ed.), *Studi Ellenistici* 19 (2006) 249-268 (Italian translation; new version of B 28-36; cf. below). See also B. Puech, *An. Ép.* (2003) [2006] no. 1679 (Greek text and French translation of A; summary of Jones' and Eilers' comments). For the context cf. also F. Daubner, *Bellum Asiaticum. Der Krieg der Römer gegen Aristonikos von Pergamon und die Einrichtung der Provinz Asia* (Munich 2003), F. Coarelli, 'Aristonico' in *Studi Ellenistici* 16 (2005) 211-240 (see P. Gauthier, *BE* 2005 no. 403), and B. Dreyer in A. Çoskun (ed.), *Roms auswärtige Freunde in der späten Republik und im frühen Prinzipat* (Göttingen 2005) 55-74. For the chronology of the war against Aristonikos see also G. Ragone in B. Virgilio (ed.), *Studi Ellenistici* 15 (2003) 72-102.

Dreyer dates the first decree (A) to May 130 B.C., Daisios corresponding roughly to May. He understands the army at Thyatira, commanded by 'Publius, Gaius and Pap(i)us' (A 26/27) to be a full-fledged Roman army, viz. that of Publius Licinius Crassus. Apollonios' death is part of a general 'allied defeat' which ultimately led to Crassus' death (near Leucæ, if Strabo 14.1.38 is right). The legates (A 43/44), who are expected to bring about a turn for the better, are Perperma and his staff, who were active in 130 B.C. Jones, Eilers, and Ferrary prefer to date decree A to May 132 B.C. The senatorial legates in LL. 43/44 are the colleagues of Publius Cornelius Scipio Nasica Serapio, Tib. Gracchus' opponent, who were sent out in the autumn of 133 B.C. and may have stayed at least until May 132 B.C. (cf. the five *προσβευταί* who according to Strabo were sent to Asia after the Greeks had begun fighting against A. and before Licinius Crassus came with his army). The *στράτευμα* (L. 27) is not a Roman army but the large force assembled by the Greek cities and by kings friendly to Rome (as mentioned by Strabo) and presumably placed under Roman command (Πόλιος, Γάιος in L. 26: ironically enough ed. pr. (85) himself suggests that one of the tasks of the five legates around Scipio Nasica was 'to organize the resistance against Aristonikos'). It is but a small step to the further assumption that in addition some people in their retinue were put in charge of the Greek detachments). J. quotes parallels for Roman legates (*προσβευταί*) vested with a temporary exercise of military power and even bringing with them a limited number of soldiers. In *I. Smyrna* 609 we have a Greek general (*στρατηγός*), who with a military detachment (οἱ συστρατευσάμενοι καὶ ταχύντες ὑπ' αὐτόν) defended a fortress near

Smyrna, a city which Aristonikos had tried unsuccessfully to capture. *TAM* V.1.528 tells us that a certain Hephaistion was put in charge of a fortress near Lydian Maionia by the Roman legate Quintus Caepio, who himself served under M'. Aquilius in 129 B.C. Apollonios may well have been appointed commander of a detachment holding a fortress. J. points to Strabo's remark about Aristonikos taking Thyatira and Apollonios and subsequently aiming at 'other fortresses'. J. argues that decree A clearly shows that as early as the winter of 133/132 B.C. the Romans intervened in Asian affairs against Aristonikos and that 'procrastination and delay' did not 'characterize Roman behavior with regard to Asian affairs' (E. S. Gruen). F. does not share ed. pr.'s view that Metropolis lost its freedom under M'. Aquilius in 129-126 B.C. The decree of Klaros in honor of Menippos (*SEG* XXXIX 1244; cf. our lemma no. 1302) led scholars to conclude that Metropolis' fate was different from that of Kolophon; thanks to Menippos the latter was freed from the power of the governors and 'the provincia was separated from the autonomia' (LL. 39/40).

- A Ἐπὶ ἱερέως Μητροφάνου τοῦ Ἀπολλωνίου τοῦ δεινός, ἱερέως δὲ τῆς Ῥώμης [...
τοῦ]
2 [Δ]εοννύδ[ος] τοῦ φύσει Δημητρίου, μηνὸς Δαισίου ἕκτη[ι· ἔδοξ]εν τῇ βουλῇ, στρα-
τηγῶν γνῶμῃ τῶν
περὶ Ἀλέξανδρον Τρωΐλου· ἐπειδὴ Ἀπολλώνιος Ἀττάλου τοῦ Ἀνδρωνος πρότερον
τε π[ᾶσαν] προσ-
4 ἐφέρετο σπουδῇ ὑπὲρ τῶν τῆς πόλεως πραγμάτων οὔτε κίνδυνον οὔτε κακοπ[ᾶθειαν]
ἐκκλίνας],
ἐξ ᾧ συνέβαιναν εἰς πολλὰ βελτίονα κατὰστασιν παραγίνεσθαι τὸν δῆμον, πολλὰς
ἀπο]-
6 δείξεις αὐτοῦ προσενηκαμένου ἐν τοῖς ἀναγκαϊοτάτοις καιροῖς τῆς πρὸς τῇ πατρί-
δα]
εὐνοίας, ἱκανοὺς δὲ ἀγῶνας ἐπὶ τῶν βασιλέων καὶ τῶν ἄλλων ἐξουσιῶν χειρίσαν-
[τος] δικαίως
8 καὶ μετὰ πάσης ἐκτενείας, καὶ ὥς ἦν καθήκον ἀνδρὶ καλῶ καὶ ἀγαθῶ ἀναδειχότι ἐ-
αὐτὸν κηδεμόνα καὶ βοιθθόν τῆς πόλεως, vac. ὅθεν ὁ δῆμος ἔχων ὑπὲρ αὐτοῦ τὴν ἀρί-
στην
10 διάληψιν καὶ καλὸν εἶναι ἡγησάμενος τοῖς μετ' εὐνοίας ἕκαστα πράσσουσιν ὑπὲρ τῆς
πόλε-
ως τὰς καταξίας ἀποδιδόναι χάριτας, αἰεὶ μὲν ποτε αὐτὸν ἐμ πᾶσιν διετέλει τιμῆς καὶ
προμη-
12 θίας ἀξιῶ(ν), ἐδήλωσεν δὲ καὶ μετὰ ψηφίσματος τὴν παρακολουθοῦσαν τῷ ἀνδρὶ παρ'
ᾧ τὸν βί-
ον ἀρετὴν τε καὶ καλοκαγαθίαν· νῦν δὲ τοῦ μὲν Φιλομήτορος βασιλέως μεταλλάξαν-
τος, Ῥω-
14 μαίων δὲ τῶν κοινῶν εὐεργετῶν τε καὶ σωτήρων ἀποδόντων, καθάπερ ἐδογματίσαν, τὴν ἐ-
λευθερίαν πᾶσιν τοῖς πρότερον τασσομένοις ὑπὸ τὴν Ἀττάλου βασιλείαν, Ἀριστονί-
κου δὲ παρα-

- 16 γεγονότος καὶ βουλομένου παραιρεῖσθαι τὴν ἀποδοδομένην ἡμῖν ἐλευθερίαν ὑπὸ τῆς
 συγκλή-
 του, πάντα καὶ λέγειν καὶ πράσσειν ὑπέστη κατὰ τοῦ περιτεθεικότος ἑαυτῷ βασιλεί-
 αν πα-
 18 ρὰ τὴν τῶν κοινῶν εὐεργετῶν Ῥωμαίων κρίσιν, ἀντιλαμβάνόμενος γνησίως κατὰ τὴν
 τοῦ
 δήμου πρόθεσιν τῆς ἐλευθερίας· γενομένης τε χρείας ὥστε ἀποσταλῆναι νεανίσκους
 εἰς τὴν
 20 περὶ Θυάτειρα στρατοπεδεῖαν ὁ δῆμος ἀπ' ἀρχῆς ἡρετικῶς τὰ Ῥωμαίων πράγματα καὶ
 τὴν πρὸς αὐ-
 τοὺς φιλίαν τε καὶ συμμαχίαν, καὶ μετὰ τῆς μεγίστης χαρᾶς ἀποδεξάμενος τὴν ἐλευθε-
 ρί-
 22 αν, βουλόμενός τε τὴν ἰδίαν αἴρεσιν καὶ εὐνοίαν ἐν τοῖς ἀναγκαιοτάτοις καιροῖς, ἣν
 ἔχει πρὸς
 τὰ δημόσια Ῥωμαίων πράγματα, ἐναποδεῖκνυσθαι, ἐχειροτόνησεν ἡγεμόνα ἐπὶ τῆς τῶν
 νεανίσκων
 24 ἐξαποστολῆς Ἀπολλώνιον Ἀττάλου τοῦ Ἀνδρωνος, ὃς ὑπομείνας καὶ προαιρούμενος
 ἀκόλουθος ἐ-
 αὐτῷ γίνεσθαι καὶ τὴν τε πρὸς τὴν πατρίδα καὶ Ῥωμαίους εὐνοίαν φανερὰν καὶ διὰ
 τῶν ἔργων ποιῆσαι,
 26 λαβὼν τοὺς ὑποταγέντας ἑαυτῷ νεανίσκους καὶ ἀφικόμενος πρὸς Πόπλιον καὶ Γάϊον
 καὶ Πάπ(ι)ον τοὺς ὄντας
 ἐπὶ τοῦ στρατεύματος, ἐν τε ταῖς γινομέναις ἐξοδίαις καὶ ταῖς ἄλλαις χρεαίαις συνὼν
 τὴν τε κατὰ τοὺς νεα-
 28 νίσκους εὐταξίαν παρέσχεν, καὶ τὴν καθ' ἑαυτὸν εὐνυχίαν ἅπασιν τοῖς παρατυγχά-
 νουσιν καὶ ὑποτασσομένοις [φ]α-
 νερὰν ἐποίησεν, καὶ οὐδέποτε διακλίνας τὸν ἐσόμενον αὐτῷ πρὸς τοὺς ἐναντίους
 ἀγῶνα συνετήρησεν μετὰ τῶν
 30 νεανίσκων τὴν προγεγεννημένην τοῖς προγόνοις ἡμῶν ἀρετὴν τε καὶ δόξαν καὶ ἐν ταῖς
 πολεμικαῖς πράξεσιν, καθά-
 περ αὐτῷ διεμαρτυρήθη· τὸ δὲ τελευταῖον τῆς πράξεως μελλούσης συντελεῖσθαι πα-
 ρακαλέσας τοὺς συστρα-
 32 τευομένους, ὥς ἤρμοσεν ἐκείνῳ τε καὶ τῇ πόλει ἡμῶν, καὶ καλὸν εἶναι ἡγησάμενος
 ὑπὲρ πατρίδος καὶ πολιτῶν
 καὶ τῆς ἀποδοδομένης ἐλευθερίας ἀγωνισάμενος ἐντάφιον ἔχειν τὴν ἐπεσομένην αὐτῷ
 δόξαν καὶ τιμὴν·
 34 καὶ διὰ ταῦτα, ἡγωνισμένου αὐτοῦ μετὰ τῶν νεανίσκων καὶ πεπτωκότος, καὶ τῆς ἐκ-
 κλησίας ἐπιταξάσης
 τοῖς στρατηγοῖς τὴν καλλίστην ποιήσασθαι περὶ αὐτοῦ πρόνοιαν vac. δεδόχθαι τῷ δή-
 μῳ· ἐπαινέσαι Ἀπολ-
 36 λώνιον Ἀττάλου τοῦ Ἀνδρωνος ἄνδρα καλὸν καὶ ἀγαθὸν γεγονότα πρότερόν τε περὶ
 τὴν πολιτείαν καὶ νῦν ἀγ[α]

- θῶς καὶ ἀξίως τῆς τε ἰδ(ί)ας ἀρετῆς ἡγωνισμένον καὶ τῇ τῆς πατρίδος ὑπὲρ αὐ(τ)οῦ
 διαλήψει· στήσαι δὲ αὐτοῦ καὶ εἰκό-
 38 να χαλκῇ ἐπὶ βήματος μαρμαρίνον ἐν τῇ ἐπιφανεστάτῳ τόπῳ τῆς ἀγορᾶς ἐπιγραφὴν
 ποιησαμένους· "Ὁ δ[ι]ή]-
 μος Ἀπολλώνιον Ἀττάλου τοῦ Ἀνδρωνος ἀρετῆς ἔνεκεν καὶ εὐνοίας ἣς ἔχων διετέ-
 λει πρὸς τὰ Ῥωμαί-
 40 ὼν πράγματα καὶ πρὸς τὴν πόλιν"· τῶν δὲ υἱῶν αὐτοῦ Ἀττάλου καὶ Ἀγησάνδρου φα-
 μένων παρ' ἑαυτῶν δώσειν
 τὸ γεγόμενον εἰς ταῦτα δαπάνημα ἐπαινέσαι καὶ τούτους ἐπὶ τῇ πρὸς τὸν δῆμον εὐνοί-
 αι καὶ τῇ πρὸς τὸν πα-
 42 τέρα φιλοστοργίᾳ· δεδόσθαι δὲ ἐξουσίαν τοῖς υἱοῖς αὐτοῦ ποιῆσαι ἡρώων προ τῆς πύ-
 λης ἐν τοῖς ἰδίοις· καὶ σπεύδειν
 περὶ τῆς τῶν ὁστῶν ἀνακομιδῆς, ὥς ἂν τάχιστα οἱ παραγεγονότες ἀπὸ συγκλήτου
 πρεσβευταὶ διὰ τὴν ἰδίαν ἀνδρεί-
 44 αν καὶ ἀρετὴν ποιησάμενοι τὴν κατὰ Ἀριστονίκου τροπὴν εἰς εἰρήνην καὶ εὐνομίαν
 καταστήσωσιν τὰ πράγματα, (ὥς) γεγο-
 νῶς ἐμ πᾶσιν ἀνὴρ ἀγαθὸς εἰς τὸν δῆμον τύχη τῆς καθηκούσης κηδείας· ἀναγραφῇτω
 δὲ τὸδε τὸ ψήφισμα ἐν τῇ ἀγο-
 46 ρᾷ ἐπὶ βήματος καὶ τὸ πρότερον αὐτῷ γεγονός, ὅπως καὶ οἱ λοιποὶ εἰδότες τὴν τοῦ δή-
 μου αἴρεσιν ἣν ἔχει πρὸς τοὺς κα-
 λοὺς καὶ ἀγαθοὺς τῶν ἀνδρῶν τρέπωνται καὶ αὐτοὶ πρὸς ἀρετὴν· συναναγραφῇτω δὲ
 καὶ τῶν πεπτωκότων ἐν τῇ μάχῃ
 48 ὀνόμα[τ]α ἴνα καὶ ἐκεῖνοι τετετυγότες ὧσιν παρὰ τοῦ δήμου τιμῆς·
 Περιγένης Ἀπολλοδότου,
 50 Ἀσκληπιάδης Ἀσκληπιάδου τοῦ Δημητρίου,
 Πάπυλος Παπύλου,
 51 Ἡγάδης Περσιτίου, Ἀλέξανδρος Καλλικράτους,
 Σαραπίων Δικαιογένης,
 52 Ἀπολλώνιος Κυνίσκου,
 Ἀπολλώνιος Ματρίεως,
 53 Μητρόδωρος Μητροδόρου,
 Κλεόνικος Κλέωνος
 54 Νέων Διομήδου,
 vacat
 Διόδοτος Δημητρίου τοῦ Κιλλαμάσιος,
 56 [- - - -]μονος Εὐκλέους τοῦ Μειξίδημου

1. After Ἀπολλων[ίου], the name of Metrophanes' grandfather and not a deity is to be expected, since the latter does usually not follow the priest's name, ed.pr., who suggests seeing in the eponymous priest the priest of Meter or Ares and refers to SEG XLIX 1522 LL. 3/4, where the name of the deity is not mentioned either; [τ]οῦ δὲ τῆς Ῥώμης, E.; ἱερέως δὲ τῆς Ῥώμης (τοῦ before δὲ and the priest's name is not possible), D.Rousset apud G.; see also, however, *An. Ep.*: "l'upsilon final semble effectivement lisible ---"; the cult of Rome, established immediately after the death of Attalos III, exemplifies Metropolis' loyalty towards Rome || 1-2. the cult of Roma must have been introduced before Roman involvement in Asia Minor turned out to be advantageous for the city, D., contra M.Errington, *Chiron* 17 (1987) 97-118, who thought that it was, in general, only established out of gratitude for benefactions || 2. [γνώμη], without *iota abundans*, G. [but on the photo of B γνώμη seems clearly visible in L. 2; in the same sense B.Virgilio (2006) 265 note 38, Pleket]; Δαίσιος; roughly corresponding with May; the sixth day seems in Metropolis to have been the day for meetings of the ekklesia, cf. B 2; from the absence of the

the city-walls', ed.pr.; A. receives 'true heroic honors from his city', J., with further parallels; cf. also G.'s comment in no. 282 || 42-43. Apollonios' corpse had not yet been brought from the battlefield, ed.pr. || 43-44, the *πρεσβευταί* must be the new supreme commanders of the Roman army in 130 B.C. who were sent by the Senate to Asia after the defeat at Thyateira with the aim to establish 'peace' and 'good order' through the application of 'courage' and 'efficiency', i.e. through military achievements, ed.pr. || 43-45. J. suggests punctuating *ὡς, ἄν (= ἔάν) τάχιστα* --- καταστήσωσιν τὰ πράγματα, γεγονὸς κτλ.; accepted in *AN.Ép.*; ed.pr. assumes that in L. 44 *ὡς* has been erroneously omitted; the redactor or mason may conceivably have thought that the *ὡς* in L. 43 'hierauf mitzubeziehen sei' (41 note 142) || 46. τὸ πρότερον --- γεγονὸς, i.e., text B || 49-53. the letters of the right column are larger than the others, E || 50. Ἡγιάδης instead of Ἡγάδης? G. || 49-53. the names in the left column in larger script, ed.pr. || 52. Apollonios, son of Kyniskos: presumably the grandson of the strategos Andromachos, son of Kyniskos (B 2/3), ed.pr. || 55. the autochthonous name Κιλλάμασις, unknown so far, attests to the indigenous origin of Metropolis, ed.pr.

- B Βασιλεύοντος Ἀττάλου Φιλαδέλφου ἔτους πεντακαιδεκάτου μη-
 2 νὸς Πανήμου ἔκτη· ἔδοξεν τῇ βουλῇ, στρατηγὸν γνῶμῃ Ἀνδρομάχου
 τοῦ Κυνίσκου, Ἡγελῶν τοῦ Μουσαίου, Φιλίππου τοῦ Φιλίππου, Βουθήρου τοῦ Νέω-
 4 νος, Ἀγισάνδρου τοῦ Ἀγισάνδρου· vac. ἐπεὶ Ἀπολλώνιος Ἀττάλου τοῦ Ἀνδρωνος
 τῆς καλλίστης ἀγωγῆς τετευχὼς ἀπὸ τῆς πρώτης ἡλικίας προεῖρηται περὶ τὰ βέλ-
 6 τιστα γινόμενος ἀμιλλᾶσθαι πρὸς ἀρετὴν ἐν ἅπασιν, φιλοπόνως καὶ μετ' εὐταξίας
 ὑφρεστάμενος τὸν
 αὐτοῦ βίον, δι' ὧν οὐ μόνον ἐν τῇ πατρίδι τὴν παρὰ τῶν πολιτῶν περιποιήσας· εὐφη-
 μι-
 8 αν, ἀλλὰ καὶ ἐπὶ ξένης, ἐν αἷς παρεπεδήμησεν πόλεσιν, ἔνδοξον κατέστησεν ἑαυτόν,
 πε-
 ριποιῶν τινα καὶ τῇ πατρίδι τιμὴν, ἐγμартуруμένην λαβὼν παρὰ τῶν πόλεων τὴν
 καθ' αὐ-
 10 τὸν εὐφημίαν· ἐκ τε τῆς ἀποδημίας παραγεγόμενος προήλθεν ἐπὶ τὸ πολιτεύεσθαι συμ-
 φερόντως καὶ ἐν λειτουργίαις ἔσχεν αὐτοῦ χρεῖαν ἐπιδιδούς ἑαυτὸν ἀόκνως, ὡς πρέ-
 πον
 12 ἦν πολιτῇ φιλοστόργῳ [εἰς] τὴν πατρίδα, διετέλει πρεσβεύων πρὸς τε τοὺς βασιλεῖς καὶ
 τοὺς ἄλλους μετὰ πάσης ἐκτενείας, σπουδῆς καὶ φιλοτιμίας οὐδὲν ἐλλείπων·
 14 κατὰ τε τὰς γινομένας πρὸς τοὺς παρακειμένους ὑπὲρ χάρας ἀμφίζβητῆσις, ὅπερ ἐσ-
 τὶν μέγιστον πόλει, πάντα δευτέρα τιθέμενος τῆς πρὸς τὴν πατρίδα εὐνοίας ἐπρω-
 16 ταγωνίστει προσφερόμενος τὴν ἐξ ἑαυτοῦ φιλοπονίαν καὶ σπουδὴν οὐδέποτε τῆς
 ἰδίας ὀφελείας ἔνεκεν ἀλλάζόμενος τὰ κοινὰ τῆς πόλεως πράγματα· διὸ συμβέ-
 18 βηκεν τετηρήσθαι τὰ τοῦ δήμου μηδενὸς ἐλασσομάτος περιγεγονότος· ὑ-
 πὲρ τῶν ἐφευρισκομένων ἡμῶν τελῶν ὑπὸ τῶν ἀνησαμένων τὰ διαγωγί-
 20 α τοῦ Καϊστριανοῦ λιμένος, εἰς ἀγωνίαν καὶ ταραχὴν παραγεγομένων
 ἡμῶν τὴν μέγιστην, ὑπολαβὼν ἴδιον εἶναι τὸ συμβεβηκὸς ἐλάσσωμα τῇ πό-
 22 λει, πάντα παριδὼν τὰ καθ' ἑαυτόν, ὑπέστη παρακληθεὶς καὶ τὴν πρὸς τοὺς
 διάκρισιν, δι' ἧς ἐτήρησεν τὴν ὑποκειμένην ἐν τοῖς τέλεσιν φιλανθρωπίαν· ἐξε-
 24 πορίσατο δὲ καὶ παρὰ τοῦ βασιλέως διὰ τὴν ἰδίαν ἐκτένειαν καὶ τοὺς νέους εἰς

- ἐλαιοχρεῖστιον καθ' ἑκάστον ἐνιαυτὸν δραχμὰς φ', vac. ὁμοίως δὲ [καὶ] τοὺς ἐλευθε-
 26 ροὺς παῖσιν εἰς τὰ μαθήματα (φ', ὅπερ οὐ τὴν τυχοῦσαν τῇ πόλει παρέσχεκεν ἐν-
 28 τήμιαν· ἐν τοῖς ἄλλοις πᾶσιν πολιτευόμενος διατελεῖ καθαρείως καὶ προθύμως
 [- ca. 10 -] αὐτῷ προαιρούμενος κατὰ τὸ δίκαιον ἐν τιμῇ τε καὶ προμηθείᾳ ΔΙΑ
 30 [- ca. 13 -] Ἀπολλωνίων διατελεῖ ἐγμартуруμένην δὲ καὶ τὴν ὑπὲρ
 [- ca. 28 -] ὅπως οὐτὸς τε κατὰ τὸ καλῶς ἔχον τιμῆς
 32 [τυγχάνῃ τῆς καθηκούσης καὶ οἱ λοιποὶ] θεωροῦντες τὴν τοῦ δήμου περὶ τῶν
 [- ca. 23 -] ἐθέλωσιν ἀμιλλᾶσθαι πρὸς ἀρετὴν ἔχοντες
 34 [- ca. 24 -] τὴν τοῦ δήμου εὐχαριστίαν, δεδοχθαι τῷ
 [δήμῳ· ἐπαινέσαι Ἀπολλωνίον ἐπὶ τοῖς προγεγρ]αμμένοις καὶ τοῦ ψηφίσμα-
 36 [τος] (ἐπι)κυρωθέντος στεφανῶσαι αὐτὸν ἐν τῷ δήμῳ (?) Ἀνδρωνος Ἀπολλωνίου
 38 [καλὸν καὶ ἀγαθὸν γεγονότα περὶ τὴν πολιτείαν· καὶ] τῷ Ἀρει ποιησάσθω
 [θυσίαν Ἀπολλωνίῳ ὑπὲρ τοῦ δήμου μετὰ τῶν] πρεσβυτέρων κατὰ τὰ πά-
 40 [τρια]

Edd.pr. suggest an organization of the decree according to the hierarchical structure of the Attalid administrative subdivisions, so that before the king is mentioned (L. 24), Apollonios' activities in administrative units of a lower level are referred to || 1-2. the 6th Panemos of the 15th year of Attalos II falls into the early summer of 145/4 or 144/3 B.C., ed.pr. || 2-3. for Andromachos see A app.cr. ad L. 52 || 4-12. a brief summary of Apollonios' education and early activities, ed.pr. || 5. for ἀπὸ τῆς πρώτης ἡλικίας, frequent in Hellenistic and Roman honorary decrees, cf. W.Günther, *MDAI(I) 25* (1975) 353, ed.pr.; cf. the reconstruction of SEG L 1211 LL. 3/4 by P.Gauthier, *BE* (2001) no. 366, G. || 6. φιλοπόνως καὶ μετ' εὐταξίας qualify ὑφρεστάμενος, Engelmann, Jones; ed.pr. gives parallels for εὐταξία καὶ φιλοπονία as military [and athletic] virtues; for εὐταξία (here synonymous with εὐεξία, cf. P.Gauthier-M.B.Hatzopoulos, *La loi gymnasiarchique de Beroia* [SEG XLIII 381] 104/105 and 162; N. B.Crowther, *ZPE* 85 [1991] 301-304) see also A 28; for ὑφρεστάμενος τὸν βίον ed.pr. refers to SEG LI 1495 LL. 10/11 || 8-9. for education abroad and the concomitant μαρτυρία see also SEG XXXIX 1243 Col. I LL. 22-28 and 1244 Col. I LL. 2-10, ed.pr. || 11. ed.pr. suggests two possibilities: either one understands ἔσχεν as main verb ('und kam bei den Leistungen für die Allgemeinheit seiner Pflicht nach'; cf. Jones: 'made himself useful in public services') or one assumes that after λειτουργίαις (ἐν αἷς) has been omitted: 'und er brachte sich bei den Leistungen für die Allgemeinheit ohne zu zögern ein, wo (bei denen) man seiner bedurfte' (thus also Gauthier, per litt., apud ed.pr.) || 12-13. a kind of heading for Apollonios' diplomatic activities toward the kings and subordinate administrations (τοὺς ἄλλους; cf. A 7: ἐπὶ τῶν βασιλέων καὶ τῶν ἄλλων ἔξουσίων; the kings may be Eumenes II and Attalos II, although Apollonios must have been very young during the last phase of the latter's reign, so that his then prominence should be based on the achievement of his family, ed.pr. || 14-18. as to conflicts with the neighbors about land, ed.pr. argues that a conflict with adjacent cities like Kolophon, Ephesos and Smyrna - all 'free' cities and therefore not integrated into Attalid territory - would have involved the intervention of the Attalid king (or one of his subordinates); there is, however, no mention of such intervention; as a result ed.pr. opts for a conflict with neighbors east of the city. J. points out that such words as ἐπρωταγωνίστει, φιλοπονία, σπουδῇ (L. 15/16) suggest the activity of an ambassador; moreover, in the case of the tax-farmers (LL. 18-23) Apollonios submitted to 'arbitration (διάκρισιν) against these too'. J. concludes that both issues 'required recourse either to the king or to a royal official'. G. suggests that the conflict was with Ephesos, which implies that royal officials were invol-

ved in the conflict || 18-23. ed.pr. argues that εὐρίσκω means 'to yield, to produce' and that the ἐφευρισκόμενα τέλη are additional taxes, obtained ('produced') by the tax-farmers 'for our benefit' (ἡμῶν), but in fact retained by them for themselves. The 'privilege' (L. 23: φιλανθρωπία) is that the Attalid king had given permission to exact an extra 'Ortszuschlag' in addition to the regular taxes levied by the tax-farmers in the Kaystros-harbor for the royal treasury. Apollonios managed to have the old privilege restored, and prevented the tax-farmers from pocketing the extra money themselves; G. finds ed.pr.'s interpretation convincing. J. rightly points out that εὐρίσκω/ἐφευρίσκω means 'invent', 'devise' and argues convincingly that the Attalid φιλανθρωπία was a 'concession exempting the city from tolls on certain goods transported through the Metropolitan harbor; the tax-farmers 'invented' new taxes by levying them on items hitherto exempt'; Apollonios 'preserved the established concession in the matter of taxes'; B. Virgilio (2006) prefers J.'s interpretation. For ταραχή in L. 20 ed.pr. refers to SEG LI 1495 LL. 15/16 || 24-27. Apollonios obtained from king Attalos II 500 dr. for the annual provision of oil for the *neoi* (in the gymnasium; cf. ed.pr.'s article in *Das Hellenistische Gymnasium* (see above A app.cr. ad L. 19)) and the same amount for the primary education of free-born boys (i.e., both citizen-boys and foreigners); μαθήματα (L. 26); 'Wissensmacher', ed.pr., with numerous parallels for the ways the provision of oil to the gymnasium was financed (earmarking of taxes, direct (on land) or indirect (on the market-place)) and for the education of *paides*, and with detailed commentary on the socialization of the urban youth through school and gymnasium and the Attalid policy of fostering the loyalty of the young citizens; οὐ τὴν τυχοῦσαν ἐντιμία: litotes: 'was der Stadt einen nicht geringen Wert verschafft hat', ed.pr., who adds: 'ἐντιμία: kaum belegt'; 'which brought the city no slight honor', J. || [26. for < as a sign for drachmae, cf. our lemma no. 1621, Corsten] || [28-36. see below] || 28-29. ed.pr. considers a restoration ἐπὶ πακοιοῦσθαι αὐτῶν προαιρούμενος but does not incorporate it into his text because of a violation of the principle of syllabic division || 31-34. this phrase implies the publication of the decree, G. || 32-33. J. suggests restoring τὴν τοῦ δήμου περὶ τῶν [ἀγαθῶν ἀνδρῶν διάληψιν ἐθέλωσι]γ (he refers to A 9/10) || 34-35. for δεδόχθαι τῶν [δῆμοι cf. A 35; ἐπαινέσαι αὐτόν, ed.pr.; G. prefers restoring 'Ἀπολλώνιον, referring to A 35/36. [ἐπὶ τοῖς προγεγραμμένοις refers to the *probouleuma*; cf. I.Ephesos 3418a (Metropolis) L. 8/9 (with H.Engelmann in G. Dobesch-G. Rehrenböck (ed.), *Die epigraphische und altertumskundliche Erforschung Kleinasiens: Hundert Jahre Kleinasienische Kommission der Österreichischen Akademie der Wissenschaften* [TAM Suppl. 14] 174/175), ed. pr., who add that the absence of a reference to the assembly is unusual || 35-36. τοῦ ψηφίσματος [τοῦ ἀναγνωσθέντος --- ἐν τῷ θεάτρῳ]ωι, ed.pr. [or κυρωθέντος στεφανώσαι θαλλοῦ στεφάν]ωι, Chaniotis]; we print in the text G.'s restoration; G. points out that the reading of a decree in public concerns either an honorific decree of a foreign city or a very important local decree, of which the annual reading in public during a specific assembly is prescribed in a document; G. further argues that text B has been inscribed on a stele immediately after its ratification (contra ed.pr. on 39) and has been re-inscribed later on the base of Apollonios' statue || [ἀναγορεύοντος, Chaniotis; ἀναγορεύσαντος, ed.pr.].

B. Virgilio in id. (ed.), *Studi Ellenistici* 19 (2006) 255-263, presents the following text of B 28-36, for which he adduces several parallels (especially for the word προμηθία in L. 29):

- 28 ... διόπερ ὁ δῆμος ἐν ἅπασιν εἴ]-
[χάριστος ὦν] αὐτῶν, προαιρούμενος κατὰ τὸ δίκαιον ἐν τιμῇ τε καὶ προμηθίᾳ διὰ
30 [παντὸς καθιστάται] Ἀπ[ολλώνιον, διατελεῖ ἐγμάρτυρον ἐν δὲ καὶ τὴν ὑπὲρ
[αὐτοῦ παρὰ τῶν πόλεων εὐφημίαν ἀποδοῦς ὅ]πως οὕτως τε κατὰ τὸ καλῶς ἔχον τι-
μή
32 [τυγχάνῃ τῆς καθηκούσης καὶ οἱ λοιποὶ] θεωροῦντες τὴν τοῦ δήμου περὶ τῶν

- [καλῶν καὶ ἀγαθῶν ἀνδρῶν αἴρεσιν ἐθέλωσι]γ ἀμιλλᾶσθαι πρὸς ἀρετὴν ἔχοντες
34 [ἀρετῆς ἕνεκεν καὶ εὐνοίας τῆς εἰς αὐτόν τὴν τοῦ δήμου εὐχαριστίαν, δεδόχθαι τῶν
[δῆμοι]· ἐπαινέσαι Ἀπολλώνιον ἐπὶ τοῖς προγεγραμμένοις καὶ τοῦ ψηφίσματος
36 [τοῦ ἐπικυρωθέντος στεφανώσαι αὐτόν ἐν τῷ δήμῳ]ωι (or θεάτρῳ]ωι κτλ.

1313. Miletos. Organization of the territory. On the basis of literary and epigraphic evidence (in particular Nic. Dam., *FGrHist* 90 F 52; *I.Didyma* I and 6; *Milet* I.3.133), C. Talamo in *Gli stati territoriali* --- (our lemma no. 1197 bis) 159-178, examines the organization of the Milesian territory. She argues that the tribes and demes, although in part derived from the Athenian model, were quite different from their Athenian counterparts in that the tribes were 'molto probabilmente di natura gentilizia' and the demes were *grosso modo* the successors of extra-urban communities, which in the Archaic period were under the command of an *ἀρχός* (e.g., Chares, archos of Teichoussa: *I.Didyma* 6). She leaves the question open whether ΑΡΧΗΓΟΣ in *I.Didyma* I is the title of an official (ἀρχηγός), comparable to the ἀρχός, or a personal name (Ἀρχηγός).

1314. Miletos. Citizenship decree for Cretans, 234/233 B.C. *Milet* I.3.33 (VI.1.33). M. Faraguna in *Symposium* 1999 107/108, comments briefly on the archival processes connected with the distribution of land among new citizens; cf. *SEG* L 1687.

1315. Miletos. Grant of citizenship, after 190 B.C. *Milet* I.3.74. P.J. Thonemann, *EA* 36 (2003) 101/102, argues that the inscription cannot date from about 200 B.C. since Τράλλεις (cf. Τραλλιανή in LL. 3/4) was called Σελεύκεια between ca. 260 and ca. 190 B.C.: the only alleged evidence to the contrary, *SEG* XXXVIII 1198 (Miletos), mentioning Tralleis and dated by ed.pr. to 260-220 B.C., belongs to before 260 B.C. (C. Habicht, *ZPE* 77, 1989, 94).

1316. Miletos. Dossier of inscriptions concerning Eirenias, 200-150 B.C. F. Queyrel, *Les portraits des Attalides. Fonction et représentation* (Paris 2003) 287-297, reprints the inscriptions (French translations) and provides brief summaries of their content. The dossier consists of the following inscriptions: **I.** *MDAI(I)* 15 (1965) 73/74. – **II.** *Milet* I.9.307. – **III.** *MDAI(I)* 15 (1965) 96 (Myous). – **IV.** *Milet* I.9.306 (*OGIS* 763; *RC* 52). – **V.** *I.Didyma* 488.

1317. Miletos. Cults of the Polis. N. Ehrhardt, *Hermes* 131 (2003) 269-289, uses inscriptions, among other evidence, to provide the historical and topographical background for two Milesian cults on record in Hellenistic poetry: Theocr., *Id.* 7.96-127, especially 116, with the cult of Ἀφροδίτῃ ἐν Οἰκοῦντι (271-280), and Callim., *Dian.* 225-227, with the cult of Ἀρτεμῖς Χιτώνη (= Κιθώνη). Theokritos must have visited the internationally known sanctuary of Aphrodite which was located at modern Zeyintepi, as archaeological finds and inscriptions (*SEG* XXXIII 846; *XLV* 1613, German translation) show. For Kallimachos' interest in the Milesian cult, E.

suggests a political explanation in that the poet meant to show the extent of Ptolemaic possessions under Ptolemy II, the chronology of which can in several cases be established by inscriptions (e. g., *IG* XII.6.1.347; *SEG* XXXIII 851; *LII* 1118; *I Didyma* 115; *Milet* I.3.123, 139; 7.288/289); among the epigraphical attestations of the cult of Aphrodite Chitone, E. reprints *SEG* XXXVIII 1213 (281, German translation) and refers to *SEG* XXXVIII 1210. [Cf. also *SEG* LI 1131 for Kallimachos and Cretan Cults.]

1318. Miletos. Lex sacra for the Molpoi and the Prophets, mid-1st cent. A.D. Milet I.3.134. See our lemma no. 2235.

1319. Miletos (area of: Teichioussa?). Various inscriptions. On the basis of the CD-Rom #7 (1985) of the Packard Humanities Institute (D.F. McCabe), W. Blümel, *EA* 35 (2003) 47-50, provides an overview of the 24 published inscriptions of the Kazıklı peninsula (ancient Teichioussa?) with some additions (the nos. are those of McCabe): 2-7: now also in Merkelbach-Staubert, *SGO* I 71-73 nos. 01/18/01-05 and 01/18/99. – 9: unpublished inscription (Robert, *Hellenica* III 107 note 1 and *OMS* I 381, where Robert gives the following passages: Αὐρ. Ζώσιμος ὁ κὲ Ἐψεμάτιος: δώσει τῷ ἱεροτάτῳ ταμίῳ χρυσίου λίαν and 'le monument est élevé ἐξ ἰδίας γίνεως, expression dont je ne sais pas le sens'). – 13 and 15: Rediscovered by H. Lohmann (ph. of no. 13). – 16: *SEG* XL 1020; B. publishes a partial photo, where in L. 1 the name Φιλῶ (gen.) can be read (Φίλλου, *SEG*). – 18: *SEG* XXXVI 1060 (now in the museum of Milas). – 25: not in McCabe; unpublished Byzantine dedication (*OMS* I 381, where Robert gives the following passages: ὑπὲρ εὐχῆς ἐαυτοῦ κὲ τὸν πεδί (= παιδίον) μου and ἐκαλιέργη(ν)σα [τ]οὺς κίωνας καὶ τὸν πορτικόν (= τὸν πορτικόν)). – For new texts see our lemmata nos. 1320-1322.

1320-1322. Miletos (area of: Teichioussa?). Epitaphs, Imperial period. Three epitaphs, found by H. Lohmann on the Kazıklı peninsula (cf. our lemma no. 1319). Ed. pr. W. Blümel, *EA* 35 (2003) 51-53 nos. 26-28 (ph.).

1320: 51/52 no. 26. **Epitaph with epigram for a child, late Imperial period.** Altar, found in the remains of what must have been a late-Roman villa on a narrow peninsula protruding into the Kazıklı Liman. On the front, a wreath with bust and inscription (a); on the left face, an epigram (b).

a [----]EIM[----] 4 [- χρ]ηστ[----]
[----] [----] [- χ]αίρε[----]
[---]ΟΑΛΩ[---]
b [----]
[----]
[----]
E[....]ΩΣΟΥΤΙΕΝ[----]

4 Οἱ πλοῦτον ἄπιστον Ο... ΦΙ[----]
[.]νόμαν κακὸν Ο[----]
[Κύπρ]ιδος γλυκυπέτρου[----]
[.]σαν μοι ζωῆς βίον[----]ΑΝ[----]
8 [.]ἐτράφαν χρόνον ΑΔ[----]
[.]ντες τεσερέτη ΤΗ... ΣΜΗ[----]
[ἀ]νὰ φάος οὔκετ' ἐσεῖδον ἀλλὰ ΘΕ[----]
με κατὰ χθονὸς εὐθὺς ἔγραψαν ΑΔ[----]
12 σα ψυχὰ ματρὸς φάος εὐθὺς λίπον ΤΟ[ca. 5-]
ρεν ἂν ψυ[χ]ᾷ μακρὰν ὁδὸν εὐθυδρόμα[σα-]
κείμει δὴ φίλιον παιῖς νήπιος ὦ[ν] μετα[---]
τρος vacat

Lines of ca. 32 letters, since in L. 12 in fine ca. five letters are missing, ed. pr. || several non-Attic-Ionic forms (Doric or Aiolic?): ending -μαν for 1. sing. med. or pass. (b 5); ἐτράφαν for ἐτράφην (b 8; wrong Dorism or Aiolism); ψυχὰ ματρὸς (b 12); ἀ ψυχὰ (b 13); for the stem δρομα- (b 13) cf. Sappho fr. 31.10 (ὑπαδεδρόμηκεν), ed. pr. || b 3. S as a division mark, ed. pr. || 6. the deceased child has not come to know the bitter-sweet love (cf. Sappho fr. 130), ed. pr. || 9. τεσερέτη (acc.) or τέσερ' ἔτη, both with degemination; the child died at the age of four, ed. pr. || 11. one expects ἔθαναν, but ἔγραψαν is on the stone, ed. pr. || 14-15. [μν]ήτρος or [πα]τήρος, ed. pr.

1321: 52 no. 27. **Epitaph of Euarestos, Philodemos, Hekatos, and Arista, Imperial period.** Gray limestone block, re-used in a now ruined house at the foot of the Doganbeleni hill. The stone has been used four times, each time adding a new name in different script.

Εὐάρεστε χαίρε·
χρηστέ, "Ἐκατε ἥρωε,
χαίρε· 8 χαίρε·
4 Φιλόδημε 'Αρίστα χρη-
ρηστέ, στή, χαίρε

1322: 53 no. 28. **Epitaph of Aur. Amphikles, after 212 A.D.** Marble block, re-used in a now ruined house by the bay of Kazıklı Liman.

Αὐρ(ήλιος) Θεόδωρος καὶ Μελίτων
Αὐρ(ήλιος) Ἀμφικλῆς Ἐγλέκτου ἐπίσασ[ν]
μέρος τοῦ ἡρώου τὸ ἡμυσ

2. in fine, ἐπίσασ[ν], ed. pr. [perhaps rather one phrase: 'Aur. Th. and M. built half the heroön for Aur. A., son of E.': ἐπίσασαν for ἐποίησαν || 3. in fine, ἡμυσ for ἡμισυ, Corsten].

1323. Miletos. Parapegma inscriptions, late 2nd/early 1st cent. B.C. L. Taub, *Ancient Meteorology* (London–New York 2003) 20–25, provides English translations of two inscriptions; H. Diels–A. Rehm, 'Parapegmenfragmente aus Milet', *Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften*, Ph.-Hist. Kl. 23 (1904) 92–111 nos. 456 A and B; comment on the astronomical events (456 B) and the weather conditions (456 A). On 30/31 brief discussion of the extent to which local conditions and observations could be generalized; on 41–43 (see also 31), T. reflects on the intended and actual use of these texts: they were not symbolic memorials but documents to be read by Milesian citizens [see now for a re-edition of the texts D. Lehoux, *ZPE* 152 (2005) 125–140, Pleket].

1324. Nalbantlar (at the east side of the plain of the Maeander). Fragment of the list of Milesian stephanephoroi, 388/387–374/373 B.C. *SEG* XLV 1620. In the context of an article on the impact of the destruction of the city by the Persians in 494 B.C. (break or continuity?), N. Ehrhardt in *AMS* 50 (Bonn 2003) 1–19 (ph.), on 3/4 briefly discusses this inscription which contains the annually engraved names of the Milesian stephanephoroi from the period 388/387–374/373 B.C. and possibly also from the period 489/488–487/486 B.C. This could imply that we have an authentic testimonium from the early 4th and possibly even from the early 5th century B.C. Since the names are identical with the names on the list of stephanephoroi in *Miler* I.3.122 (cf. *Miler* VI.1 pp. 166/167), engraved in the period of Alexander the Great, the latter is also likely to be authentic rather than made up under Alexander in an attempt to ignore the Persian destruction. In the remainder of his article E. discusses archaeological and literary evidence: 'das Element der Kontinuität überwiegt' (18).

1325. Priene. Arbitration of Rhodes in a territorial dispute between Priene and Samos, ca. 184–182 B.C. *I.Priene* 37; *Syll.* 3 599; Ager, *Arbitrations* 74 I; Magnetto, *Arbitrati* (*SEG* XLVI 2340) 44. C. Habicht, *REA* 105 (2003) 547/548 (cf. id., *Chiron* 35 [2005] 137–146), points out that the new chronology of the war between Magnesia on the Maeander and Miletos established by R. M. Errington (see *SEG* XXXIX 1254 [contra: M. Wörle, *Chiron* 34 (2004) 45–57]) has consequences for the date of the arbitration of Rhodes, which postdates the end of this war (after 185/4 B.C.). The Rhodian decision, confirmed by the Roman senate in 135 B.C., was the last decision in this matter and postdates the decision of Cn. Manlius Vulso (188 B.C.). This chronology is confirmed by the fact that the Rhodian eponymous priest in the year of the arbitration, Πρωτοφάνης (L. 33), is known from amphora stamps dated to the years 189–182 B.C. [cf. also our lemma no. 1181].

C. Carusi, *op.cit.* (our lemma no. 2200) 127–154 and 165–172, comments on several aspects of the text. She attempts to reconstruct the development of the Samian Peraia: Anaia was from early on almost without interruption in Samian possession, Phygela after the Melian War (ca. 700 B.C.) until the mid-4th cent. B.C.; Maratheson was Samian only in the time of the Melian War, whereas Thebai was possibly never under Samian influence (*I.Priene* 363, which mentions a route leading to Samian territory, proves that the city cannot have belonged to Samos at this time). On 144/145 she doubts the restoration 'Α[κάδαμιν] in L. 57 (*I.Priene* p. 309) since the existence of this

settlement is dubious. – C. suggests identifying the fortress Κάριον (LL. 9/10) with the fortress Χάραξ (*I.Ephesos* 2001): both are said to have been occupied by exiles when Hieron became tyrant of Priene, but two incidents of the same nature at different places are hardly credible. She argues further (152/153) that neither Κάριον nor Δρυούσσα were part of the Βατινήτης as is generally thought. – The ἀπογραφὴ (registration of citizens, L. 115), undertaken together on Samos and the Peraia, indicates that the latter constituted an integrated part of the state (165–168). – C. leaves the question open whether 'Αντίγονος (L. 141) is Antigonos Doson or Antigonos Monophthalmos, and suggests seeing in 'Αντι[-] (L. 143) Antiochos III (168–172). [For the historical topography of the Samian Peraia cf. also our lemmata no. 878 and 2200.]

1326. Priene. Honorary decree for an ambassador, ca. 91/90 B.C. *I.Priene* 121; Ager, *Arbitrations* 171; Magnetto, *Arbitrati* (*SEG* XLVI 2340) 171. C. Carusi, *op.cit.* (our lemma no. 2200) 187–190, suggests connecting the honorand's embassy to Samos (LL. 25/26) with the boundary dispute between Priene and Samos (our lemma no. 1325).

1327–1332. Smyrna. Honorary inscriptions on statue bases, mid 3rd cent. A.D. P. Herrmann † – H. Malay, *EA* 36 (2003) 1–11 nos. 1–6 (ph.; translations), publish the following inscriptions engraved on statue bases discovered at Çankaya during excavations for the subway in 1988. The texts in our lemmata nos. 1327 and 1328 have also been published by M. Christol, T. Drew-Bear, M. Taşhalan, *Anatolia Antiqua* 11 (2003) 343–359 (ph.); the text in our lemma no. 1329 now also apud M. Christol (et al.), *Anatolia Antiqua* 13 (2005) 271–284 (ph.).

1327: 1/2 no. 1 (= Christol (et al.), *art.cit.* 356–359). **Honorary inscription for Lucius Egnatius Victor Lollianus, 242/243–244/245 A.D. (probably 245 A.D.).** Large marble base with plinth and cornice; inscription in a framed field.

Ἀγαθῇ Τύχῃ
 Λ(ούκιον) Ἐγνατίον Οὐίκτορα
 vacat Λολλιανόν, vacat
 4 τὸν λαμπρότατον ὑπάτον
 vacat ἀγνότατον vacat
 καὶ δικαιοτάτον
 ἀνθρώπον πολλάκις τῆς Ἀσίας,
 8 ῥητόρων τὸν κράτιστον
 καὶ πρώτον, ἀγωνοθέτην
 τῶν πρώτων κοινῶν
 τῆς Ἀσίας ἀγῶνων
 12 Κοιντίλιος Εὐμένης
 πάππος συγκλητικὸ καὶ αἰσιάρχης
 vacat ὁ συναγωνοθέτης.
 καθὰ τῇ(ς) κράτιστῃ Συμυρναίων βουλῇ

- 16 ἐπὶ τῶν τῆς Ἀσίας Ἑλλήνων
vacat ὑπέσχετο vacat

2-3. For the honorand edd.pr. refer to various other inscriptions from Asia Minor: *I.Smyrna* 635 (*SEG* II 652; see also Christol (et alii), *art.cit.* 349-352), *I.Ephesos* 664, 664 A, 3088/3089, 3436 (= *SEG* XXXII 1158, from Metropolis), *Milet* 1.7.268, *I.Tralleis und Nysa* 55, *SEG* XLIV 863 (Aphrodisias), our next lemma, and R.Haensch - P.Weiss, *Chiron* 35 (2005) 470-472 no. 10 (lead weight from Bithynia; possibly Nikomedeia). H.-W. suggest that the homonym, who was governor of Pontus-Bithynia in 249 A.D. (so the Bithynian weight; and perhaps also *I.Prusa* 12), may not have been the same as the proconsul Asiae (242/243-244/245 A.D.: see next lemma); he may have been his son. In A.Bénger-Badel, B.Klein, X.Loriot, A.Vigourt (ed.), *Pouvoir et Religion. En hommage à Jean-Pierre Martin* (Paris 2005) 289-302, R.Haensch comments on the career of Lollianus sr., on his rhetorical talents and performances, and on the origin of the family of the Egnatii Lolliani (possibly in the Greek-speaking eastern part of the Empire rather than in Italy; contra Christol (et alii), *art.cit.* 345/346, who advocates an Italian origin). On 301/302 he lists all the testimonia (nearly all epigraphical) concerning Lollianus sr.; see also Christol (et al.), *art.cit.* 346-351 [for the honorand's governorship of Asia Minor see also F.Hurlet, *ZPE* 153 (2005) 271-279, Pleket] || 7. πολλάκις; three years; cf. *I.Eph.* 664 A (ἐπὶ τριετείς); *I.Smyrna* 635 (κατὰ ἑξῆς ἐτῶν τριῶν) and the next lemma LL. 9-11, edd.pr. || 8. ῥητόρων: see the next lemma LL. 12 and 16 (the honorand also acted as συνήγορος: 'lawyer') || 9-11. the honorand was agonotheses of the Κοινὰ Ἀσίας, edd.pr. (see our lemma no. 1329 LL. 11-13); *An.Ép.* (2003) [2006] no. 1670, points out that he was honored because of his financing the games (cf. *I.Smyrna* 635), contra M.Christol (et al.), *art.cit.* 358, who thought that the honorand presided over the games without financial contribution [πρώτων: not in a chronological but in a qualitative sense, Pleket] || 12-14. the man is unattested so far; he also appears in our lemmata nos. 1328/1329, edd.pr.; since he had a senatorial grandson he is likely to have held the asiarchy at an advanced age, edd.pr.; Christol (et alii), *art.cit.* 353, suggest that Quintilius' ancestors may have been enfranchised through the intermediary of Sex. Quintilius, governor of Asia ca. 169 A.D. [for Q. Eumenes see now also D.Campanile in B.Virgilio (ed.), *Studi Ellenistici* 19 (2006) 539/540 no. 212] || 14. ὁ missing in edd.pr. (cf. *An.Ép.* (2003) [2006] no. 1670) || 15-17. Quintilius had promised the Smyrnaean council to honor Lollianus on the occasion of a meeting of the provincial assembly, edd.pr.; *I.Smyrna* 635 (see above ad L. 7) was also erected by an asiarch.

- 1328: 2-4 no. 2 (= Christol (et al.), *art.cit.* 352-356). **Honorary inscription for Lucius Egnatius Victor Lollianus, 242/243-244/245 A.D. (probably beginning of 244 A.D.).** Large marble base with plinth and cornice; inscription in a framed field; below the inscription the image of a fish has been carved.

Ἀγαθῇ Τύχη·
Λ. Ἐγνάτιον Οὐτίκτορα
vacat Λολλιανόν vacat,
4 τὸν λαμπρότατον
τὸν διὰ πᾶσαν ἀρετὴν
ὑπὸ τοῦ θεοφιλεστάτου

- 8 κυρίου ἡμῶν Αὐτοκράτορος
Μ(άρκου) Ἀντ(ωνίου) Γορδιανοῦ
τρὶς κατὰ τὸ ἑξῆς
τῆς Ἀσίας ἀνθύπατον
ἀποδεδειγμένον,
12 ῥητόρων πρώτον
Κυντίλιος Εὐμένης,
πάππος συγκλητικῶ
καὶ ἀσιάρχης
16 τὸν ἑαυτοῦ συνήγορον
καὶ εὐεργέτην

2-3. For the honorand see the previous lemma || 4-11. from *I.Magnesia* 257 (*I.Eph.* 3164) it appears that Lollianus' third year fell in the reign of the emperor Philippus Arabs and his son as Caesar (244-247 A.D.); on the assumption that Gordian decided on the prolongation for a third year of office in his last year, Lollianus held the governorship from 242/243-244/245 A.D., edd.pr.; Christol (et alii), *art.cit.* 354-356, suggest that Lollianus' appointment as proconsul for the third time was decided upon in the beginning of 244 A.D. || 12. see the previous lemma LL. 8/9 || 13-17. see previous lemma LL. 12-14; Quintilius shared the agonothesia of the Κοινὰ Ἀσίας with the governor; the latter assisted Quintilius as συνήγορος in legal proceedings; the two inscriptions show that between Roman representatives and members of the urban elite there could be reciprocal social relations, edd.pr.

- 1329: 4-6 no. 3 (= Christol (et al.), *art.cit.* 271-284). **Honorary inscription for Appius Alexander, late 240s A.D.** Large marble base with plinth and cornice; inscription in a framed field; the signature of the mason on the plinth is in smaller script.

Ἀγαθῇ Τύχη·
Ἀππίον Ἀλέξανδρον
τὸν κράτιστον φιλόσοφον
4 καὶ πόλλακις δουκηνάρτιον
vacat καὶ ἡγεμόνα vacat
ἐπαρχίου Λουγδουννησίας
Κυντίλιος Εὐμένης
8 πάππος συγκλητικῶ
καὶ ἀσιάρχης,
τὸν ἴδιον εὐεργέτην,
καθὰ ἀγωνοθετῶν
12 τῶν πρώτων κοινῶν
vacat τῆς Ἀσίας vacat
vacat ἀγῶνων vacat
vacat τὸ πέμπτον vacat
16 vacat ὑπέσχετο vacat
Ἀλφοκρατίων ἐπέγραψα

2. The honorand and his wife Desidiana Cincia are already known from *I.Eph.* 616/617, where besides the formula τὸν πολλάκις δουκηνάρτιον and his quality as philosopher, he is also called κράτιστος ἐπίτροπος (= *procurator*) of two emperors: τῶν Σεβ. in 617, τῶν κυριώ[ν] ἡμῶν followed by an erasure in 616; given the date of Quintilius (L. 7) established on the basis of the two preceding texts, edd.pr. suggest restoring in the erased line of *I.Eph.* 616 [M. Ἰουλίον Φιλίππον Σεβ.] (as in *IGR* III 1196/1197); same suggestion apud Christol (et alii), *art.cit.* 280. Edd.pr. and Christol (et

τὸν ἴδιον καὶ τοῦ οἴκου σύμπαντος
κτίστην καὶ σωτήρα

[7. For ἀνδρεϊάτων see our lemma no. 1330, app.cr. ad LL. 8/9, Pleket] || 10. M. Valerius Turbo was unattested so far as *proconsul Asiae* (LL. 8/9); however, in Canusium in a list registering the *patroni c(larissimi) v(iri)* of the city M. Valerius Turbo iun(ior) and L. Valerius Turbo appear (*CIL* IX 338 LL. 27 and 32; 223 A.D.). Conceivably M. Valerius Turbo could have reached the function of *proconsul Asiae* around ca. 250 A.D., edd.pr. || 13. unattested so far, edd.pr.; O.Salomies, *An. Ép.* (2003) [2006] no. 1675, wonders whether 'A. Πόλλ(ι)ος' Ῥόθμος could be read (cf. Pollii at Ephesos and Miletos).

1333. Smyrna. The cult of Hadrian. Cf. our lemma no. 2227 bis.

1334. Smyrna. Epitaph of Aulus Vettarius Crispus and Aulus Vettarius Epaphroditus, Imperial period. *I.Smyrna* 200; cf. *I.Smyrna* II.2 p. 371. W.Appel, *EA* 35 (2003) 59/60, republishes the inscription (ph.; German translation) which is now in the Archaeological Museum at Odessa. LL. 1/2 read κατεσκεύασαν (κατεσκεύασαν, *I.Smyrna*; false dittography or phonetically significant?, *BE* (2004) no. 276); dots as word dividers after κατεσκεύασαν (L. 2), Κρίσπος (L. 3), Ἐπαφρόδειτος (L. 5), Θησσηίδος (L. 6), and ἰδίους (L. 7).

1335. Smyrna. Epitaph of Quintus of Prusias ad Hypium and Metrodorus, 2nd/3rd cent. A.D. *I.Smyrna* 443. J.Kubińska, *Archeologia* (Warszawa) 45 (1994) 95-97, republishes the two texts on this monument (a: epitaph of Quintus; b: epitaph of Metrodorus; French translation) that has inconsistently been described by earlier editors as a funerary altar or urn (now lost). She argues that the texts are written on an urn (ὀστοθήκη) that was originally used for the burial of the Bithynian Κοῖντος. Later, Metrodorus built a monument with niches for his family, appropriating the urn of Quintus, a foreigner, because of its decorative value, and placing it in this monument (B LL. 3-13: κατεσκεύασε ... | καὶ τῷ ἐνόντι [scil. Quintus] σὺν ὀστοθήκῃ | καὶ ἐνσορίοις | τὸ μνημεῖον). Since the earlier inscription became invisible in the new arrangement, Quintus is anonymously referred to in the text as ὁ ἐνών.

1336. Smyrna? Epitaph of the gladiator Poseidonios, 1st or 2nd cent. A.D.? *Otczety ZOVID*. Protokol no. 29 za 1867-1868 gg., p. 17 [non vidimus]; *Odesskij Archeologičeskij Muzej AN USSR. Albom* (Kiev 1983) pp. 123, 128 no. 232 [non vidimus]. Stele of a Thrax, standing on a base on which two animals (buffalo, boar?) are depicted, inscription above the gladiator; now in the Archaeological Museum at Odessa. W.Appel, *EA* 35 (2003) 60/61, republishes the inscription (ph.): [Π]οσειδώνιος

Date: 1st cent. A.D., A.; 2nd cent. A.D., S.Follet, *An.Ép.* (2003) [2006] no. 1677 || read Ποσειδώνιος, A.

1336 bis. Teos. Tean decree concerning loan after an attack by pirates, late 3rd cent. B.C. *SEG* XLIV 949. After a critical review of S.Şahin's arguments concerning the identity of the pirates (Cretans?), K.Kvist, *art.cit.* (see our lemma no. 932) 195-198, thinks to have found a confirmation that the pirates were Cretans in one of the clauses of the Cretan decrees that recognize the *asylia* of Teos, e.g., in the decree of Lato (*I.Cret.* LXVI.2 = Rigsby, *Asylia* no. 142 LL. 24/25): εἴ τις ἐξ καὶ τῶν ὀρμιομένων Λατόθεν ἀδικήσωντι τινα Τηίων. She translates: 'if anyone of the citizens of Lato who are at anchor (at Teos) harms/seizes anyone from the Teos' (197/198). [K's translation is wrong. This clause does not refer to citizens (then it would be εἴ κά τις ἐξ Λατίων, not Λατόθεν), but to pirates who start their attack from Lato (ὀρμιομένων from ὀρμάσμαι, not ὀρμίζουμαι), Chaniotis.]

1337. Teos. Public imprecations, ca. 470 B.C. *SGDI* 5632; *Syll.*³ 37+38; Koerner, *Gesetzestexte* no. 78; vgl. *SEG* XXXI 984/985. A.Dössel, *Die Beilegung* -- (our lemma no. 2202) 21-40, reprints the texts (German translations) and provides a detailed commentary. She suggests that the curse against the installment of an *aisymnetes* in *SEG* XXXI 984 is to be related to the former existence of this office which had turned out to be disadvantageous for the city (or for the authors of the imprecation), and she interprets the term ἐπανάστασις in *SEG* XXXI 985 A LL. 10/11 as defection of territory belonging to Teos. The unrest within Teos may have been caused by the uneasy relation with Abdera, which ultimately led to the publication of 985. By comparing *SEG* XXXI 984 with the slightly later 985, D. sees some conceptual differences: (1) in 984 actions against the city were put under a curse, whereas in 985 the citizens were obliged by oath to refrain from such deeds; (2) between 984 and 985, the inviolability of the written curse was waived, which can be deduced from the *rasura* at the end of the latter text; (3) the mention of a quorum or a majority vote in 985 A LL. 15-22 may be evidence for a democratization of Teos. In sum, a shift from divine order to human responsibility is discernible between the two texts.

1338. Thebai. Inscription mentioning a commander of a garrison, 4th cent. B.C. *I.Priene* 365. C.Carusi, *op.cit.* (our lemma no. 2200) 143/144, argues that, given the uncertain context of the inscription, the mention of a *φρούραρχος* does not attest to the subjection of the city by another power, e.g. Samos or Miletos, as suggested in *I.Priene*.

1339. Thebai. Boundary inscription, undated. *I.Priene* 151. H.Lohmann, *AST* 20, 2 (2003) 251/252, has rediscovered the inscription (ph.) which marks the eastern boundary of Thebai.

LYDIA

1340. Lydia. Rural sanctuaries, Imperial period. See our lemma no. 2253.

1340 bis. Lydia (north) or Phrygia (north-west). Epitaph of Aurelius Diophantos, 256 A.D. SEG XXVII 785. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Tuesday 14 May 2002*, 179 no. 409 (ph.). For other inscriptions in this catalogue see our lemma no. 2082.

1341. Northeast-Lydia. Epitaph of Glykonis, 300 A.D. IGR IV 621; Pfuhl-Möbius 794; J. Kubiriska in A. Sadurska (ed.), *Les monuments funéraires ...* (see SEG XL 1674) no. 56. White marble stele ending in a tympanon with akroteria; in its upper corner a patera (?), in each of the side corners a heart-shaped leaf. The inscription starts in the tympanon and fills almost the entire stele; in the upper part, a representation of the deceased girl is inserted. The stone was brought to the Lyceum Hosianum at Braunsberg before 1913, and has since 1947 been kept in the National Museum of Warsaw. Since Glykonis is a member of the family on record in SEG LII 1165, the stone must have come from the same region (but not from Uşak = Temenothyrai, as Pfuhl-Möbius thought). A. Lajtar-G. Petzl, *EA* 36 (2003) 46-47, republish the inscription with several corrections (ph.; German translation).

"Ετους πτδ',
μη(νός) Δαισίου ηι'·
4 Αὐρ(ήλιος) Διογενιανός, Διογένους
κὲ Αὐρ(ήλιος) Σικόνδρος
υιός, ἐκδημίας
Ῥώμην καὶ Συρί-
8 ας, καὶ Αὐρ(ήλιος) Τρο-
φίμη Γλύκωνος
ζῶντες τῇ θυγατρὶ
κὲ αὐτοῖς τὸ ἥρῳον
12 κατεσκεύασαν· ἐτείμη-
σαν καὶ οἱ ἀδελφοὶ τὴν Γλυκω-
νίδα· Αὐρ(ήλιος) Ἰουλιανὴ καὶ Αὐρ(ήλιος) Τατια-
νός καὶ ὁ πάτρων Ἀγαθόπους
κὲ ἡ πάτρα Ἰουλιανὴ κὲ ὁ ἀδελφι-
16 δὴς Διογένης κὲ ἡ ἀδελφίδις
σα ἡ Εὐγνωμονίς κὲ οἱ λοιποὶ
συνγενεῖς μνήμης χάριν
ζή(σασαν) ἔτ(η) δ'· εἴ(ε) τις δὲ παραμαρ-
20 τῇσι τῇ στήλῃ ἢ τῷ ἥρῳ, ἔξ-
ξει τὴν Οὐρανεῖαν Ἐκάτην
κεχολωμένην· ταῦτα· χερέτε
μοι, παροδεῖται

Date: year 384 (Sullan era), 18th Daisios = 9th May 300 A.D., L.-P. || 1, TNΔ, IGR || 2, η', IGR || 4, Σε-
κόνδρος, IGR || 16-17, ΑΔΕΦΑΙΔΙΣΤΑ, lapis; ἀδελφιδίσα, IGR; D(e)iogenes and Eugnomonis cannot be

inserted securely into the family tree, and it is not clear whether they were siblings, L.-P. || 19, initio, Ζῆτ·Δ', lapis; [-·-], IGR || 19-20, ΠΑΡΑ·ΑΜΑΡΙΤΗΣΙ, lapis; παραμαρτήσι, IGR || 20, ΣΤΗΛΗ·Η, lapis || 20-21, ΗΡΩ·ΩΕΞΙ·ΕΙ, lapis; ἥρώφ, ἔξ(ι)ει, IGR || 21, for (Ourania) Hekate cf. Robert, *Hellenica* X 113-117 and Merkelbach-Stauber, *SGO* I 464 no. 04/22/01, L.-P. || 22, ΤΑΥΤΑ·, lapis; for ταῦτα, L.-P. refer to Robert, *Hellenica* XI-XII 426 note 5; *Hellenica* XIII 185/186 and 272/273; *OMS* V 328 with note 399.

1342. Apollonia on the Maeander (area of: Derbent, southeast of Kadıköy) or Lydian Tabai (?). Honorary decree for Asklepiades, between 170 and 159 B.C. SEG XLIX 1540. P. J. Thonemann, *EA* 36 (2003) 97-106 no. II, argues that the inscription does not belong to Apollonia, since the findspot is located too far from the city center and the territory of Apollonia can hardly have been so large, but rather to the Lydian city of Tabai, mentioned by Steph. Byz. s.v. Τάβαι and in the *conventus* list of the province of Asia (*I. Ephesos* 13 I 24). Tabai may have been reduced to a κατοικία after the foundation of Philadelphia (under Attalos II). - T. identifies 'Ασκληπίδης with the οἰκονόμος 'Ασκληπιάδης in *SEG* XLVI 1519 of about 150 B.C. T. suggests the following restorations for LL. 16-22 (left unrestored by ed.pr.):

16 [----- ἐν οὐδενὶ ἐλλείπων τῶν πρὸς] δόξαν καὶ ἀρετὴν
[ἀνηκόντων φανεράς ἐποιήσατο ἀποδείξεις τῆς] ἐαυτοῦ ἀναστρο-
[φῆς· (e.g.) καλῶς δὲ ἔχον ἔστιν καὶ δίκαιον τοὺς] καλοὺς καὶ ἀγα-
[θοὺς τῶν ἀνδρῶν τυγχάνειν ἀποδοχῆς καὶ ἐπι]σ[η]μασίας τῆς
20 [----- καὶ εὐεργετημάτων τῶν γε]γονότων [ἐ]ξ[αὐ]τῶν
[τῶν ἀξίας· ἀγαθῇ τύχῃ· δεδόχθαι τῇ βουλῇ] καὶ τῷ δήμῳ
[ἐπαινεῖσαι 'Ασκληπίδην ἐπὶ τῇ πρὸς τοὺς πολί]τας καὶ τοὺς
[----- εὐνοίαι, κτλ.

16-17. Cf. *I. Ephesos* 6 LL. 22/23; for δόξαν καὶ ἀρετὴν cf. also *OGIS* 308 LL. 11/12 with *OMS* V 353, T. || 17-18. cf. *MAMA* VI 173 L. 4; for φανεράς ποιῆσθαι ἀποδείξεις cf. *RC* 52 LL. 16/17 and *Miller* I.9.307 LL. 6/7, T. || 18, initio, end of the considerations and beginning of a formula of conclusion, T. || 18-19. cf. *I. Adramytteion* 16 LL. 37/38, T. || 19, in fine, for the rare word ἐπισημασία cf. especially *I. Mylasa* 871 LL. 13-15; also, e.g., *SEG* XXVIII 1479; XXXIX 1244 I 6/7 and II 32/33; *I. Ephesos* 202 L. 9; *I. Mylasa* 120 L. 8; *TAM* V.1.48 L. 11; cf. Polybios 6.6.8 and 30.1.2, T. || 19-21, τῆς | [ἀξίας αὐτῶν τε καὶ εὐεργετημάτων τῶν γε]γονότων [ἐ]ξ [αὐτῶν·], Chaniotis || 20, for εὐεργετημάτων cf., e.g., *Syll.*³ 569 L. 41 and 587 L. 19, T. || 20-21, the restoration [ἐ]ξ [αὐτῶν] is highly uncertain, but cf. *SEG* XLIV 940 B 11/12, T. || 22-23, after τοὺς πολίτας a group of other inhabitants must have followed such as πάροικοι or ἐν... κατοικοῦντες, T.

1343. Ayvatlar (Dora?). Fragment concerning a royal appointee (decree?), Hellenistic period. SEG XLIX 1552. P. J. Thonemann, *EA* 36 (2003) 105/106, sees a possible connection with a Galatian incursion into Lydia. He thinks that the fragment contains the beginning of a decree which started with a very short decision formula (e.g., γνώμη or ἔδοξεν) and without a date. In L. 5, he suggest e.g. [τῇ τε ἀναστροφῇ ἐποιήσατο ἀξίαν τοῦ τε βασιλείως καὶ ἡμῶν (cf. *OGIS* 329 LL. 20-22). In L. 8/9 he doubts the restoration by ed.pr. ([δ]ιὰ τὴν π[α]σσαν) σπου-

[δὴν] and prefers to interpret the preserved *alpha* as the end of the previous clause and suggests thereafter: τὴν πα[σαν] σπουδὴν | εἰς/προσφερόμενος] vel sim. (cf. *MAMA VI* 173 L. 8 with Holleaux, *Études II* [Paris 1938] 87/88).

1344. Mağazadamları (north of Ayazviran, northwest of Hamidiye). Dedication of a eulogy to Men Artemidorou in Axiotta, 57/58 A.D. Marble stele with flat pediment and tenon; above the inscription traces of a crescent in high relief; found in a house in Kepez Mevkii but said to have been unearthed at Mağazadamları; now in the Museum in Manisa; briefly referred to by P. Herrmann in his commentary on *TAM V.1.525 LL. 1/2* ('--- tit. piaculari inedito a Drew-Bear a. 1978 descripto') and Petzl, *Beichtinschriften* 56. Ed.pr. H.Malay, *EA* 36 (2003) 13-18 (ph.; English translation).

	Μεγάλη Μήτηρ Μηνὸς Ἀξιότιμ-	12	τεκτισμένον ἡχμαλωτίσθην
	νοῦ· Μηνὶ Οὐρανίῳ, Μηνὶ Ἀρτεμι-		ὑπὸ ἀδελφοῦ τέκνου τοῦ Δημαι-
4	δωρου Ἀξιόττα κατέχοντι Γλύ-		νέτου, ὅτι τὰ ἐμὰ προέλεγα καὶ
	κων Ἀπολλωνίου καὶ Μῦρτιον Γλύ-	16	σοι βοίθειαν ἔδωκα ὡς τέκνω·
	κωνος εὐλογίαν περὶ τῆς ἐαντῶν		σὺ δὲ ἐξέκλεισές με καὶ ἡχμα-
	σωτηρίας καὶ τῶν ἰδίων τέκνων·		λώτισιάς με οὐχ ὡς πάτρω, ἀλλὰ
	σὺ γάρ με, κύριε, αἰχμαλωτίζόμε-		ὡς κακοῦργον· μέγας οὖν ἐστί
8	νον ἡλέησας· Μέγα σοι τὸ ὄσιον,		Μεῖς Ἀξιόττα κατέχων· τὸ εἰκα-
	μέγα σοι τὸ δίκαιον, μεγάλη νείκη,	20	νὸν μοι ἐποίησας· εὐλογῶ ὑμῖν·
	μεγάλοι σαὶ νεμέσεις, μέγα σοι		ἔτους ρμβ', μη(νὸς) Πανήμου β'·
	τὸ δωδεκάθεον τὸ παρὰ σοὶ κα-		

[The background may have been a family quarrel involving property claims, a common theme in the confession inscriptions. Glykon's words were uttered in a sanctuary, in front of images of the Twelve Gods (statues or reliefs), possibly in the presence of an audience; the nephew was certainly present when Glykon brought forth his accusations, addressing him directly in a very emotional manner. We may suspect that Glykon's dedication and praise was accompanied by the nephew's propitiation of the god, Chaniotis] || 1. the acclamation of the Great Mother of Men Axiottenos seems typical of dedications from Mağazadamları, ed.pr., who suggests attributing *SEG XXXIX* 1278 (Petzl, *Beichtinschriften* 55: Μεγάλη Μήτηρ Μηνὸς Τεκδοῦσα; see also G.Petzl, *EA* 38, 2005, 27) and 1275 (Μηνὶ Ἀξιότιμῳ καὶ Μηνὸς Τεκδοῦση) to the same sanctuary in M., and points out that all these acclamations refer to one and the same goddess || 2-3. heavenly Men is Men Artemidorou, who rules over Axiotta, ed.pr. || 4-5. Myrton is Glykon's wife, ed.pr. || 7-8. αἰχμαλωτίζω (see also L. 12): 'to imprison'; ἐλεέω is rare in a pagan context, ed.pr., who on 15 note 15 quotes part of an *ineditum* from Kollyda (ἐρωτῶντες --- ἴνα ἐλέου τύχασιν --- καὶ ἐλεημοσύνην μὴ λαβόντες) and refers also to *SEG XL* 1188 (Aizanoi) || 8-10. ed.pr. tends to take Hosion, Dikaion, Nike, and Nemeseis as qualities and achievements of Men Artemidorou rather than as individual deities; J. Mylonopoulos, *EBGR* 2003 [2006] 371 no. 99, does not exclude the possibility that these properties were represented as divine personifications || 10-12. obviously the cult of Men Artemidorou was located next to that of the δωδεκάθεον; see *SEG XXIX* 1179 with Strubbe, *Araí Epitymbioi* 46/47 no. 51; Strubbe's restoration τὸν Ἀξιότιμ[ον] καὶ (or rather καὶ) τὸ ἐκεῖ δωδεκάθεον καθημ[---] is confirmed by the new text || 11-12. κατεκτισμένον: see *SEG XXVIII* 913 = *TAM V.1.179* (a) = Petzl, *Beichtinschriften* 9 for a parallel, ed.pr. || 12-13. Glykon had been

imprisoned by Demainetos, the son of his brother, i.e., his nephew, 'because I abandoned (sold?) my property and gave you my support as if you had been my child', ed.pr.; however, D. was not yet satisfied and imprisoned his uncle (πάτρω in L. 17). The god must have punished the nephew and set Glykon free (LL. 7/8), ed.pr., who points out that strictly speaking we do not have a confession inscription here || 20. ὑμῖν: the deities mentioned in LL. 1-3, ed.pr. || 21. year 142 = 57/58 A.D. (Sullan era); this is the oldest text in the collection of *Beichtinschriften*.

1345. Maionia. Honorary inscription for Iollas, 29/28 B.C.? TAM V.1.543. P.J.Thonemann, *EA* 36 (2003) 103 note 42, suggests dating the inscription to the year 29/28 B.C. according to the Aktian era, since the date ἔτους γ' cannot, without the name of a king, be a regnal year (*contra* H.Müller, *Chiron* 30, 2000, 525 note 31). The same would apply to *SEG XXXII* 1237 (cf. L. 1189; LI 1624) where ἔτους ζ' should also date the text to the 1st cent. B.C. (cf. *SEG XXXII* 1237; *contra* *SEG L* 1189 and LI 1624: 'middle or second half of the 2nd cent. B.C.', cf. B. Dignas, *Economy of the Sacred in Hellenistic and Roman Asia Minor* [Oxford 2002] 50-55). Moreover, Ἰόλλας in L. 3 may be identical with Ἰόλλας, ambassador to Rome, in *I.Sardis* 8 LL. 20 and 23 [for this inscription, cf. our lemma no. 1352].

1346. Maionia. The confession inscriptions, 2nd/3rd cent. A.D. G.Petzl, *Die Beichtinschriften Westkleinasiens* (EA 22 [1994]; see *SEG XLIV* 951); cf. *SEG LII* 1965. H.S.Versnel in *op.cit.* (our lemma no. 1226) 63-67, examines the texts (English translations of Petzl, *op.cit.* 3, 60, 69) and states that, in the cases of stolen objects, the prime purpose of the inscriptions was not necessarily their return to the owner, but often revenge.

1347. Maionia (Menye). Confession inscription of Tatia, Imperial period. SEG XXVIII 910; Petzl, *Beichtinschriften* 79; *TAM V.1.525*. M.Riel, *EA* 35 (2003) 107/108, suggests reading in L. 7 ἡμερο(ν)δανίζω, a verb meaning 'to lend on daily interest' for which she compares the noun ἡμεροδανιστής in D.L. 6.99/100.

1348. Philadelphia (area of): Kastollos; between Bebekli and Başbüyük). Funerary epigram for the stepmother Alexandra, 4th cent. A.D. Upper part of a marble stele with pediment ('wellenförmig'); unknown provenance but presumably from the area of Kula; now in the Museum in Uşak. Edd.pr. G.Petzl-C.Tannver, *EA* 36 (2003) 24-28 (ph.; translation).

Ἔτους υἱ', μη(νὸς) Δύστρου ις'.
 ζεῖνε, θέλεις παρὶων γῶναι τὸ 'τὶς ἐνθάδε κεῖται;
 κούρη κεῖται πολλοῖς καμάτοις βίον ἐξανύσασ[α].
 4 τοῦνομα Ἀλεξάνδρα, Ἀλεξάνδροιο θυγάτρα,
 'εὐγενέαν τοκέων' ἔκλυεν 'θύγατερ γεγονυῖα,
 σεμνὸν ἔχουσα τρόπον, καλὰς φρένας, εἶδος ἀρίσ[τη]

- καὶ γένος· ἡ γε (?) Κάδοιο κλυτῆς μέγαλοιο πόλεως
 8 εἰμένη ἐγ δῆμου παρὰ ἱερὰ ρεῖθρα τὰ Ἑρμοῦ,
 εὐγενέτις πατρίδος κόμης Ἀκροκαστώλ[οι]
 ἐνθάδε Δαμιανῶ τοῦ ὧ πατρὶ γαμηθεῖσα
 οὐκ ἐποίησε τέκνα, βίον δ' ἐπ[ί]τειμον ἀπῆξεν·
 12 [...]CEN δὲ χρόνους πάντας ζωῆς ἀπὸ γέννης
 [.....]P εὖρον ἐγὼ κεχαραγμένον ὡς ἐκνήθ[ην]
 [.....]TA ἐνήφισα χ' εὖρον ἀκρειβῶς
 [.....]AI δις δύο μῆνας
 16 -----

Provenance: the deceased moved from Kados (L. 7) to Akrokastollos (L. 9), where she married Damianus, the father of the stepchild (L. 10) who erected this stone for his stepmother; Akrokastollos probably is identical with Kastollos, located in the mountainous area northeast of Philadelphia, between Bebekli and Başbüyük; Kastollos was a village on Philadelphia's territory, edd.pr. || 1. year 48 = 377/378 A.D. (Aktian era; current in Kastollos-Bebekli); if the stone comes from another place, the Sullan era may have been used: 323/324 A.D., edd.pr. || 2. or ξεῖν' ἐθέλ(ε)ις, edd.pr. || 4. θυγάτρα (= θυγάτηρ): nominative of a first declension word; cf. modern Greek θυγάτηρα, edd.pr. || 6. alternatively εἶδος ἄρισ[τον] dependent on ἔχουσα, edd.pr., who also consider the possibility that καὶ γένος (L. 7) depends on ἔχουσα || 7-8. the deceased came 'from the people of the famous, great city of Kados near the sacred streams of the Herms' and married in Akrokastollos the father (Damianos) of the person (stepson) who erected the stele, edd.pr., who alternatively consider ἡ(ν) γε ('in der Tat war sie') or ἡγε· καὶ γένος ἡγε --ἐγ δῆμου ('und ihr Geschlecht leitete sie her aus dem Volk ---'); Kados: eponymous founder heros of Kadoi (Kadooli), modern Gediz; coins of Kados carry representations of the personification of the river Herms; εἰμένη: part. perf. of ἔσθαι: 'hervorgegangen' (normally it means 'strebing, eilend'), edd.pr. || 9. Akrokastollos: see above, app.cr. initio; πατρίδος: presumably the home of the person who erected the stele (and the second home of the deceased Alexandra, who married Damianos in that πατρίς), edd.pr. || 11. 'führte aber ein geehrtes Leben', edd.pr., who with due caution interpret ἀπῆξεν as the equivalent of διήγαγεν || 12. initio, [ἐξ]ῆσεν?, edd.pr.; χρόνους: 'years' || 15. before AI trace of the upper part of a horizontal stroke, edd.pr.

1349. **Saittai (area of)? Confession inscription, 215/216 A.D.** *SEG* XXXVII 1737; Petzl, *Beichtinschriften* 22; for the provenance, cf. H.Malay, *EA* 20 (1992) 75/76 (Petzl, *Beichtinschriften* 21). M.Riel, *EA* 35 (2003) 106/107, suggests reading in L. 5 εἰάλινα = ὑάλινα and connecting it with τὰ κίμενα (L. 6): 'glass objects', which were stolen from the temple, instead of εἰάλινα (*SEG*): a net, stolen from Eia) or βία λίνα? (Petzl). For glass vessels in temples, she refers to *IG* II² 1425 A I.117, 1485 B I.62/63, 1534 B 179; *Iscr.Cos* ED 149 LL. 155/156; *I.Delos* 1421 [not 1412] B col. I.15; 1429 A col. II.24/25; cf. *BE* (2000) no. 177.

1350. **Sardis. Inscriptions of the Pre-Achaemenid to the Hellenistic period.** E.R.M.Duinsinberre, *Aspects of Empire in Achaemenid Sardis* (Cambridge 2003) 113-127, examines a selection of Lydian and Greek inscriptions from the city and texts from other cities in which Sardians are mentioned, as sources for our understanding of Sardian society and economy. D. studies fu-

nerary texts (115-117), texts which indicate ownership (117), dedications (118), texts related to religious and legal matters (119-122: discussion of the Droaphernes-inscription [*SEG* XXIX 1205, cf. XXXVI 1089], LL. 5-13 of which she regards as an addendum of the Hellenistic or Imperial period, and of the 'sacrilege inscription' [*I.Ephesos* 2]), the Mnesimachos-inscription (*I.Sardis* 1, cf. *SEG* XLV 1642) and Achaemenid land-tenure (123-125). She concludes that the inscriptions, like other kinds of evidence (foremost archaeological) which she uses earlier in the book, show a multi-ethnic society and continuity in the social and economic system from the Achaemenid to the early Hellenistic period. However, it is only epigraphical evidence that testifies to the financial and legal importance of the cult of Artemis in Sardis, provides insight into the Achaemenid land-tenure system, and shows the 'dynamic flexibility of Achaemenid administration'. In appendix 2 (228-238), D. gives English translations of the 55 inscriptions used in her investigation; the Greek inscriptions are: *SEG* XXIX 1205, cf. XXXVI 1089 (no. 40); *I.Ephesos* 2 (no. 54); *I.Sardis* 1, cf. *SEG* XLV 1642 (no. 55); *I.Sardis* 102 (no. 36); R.Gusmani, *Lydisches Wörterbuch* (Heidelberg 1964) 20 (no. 49; Lydian-Greek bilingual).

1351. **Sardis (Area of: Yeniköy, north of Marmara Gölü (Gygaia Limne)).** Petition from the priest of Apollo Pleurenos to Euthydemus and the latter's response, shortly after 188 B.C. or ca. 150 B.C. *SEG* XLI 1519; L 1188 and 1736. K.Buraselis in *Epigraphica -- Guarducci* 127-133, argues that the ἐπιστολή, of which Diophantos sends a copy to Attinas (LL. 18-21), is likely to be the letter of Euthydemus to Asklepiades, which follows in LL. 21-26. B. translates γραφεῖσις -- παρὰ Εὐθυδήμου as 'vom Büro (or 'im Auftrag') des Euthydemus geschriebene[r] Brief'. Diophantos was a subordinate official of Euthydemus, Attinas of Asklepiades. Incidentally, B. suggests accentuating the name of the addressee as Ἀττινᾶ (*SEG*: Ἀττινᾶ).

1352. **Sardis. Honorary inscription for Menogenes, 5 B.C.** *I.Sardis* 8. R.Scharf in P.Deffosse (ed.), *Hommages à Carl Deroux III -- Histoire et épigraphie, Droit* (Brussels 2003) 420/421, places the embassy to Rome in the context of the required oath of loyalty to Augustus' adopted sons.

1353. **Sardis. Two documents concerning Polybios, ca. 150 A.D.** *SEG* XLIII 863/864; XLVI 1525. In a study of the meaning of ἐπιδημεῖν (see our lemma no. 2259), C.P.Jones, *ZPE* 144 (2003) 159, repeats his conviction that *SEG* XLIII 863 is a letter of the Areopagos, which is, in turn, again rejected by S.Follet, *An.Ép.* (2003) [2006] no. 1668.

1354. **Sardis. Epitaph of Menophila, late 2nd cent. B.C.** *I.Sardis* 111 (*SEG* IV 634; Pfuhl-Möbius 418; S.Schmidt, *Hellenistische Grabreliefs. Typologie und chronologische Beobachtungen* [Cologne-Weimar-Vienna 1991] 139-141); Merkelbach-Stauber, *SGO* I 408/409 no. 04/02/11. A.Bielman in *Les femmes antiques* (our lemma no. 2206) 77-107 (Greek text and French translation), remarks that this inscription contains one of the rare cases where a 'male' vir-

tue, σοφία (represented through a scroll in the relief), is assigned to a woman, and studies its significance; Menophila may have enjoyed the education usually reserved for a boy since she was a single child, and she used this to play an important rôle in the civic life of her home town.

E.-M. Engelen, *ibid.* 109-119 (no text; German translation), attempts to interpret the 'subtext' (hidden text) of the epigram, i.e., the perceptions behind the explanation in the poem of the items represented in the relief. The 'subtext' refers to the immortality of Menophila which goes, as a philosophical thought, back to Middle Platonism and to Neo-Pythagoreism.

1355. Sardis. Catalogue of victories of the pankratiast M. Aur. Demostratos Damas, 212-217 A.D. *I.Sardis* 79 (KP I 27; *IGR* IV 1519; *IAG* 84; *SEG* XXXVI 1090; XXXIX 1292). J.-Y. Strasser, *BCH* 127 (2003) 258-266, republishes the text, with detailed app.cr. and French translation. Cf. our lemma no. 1279.

- A: [M. Αὐρ. Δημόστρατος Δαμάς, ὁ ἀρχιερεὺς]
[τοῦ σύμπαντος ξυστοῦ, διὰ βίου ξυστάρ]-
4 [χης καὶ ἐπὶ βαλανείων τῶν Σεβαστῶν],
[πανκρατιαστῆς δις περιοδονεΐκης],
[πύκτης ἄλειπτος παράδοξος, Σαρδια]-
[νός, Ἀλεξανδρεὺς, -----]
[-----]
8 [ο]ς, Περγαμηνός, Κ[ορίνθιος, -----]
[ος, Ἀργεῖος, Λακεδ[αιμόνιος, -----, Ἡ]-
[λ]είος, νεικήσας ἀγῶνας τοὺς πάντας]
[ρ. ὧν ἱερῶς εἰσελαστικοῦς ξξ', Ἰταλίας],
12 Ἑλλάδος, Ἀσίας, Ἀλεξανδρεῖ[ας, τοὺς ὑ]-
[πογεγραμμένους· Ὀλύμπια ἐν Πείθῃ],
Πύθια ἐν Δελφοῖς γ', Ἰσθμια ε', [Νέμεα],
16 τήν ἐξ Ἀργους ἀσπίδα γ', Πώμη[ν Καπι]-
[τώλια β', Ποτιόλους β', Νέαν Πόλιν],
Ἀκτια β', Ἀθήνας ι', Παναθήναια μ[έν],
Πανελλήνια δὲ γ', Ὀλύμπεια [', Ἀδρια]-
[ν]εια α', Ρόδον Ἀλεια γ', Σάρδεις [Χρυσάν]-
20 θινον δ', Ἐφεσον θ', Σύμνραν ε', [Πέργα]-
[μον Αὐγούστεια γ', Ἀλεξανδρεῖ[αν], Πώ]-
[μην Ἐπινείκια τῶν κυρίων αὐτοκρα[τόρων]
Ἀντωνίνου καὶ Κομμόδου, ἐστεφ[ανώθη]
24 χρυσῷ στεφάνῳ καὶ ἔλαβε χρυσοῦν [βραβεῖ]-
[ον· vacat αἰτησάμενος καὶ τυχὼν παρὰ τ[ῶν κυ]-
[ρ]ίων ἡμῶν θειοτάτων αὐτοκρατόρων]
Σεουήρου καὶ Ἀντωνίνου τήν τε ἀρχ[ιερ]-
28 [ω]σύνην καὶ τὰς ξυσταρχίας εἰς τή[ν τῶν]
καίδων διαδοχήν·

- ἀναστησάντων τὸν ἀνδριάντα Αὐ[ρηλίου]
Δαμά ἀρχιερέως τοῦ σύμπαντος ξ[υστοῦ],
32 διὰ βίου ξυστάρχου καὶ ἐπὶ βαλ[ανείων]
[τ]οῦ Σεβαστοῦ, πλειστονεῖκου π[αραδόξου],
καὶ Μάρκου Δημοστρατιανοῦ π[λειστο]-
νεῖκου παραδόξου καὶ Δημο[στράτου]
36 Ἡγεμονίδου πλειστονεῖκου [παραδό]-
ξου καὶ Δαμianoῦ ξυστάρχου vacat]
τῶν πα[ίδων]·
καὶ ὅσου[ς] θε[ματικῶς] (see B)

3. ἐπὶ βαλανείων τῶν Σεβ.: supervisor of the buildings comprising thermae, palaestrae, and gymnasia, S. (297/298), who points out that the plural Σεβαστῶν means that 'αὐτοκράτορες conjoints' were ruling; in Damas' case the function was held under Sept. Sev. and Caracalla || 5-10. from other inscriptions we know that the honorand had been enfranchised in a large number of cities; it is, however, unwarranted to restore these honorary citizenships here on the basis of those inscriptions, since one used to present just a selection of them in honorary texts, S. || 11. εἰσελαστικο[ὺς ξη'], earlier editions (68 victories; restored on the basis of LL. 3-6 of text C, where the total number of victories in sacred games is given as 20 + 48 = 68); ξξ' = 67, S., on the basis of *F.Delphes* III.1.557 (*SEG* XLII 458) L. 10 (see our lemma no. 486 app.cr.); S. (on 268/269) points out that the victory in LL. 21-25 has not been gained in an ἄγων ἱερὸς εἰσελαστικός and has therefore to be subtracted from the number of 68 victories mentioned in C; the latter, admittedly, are victories in ἱεροῖ ἀγῶνες but these should be interpreted as ἱεροὶ εἰσελαστικοὶ ἀγῶνες (as in A L. 11); initio, the total number of Damas' victories is to be restored: 68 (sacred) + 40 (thematic; see text B) + 1-4 missing victories in B = a total of 109-112, S. (on 269), who adds that this is the highest number of victories recorded in our evidence || 30-38, the monument has been erected by Damas' four sons in 212-217 A.D. (see text C LL. 28-30: Septimius Severus is dead and Caracalla is the ruling emperor); the sons have used a text drafted by their father, partly in 198-209 A.D. (see A L. 25-27) and partly under Severus and Caracalla; the father probably died after Sept. Severus' death and the sons erected the monument under Caracalla's rule; they did not correct the titulature of Sept. Severus in A L. 25-27. S. (on 266/267).

- B (dr.): [ἡγωνίσαστο πανκράτιον]
[ὁμοῦ παίδων καὶ ἀνδρῶν·]
[- - - ca. 12 - - -]ς γ'
4 [Λαρείσιν? Θ]εσ[σα]λίας γ'
[Θεσπιάς Ἐρω]τίδεια α'
[- - - - -] α'
[- - - - -] β'
8 [- - ca. 7 -]ας α'
[- - ca. 6 -] δ'
[- - ca. 8 -]ν α'
[- - - - -] α', νῦν ἱερὸς
12 [- - - - -] α', νῦν ἱερὸς
[Βυζά]ντιον α', νῦν ἱερὸς
[Πέρι]νθον α', νῦν ἱερὸς



- 16 [Ὀλύμπ]εια? τῆς Μακεδονίας [-]
[-ca. 6 -] β'
κοινὰ Ἀρ]κάδων ἐν Μαντινεῖα γ'
[Λακεδαί]μονα ζ'
20 [Εὐρύκ]λεια β', νῦν ἱερός
[-ca. 5 -] ΠΑ γ'
[-ca. 7 -] εἰα α'
[Δημητ] (ρι)άδα Μακεδονίας α'
[-ca. 6 -] εἰα ἐν Ἰσθμῷ δ'
24 [-ca. 7 -] α ἐν Ἰσθμῷ γ'
[-ca. 8 -] ονα α'

1-2. For the restoration see *F. Delphes* III.1.549 D (= our lemma no. 486) L. 8 || 4. [Κοινὸν Θ]εσσ[α]λίας, KP; this supplement is too short; moreover, one would expect Κοινὸν Θεσσαλῶν, S., who suggests [Λαρείστην] and refers to L. 22, where also a city-name is restored; the contest in Larissa is likely to be that of the Κοινὸν Θεσσαλῶν; see *IG VII* 1857 (see our lemma no. 474) || 5. for the Erotideia see our lemma no. 473 || 8. a toponym like [Αἰγαί]ας is to be restored, S. || 11-14 (see also 19). on thematic contests transformed into sacred ones see S. on 272/273 || 13-14. restored by S.; the contest in Byzantium may have been the Ἀντωνείνια Σεβαστά, created in honor of Caracalla, who restored Byzantium's status as a polis; the Byzantines possibly elevated an ἀγὼν θεματικός, won by Damas, to the status of ἱερός ἀγὼν, S. (on 273) || 15. the Macedonian Olympia were held in Dion, S. || 19. [Εὐρύκ]λεια, KP and S., who on chronological grounds rejects Spawforth's suggestion [Κομ]ῶδεια (*SEG XXXVI* 1090); on 273 (see also 296/297) S. points out that, after the elevation of the contest to the category of sacred contests (νῦν ἱερός), it is no longer mentioned in the evidence; S. suggests that the contest ceased to be attractive to the athletes since they could no longer win cash-prizes [but why would at least five cities (see LL. 11-14 and 19) have taken such a 'suicidal' decision? Is it not far more attractive to assume that the contests continued to award, in addition to the sacred crown, a money-prize; in other words, they became an ἀγὼν θεματικῆς στεφανίτης: an expression used in a Rhodian inscription: *Suppl. Epigr. Rh.* no. 67 L. 9; cf. J.-Y. Strasser, *Klio* 86, 2004, 141-164, and H.W. Pleket, *Nikephoros* 17 (2004) 77-89, especially 84-89, Pleket] || 20. [Διοσκούρη]α, KP; [Οὔραν]η α or [Οὔραν]η, alii (cf. *SEG XXXVI* 1090); S. prefers not to restore anything at all || 21. [Λεωνιδ]εἰα, KP; [Εὐρύκ]λεια, Spawforth (*SEG XXXVI* 1090) || 22. [- -] ΠΑΔΑ, copy KP, who restored [λαμ]πάδα; for the agon in Demetrias (Κοινὸν Μαγνήτων) see *IG VII* 1857 (see our lemma no. 474), S. || 23. [Ἐλλώτ]εἰα, KP; [Κασιάρ]εἰα, Spawforth (*SEG XXXIX* 1292); both restorations rejected by S., who points out that the Helloteia are attested only once for the classical period and that the Isthmian Κασιάρεἰα are on record as a sacred contest in an inscription published in *DAMM* 101-105 (assigned by S. to the period 250-275 A.D.) || 24. [Εὐκλείτ]εἰα, KP; rejected by P. Charneux, *BCH* 115, 1991, 298 note 7 and S. || 25. [Λακεδαίμ]ονα, KP; [Χαλκήδ]ονα, S. ('un peu court').

- C: μόνος καὶ πρῶτος τῶν [ἀπ' αἰ]-
ῶνος ἀνθρώπων νεικῆσ[ας]
παίδων μὲν ἱεροὺς κ'
4 ἐκ παιδὸς δὲ τὸν ἄνδρα
προσβάς ἱεροὺς μὴ
ἐν οἷς πυγμῆς Πύθια ἐν

- 8 Δελφοῖς, Ἰσθμια, Νέμεα,
Ἀδριάνει(ον) Φιλαδέλφειον
ἐν Ἀλεξανδρείᾳ·
τειμηθεὶς ὑπὸ θεοῦ Μάρκου
καὶ θεοῦ Κομμοδού πολει-
12 [τ]εῖα μὲν Ἀλεξανδρέων ἰθ[α]-

- [γ]ενεῖ, ξυσταρχίαις δὲ ταῖς 24 ἐν Αἰγύπτῳ πάντων,
ὑπογεγραμμέναις·
Ῥώμης Καπιτωλίων,
16 Σάρδεων Χρυσανθίνου,
Σάρδεων Κοινῷ Ἀσίας,
Μελήτου Διδυμείων,
Ἀλεξανδρείας Ἀδριανείου
20 Φιλαδελφείου,
Ἀλεξανδρείας Σεβαστείου,
Ἀλεξανδρείας Σελευκείου,
Ἀντινίου πόλεως καὶ τῶν 32 πόλει

3-5. For the numbers cf. app.cr. of A ad L. 11 || 6. πυγμῆς: Damas excelled in both boxing and pankration (see also *F. Delphes* III.1.557 LL. 3/4 (*SEG XLII* 458) and 549 D (our lemma no. 486) LL. 4-7): a rare combination, S. (278-281), who points out that in the program boxing preceded the pankration; since boxers were highly liable to injuries, the combination with the next discipline (pankration) was precarious and often simply impossible; S. refers to the following texts recording victories in both disciplines: *IAG* 40 (*IG IV* 428), 62, 65, 68 (*I. Napoli* 51) and 85 (*IGLS* 1265); *I. Ilios* 125; *SB* 5725. Theogenes of Thasos was an illustrious predecessor of Damas || 8. ΑΔΡΙΑΝΕΙΑ, lapis; since there is no punctuation between the two words in this line, we have only one contest and should correct Ἀδριάνεἰα into Ἀδριάνει(ον) (see LL. 19/20 [cf. *SEG XLV* 2073 for an ἀγὼν Ἀδριανείου καὶ Φιλαδέλφειος in Alexandria]) || 11-13. ἰθαγενεῖ: 'comme s'il était Alexandrin de naissance', S. (on 287).

1356. Sardis. Byzantine seal, ca. 6th cent. A.D. Lead Byzantine seal. Edd.pr. C. Greene-walt-C. Ratté-M. Rautman in W.G. Dever (ed.), *Preliminary Excavation Reports: Sardis, Paphos, Caesarea Maritima, Ain Ghazal* (Ann Arbor 1994) 8: † | Κοσμά (obv.) † | διακλόνου † (rev.)

1357. Silandos. Honorary decree for Philomelos, 2nd/1st cent. B.C. Marble stele with triangular pediment and akroteria; broken below; in the pediment a large rosette flanked by two smaller ones; moulding between the akroteria decorated with flowers; in a rectangular field above the inscription a wreath; found in Silandos and now in Manisa in the collection of Ismail Akçura. Edd.pr. H. Malay-G. Petzl, *EA* 36 (2003) 19-23 (ph.; English translation); brief reference to this decree apud C. Naour, *ZPE* 44 (1981) 12 note 5 ('décret de 30 lignes ---').

- Ἔδοξεν Μουσῶν Ἀβαϊτῶν τῇ βουλῇ
καὶ τῷ δήμῳ· ἐπεὶ Φιλόμηλος Ὀρ[έ]-
λα, τῶν πολειτῶν ἀνὴρ καλὸς καὶ
4 ἀγαθὸς καὶ γένονος πρῶτος, ἀχθε[ίς]
ἐκ παιδὸς ἡλικίας καλῶς καὶ κοσμίως]
κατὰ πάντα πρὸς ἀρετὴν ἐπαιδεύθ[η],
γενόμενος δὲ κατὰ τὴν τοῦ ἀνδρ[ο]ς]
8 ἡλικίαν σωφροσύνη πολὺ διήνεγε-

- 12 κεν τῶν ἄλλων, ἔν τε ταῖς ὑπὲρ τῆς
πατρίδος πρεσβησίας καὶ ταῖς ὑπὲρ αὐτῆς
λητουργίας αἱ τινος ἀγαθοῦ γινόμενος
παραίτιος οὐ διέλειπεν εὐεργετῶν, ἔν τε
τῷ κατ' ἰδίαν βίῳ χρηστότητι καὶ ἐπεικῆᾳ
διαφέρων μεγαλομερῇ τὴν ἀπὸ τοῦ βίου
16 παρῆχτο χρεῖαν, ὑπάρχων πρὸς μὲν ἀν-
θρώπους δίκαιος, πρὸς δὲ τοὺς θεοὺς ὅ[σι]-
[ο]ς, ἐστεφανώκως δὲ πολλάκι καὶ τὸν δῆ[μον],
ἐφ' οἷς ἐπαινούμενος διετελεῖ· τὰ νῦν [δ'] (?) ἐ-
πεὶ μετήλλαξε(ε)ν τὸν βίον, δεδόχθαι τῇ βο[υ]λῇ
20 [καὶ] τ[ῶ]ι δῆμῳ στεφάνω(ι)θ[ῆ]ναι τιμ[αῖς]

Date: 2nd/1st cent. B.C. (lettering; orthography) || 1-2. for another decree of the Mysoi Abbaeitai, edd.pr. refer to SEG XXXIV 1198, with J. and L.Robert's commentary in BE (1984) no. 384: the ethos of these Mysoi had a federal character (a κοινός), with a strategos of its own (see SEG XXXIV 1198), a federal assembly (ὁ σύνπας δήμος; the demos in L. 2 of the present inscription) and a subdivision in districts, edd.pr.; τῶι: the iota seems to have been squeezed in later, as is the case with the second iota in ἡλικίας in L. 5, edd.pr. || 4. ἀχθεῖς: 'brought up, trained', edd.pr. || 9-10. the political context of the embassies is unknown, edd.pr., who wonder whether Philomelos' πατρίς was the federation or the settlement of his district (see above ad LL. 1-2) || 11. the omicron in ἀγαθοῦ was inserted later above the line; the lambda of λητουργίας seems to have been corrected from Π, edd.pr. || 14. βίος: 'fortune', edd.pr. || 17-18. victorious athletes are known to have transferred their wreath to their home-city, edd.pr., who add: 'were these agonistic or rather political and diplomatic successes?' || 19. ΛΑΞΝ, lapis || 20-21. restoration of P.Gauthier, BE (2004) no. 303, who suggests τιμ[αῖς] ἰ ταῖς καταξίαις vel sim.; [καὶ] τ[ῶ]ι δῆμῳ· στεφάνω θ[α]λλοῦ (?) TIM[...], edd.pr., who see in TIM the beginning of a form of τιμάω or of τιμῆ.

1358. Silandos (area of)? Proclamation of the god Meis, 99 A.D. SEG XLVII 1654. M. Riel, EA 35 (2003) 102-106, republishes the text (English translation), which she regards as a sacred law rather than as a confession inscription, with a new interpretation. She wonders whether the dittography κολάσας [ΑΣ] τοὺς ἰδίους (LL. 2-3) may have been caused by originally designating the ἰδιοὶ as citizens of Silandos (ἀστούς ἰδίους; cf. I.Didyma 159 II). She interprets LL. 2-4 (Μεῖς ἐξ Ἀττάλου κολάσας τοὺς ἰδίους περὶ τῶν ἰδίων ὑπαρχόντων) as an elliptical phrase meaning 'Meis ex Attalou, having punished his own people, (says) about his own possessions etc.' (ed.pr. connected κολάσας with περὶ, but this verb is in confession inscriptions usually followed by διὰ or ὑπέρ). M. finally takes as the subject of LL. 6-9 the ἰδιοὶ in L. 3: they are instructed to 'provide for themselves from their own means' instead of using the god's possessions.

1359. Tabai. For an inscription, possibly belonging to this city, cf. our lemma no. 1342.

1360. Tabala (Yurtbaşı, formerly Davala). Honorary decree, 63/62 B.C. SEG XLIX 1694. P.J.Thonemann, EA 36 (2003) 106-108, republishes the inscription with different restorations.

- [Ἔτο]υς κβ'· ἔδοξε [τῇ βουλῇ καὶ τῷ]
[δῆμῳ, γ]νώμη στρατ[ηγῶν καὶ γραμμα]-
[τέως τ]οῦ δήμου· ἐπ[ε]ί --- name ---
4 [·]· νίου τῶν πολ[ιτῶν ἀν]ήρ καλὸς καὶ
[ἀγ]αθὸς καὶ γέν[ο]ς αἰεὶ τὰ συμφέρον]-
[τ]α τῷ δῆμῳ πεπο[ι]ηκότος, καὶ αὐτὸς (?) ἐν
πολλοῖς καὶ μεγάλ[οις] κινδύν[οις] δια-
8 [σ]ώζων διὰ παντὸς [τὴν πίστιν καὶ ἀνα]-
[σ]τ[ρε]φόμενος ἀξίως [αὐτοῦ τε καὶ τῆς]
[τ]ῶν π[ρ]ογόν[ων] e.g. ἀρετῆς -----

5-6. [ἀγ]αθὸς καὶ γέν[ο]ς αἰεὶ ---·]· A τῷ δῆμῳ πεπο[ι]ημένος ---. SEG; T. refers to MAMA VI 173 L. 9 and IG XII.6.1218 LL. 7/8 || 6-8. [·]· πολλοῖς καὶ μεγάλ[οις] ---·]· JZQN διὰ παντὸς [·]·]. SEG; for T.'s restoration, cf. Aphrodisias and Rome 30 LL. 2-4 and 8-10; IGR IV 298 LL. 5-7 and 471 LL. 6/7 with Robert, Étanat. 54 [for ἀγῶσιν] in L. 7, if it refers to legal claims, Chaniotis] || 8-10. [·]· ἀναστ[ρε]φόμενος ἀξίως [·]·]· [τ]ῶν π[ρ]ογόν[ων] ---·]. SEG; T. compares SEG XLVI 1721 LL. 10/11.

1361. Temenothyrai. Seal of the patrikios and logothetes Theophylaktos (or Stauros?), 8/9th cent. A.D. Seal on a flan too small for it; inscription on the obverse partially as a cross-shaped monogram, partially between the cross-bars; on the reverse, inscription within a wreath. Bought from a villager in Uşak, now in the museum at Afyon. Edd.pr. V.Bulgurlu-A.İlşah in op.cit. (our lemma no. 1449) 141 no. 19 (ph.).

- Obverse: [Θεοτόκε or Κύριε] β[ι] (σῆ)θει [τῷ σῶ] δούλῳ
Reverse: [Θεοφυλ]άκτηρ | [πατ]ρικί[ω] (καὶ) λο[γ]οθ[ε]τῇ τ(ῶν) ἀγε[λ]ῶν

Reverse: 1. or [Σταυρ]ακί[ω], edd.pr. || 2. καὶ abbreviated as 'S' || 2-3. 'supervisor of state herds of horses and mules used for the transportation of baggage and the cavalry', edd.pr., who refer to other seals of logothetai, among whom neither name occurs; a similar type of seal (9th cent.) belonged to a spatharios and tourmarches Theophylaktos, who may be the same man.

1362. Thyateira. Honorary inscription for a gymnasiarch, 2nd cent. B.C. (?). TAM V. 2.855. P.J.Thonemann, EA 36 (2003) 99/100, suggests reading at the end of L. 6 ἔκτ[η]ι, which would point to Eumenes II as the king to whom birthday honors were to be paid; it is known that he was born on the sixth of Lenaion (I.Didyma 488 LL. 8-10).

AIOLIS

1363. Aigai. List of tributes and privileges, early 3rd cent. B.C. *SEG* XXXIII 1034; also in C.Chandezon, *op.cit.* (see our lemma no. 2144) 201-205 no. 52 (French translation, comm.). In the context of an article on the royal economy in the Hellenistic period, R.Descat in *L'Orient méditerranéen* (see our lemma no. 1181) 159-165, presents the text and a French translation. He suggests restoring in A initio [Κωμήτας εἰς Πυθ]ῆαν, Πυθῆας being the owner of an estate given to him by the king. The inscription lists the tributes and the privileges of a village community situated in the *chora basilike*. On palaeographical grounds (stoichedon; xi written as Ξ) he dates the text to ca. 310-300 B.C.

C.Schuler in V.Chankowski-F.Duyrat (edd.), *Le roi et l'économie* (TOPOI, Suppl. 6; Lyon-Paris 2004) 528-532, points out that much more than one line is lost initio, prefers ed.pr.'s restoration [δωρ]ῆάν (adverb) and suggests that the rural community concerned may have to pay the δεκάτη (A LL. 1/2) for land given to it by the king for nothing (δωρεάν). S. discusses the list of taxes and interprets the λητοργία πρὸς στρατεῖαν as 'Hand- und Spanndienste im Rahmen von Feldzügen' rather than as a reference to the supply of soldiers; the ἐργαζόμενοι may have been involved in road-building, transport of royal goods or the cultivation of royal domains. He is sceptical about Descat's view that they were λαοὶ βασιλικοὶ on royal land. On 532/533 S. briefly discusses other inscriptions providing evidence for taxes on agricultural products: *TAM* II 1 (*OGIS* 55); *I.Stratonikeia* 501; *SEG* XXIX 1516; XXXVII 859; XLVII 1745 LL. 46/47 [with H. Müller, *Chiron* 35, 2005, 356/357]; *RC* 41, 47, and 51.

1364. Aigai. Epitaph of Lysias, early Hellenistic period. Square block of pinkish andesite with thin, shallow letters (comparable to Malay, *Researches* 2), found in the necropolis of Aigai. Ed.pr. G.Meyer, *EA* 35 (2003) 55-57 (ph.): Λυσίας Ἰ Ἡρώω

First occurrence of the name Λυσίας in Aigai; Ἡρώω: Aiolic genitive with psilosis and -α- for -αι- (characteristic for the Aiolic dialect in Asia Minor), ed.pr., who quotes several examples for the name in this form from the region.

1365. Kyme. Decrees of Kyme and a letter of Philetairos, 280-278 or ca. 270 B.C. *SEG* L 1195. P.Gauthier in B.Virgilio (ed.), *Studi Ellenistici* 15 (2003) 11-19, discusses the inscription, which he dates to ca. 270 rather than to 280-278 B.C., with regard to the cult of Philetairos. He argues that εἰκών for the cult statue is used in connection with ἀκρόλιθον and may thus mean the marble portrait, whereas ἀγαλμα designates the entire statue. There should have been two buildings in the temenos: a sacred room (ἱερὸς οἶκος) of modest size for the cult statue and another one used either as a deposit or for gatherings.

1366. Kyme. Honorary decrees for Archippe, 130-100 B.C. *I.Kyme* 13; *SEG* XXXIII 1035-1041 (cf. XLVIII 2214); XLIII 871. I.Savalli-Lestrade in N.Loraux (ed.), *La Grèce au féminin* (Paris 2003) 247-295, is a French translation of her Italian article summarized in *SEG* XLIII 871.

1367. Phokaia. Philosophers and sophists with the name Hermokrates, Imperial period. C.P.Jones, *ZPE* 142 (2003) 127-130, examines the inscriptions recording an alleged philosopher and sophist Ἐρμοκράτης who is generally identified with the sophist Philostr., *VA* 2.25. J. distinguishes between (1) inscriptions that can be attributed to a philosopher Hermokrates: *IGR* IV 1326 (cf. *SEG* XXXI 1054); *CIG* 3414; probably an inscription mentioned by H.Engelmann, *ZPE* 42 (1981) 208 note; *IG* II² 3797 (with L.Robert in *Laodicée du Lycos* 287 note 4), and (2) inscriptions that can be attributed to a sophist Hermokrates: *I.Ephesos* 2026; *I.Erythrai* 43. Finally, our lemma no. 1385 proves that the philosopher is not identical with the sophist, but was one of his older relatives. — He excludes *IGR* IV 1323 (cf. H.Devijver, *Prosopographia militarium equestrium* I [Leuven 1976] 383 F 82) and 1325 mentioning a T. Flavius Varus Calvisianus Hermocrates, since he is called neither philosopher nor sophist.

TROAS

1368. Alexandreia. Funerary epigram for Aphrodisios, 2nd/3d cent. A.D. *I.Alexandreia Troas* 90 (Merkelbach-Stauber, *SGO* I 632/633 no. 07/05/04; *GV* 1098; Pfuhl-Möbius 151). R. A.Tybout, *Lampas* 36 (2003) 351 note 86, reads in L. 3 ταύτη(ς) γὰρ λάθριος γαμέτης ('her secret lover') instead of ταύτην κτλ. (lapis, editions) and follows W.Peek (*GV*) in reading ἀγύχων in L. 5 (ΑΥΧΩΝ, lapis).

1369. Assos. Honorary decree, ca. 100 B.C. *I.Assos* 7. In view of the text in our lemma no. 864 (L. 15), D.Bosnakis-K.Hallof, *Chiron* 33 (2003) 217, restore in L. 13 [συλλ]ῦσαι (not [διαλ]ῦσαι).

1370. Assos. Oath to the emperor, 37 A.D. *I.Assos* 26 (P.Herrmann, *Der römische Kaiserzeit* [Göttingen 1968] 123 no. 3). H.Cancik in id.-K.Hitzl, *op.cit.* (our lemma no. 2227) 36-39, comments briefly on the text and compares it with Pliny the Younger's letter 10.52 to Trajan in which he reports the annual oath to the emperor. These oaths served the purpose of connecting 'center' and 'periphery', i.e. Rome and its distant parts.

1371. Assos. Dates of inscriptions. On the basis of archaeological criteria, C.Berns, *op.cit.* (our lemma no. 1284) assigns dates to several inscribed monuments. *I.Assos* 14, 18, and 21: 1st

cent. A.D. (182 no. 7 B 2; cf. already *I.Assos*); *I.Assos* 27: 1st cent. B.C. (180 no. 7 A 1); *I.Assos* 70: late 1st cent. B.C. (180/181 no. 7 B 1; 2nd cent. A.D.: R.A. Kearsley (with T.V. Evans), *Greeks and Romans in Imperial Asia* [JGSK 59; Bonn 2001] 71).

1372. **Ilion. Law against tyranny and oligarchy, early 3rd cent. B.C.** *I.Ilion* 25; *SEG* XLVI 1562. A. Dössel, *Die Beilegung* -- (cf. our lemma no. 2202) 197-221, reprints the text (German translation) and provides a detailed commentary. She follows R. Daréste-B. Haussoullier-T. Reinach, *Recueil des inscriptions juridiques grecques* II (Paris 1904) 36/37, in assuming that the law was issued as a reaction to a recently abolished oligarchy and argues against its explanation as a preventive measure (in this sense, e.g., *SEG* XLVI 1562).

1373. **Ilion. Honorary decree of the κοινὸν τῶν πόλεων for Antikles, ca. 200-150 B.C.** Marble stele, found south-east of Ilion, now in the museum at Çanakkale. Edd. pr. T. Özhan-M. Tombul, *EA* 36 (2003) 109-114 (ph.; English and Turkish translations); cf. C. Habicht, *EA* 37 (2004) 91-94; P. Gauthier, *BE* (2004) no. 267.

Ἐπὶ ἀγωνοθετῶν τῶν περὶ Δημήτριον Πρωτοκλεί-
δου Ἰλίου, Ἀριστοκράτην Σκύμνου Λαμψακηνόν, Ἡρα-
κλείδην Ἀπολλωνίου Σκλήριον, Ζώλον Μενεστρά-
του Ῥοιτέα, Λυσίαν ΒΟ. [- - -] ὈΥ Ἀβυδηνόν, γραμματεῦον-
τος Φαίδρου τοῦ Πολυκράτου; Παριανοῦ, Παναθηναίους [μ]-
γάλοις, ἐκκαίδεκάτῃ [τῆς] πανηγύρεως, γνώμη τῶν σ[υν]-
έδρων· ἐπεὶ ἐπελθόντες ἐπὶ τὸ συνέδριον οἱ νεοὶ καὶ οἱ ἀ-
θληταὶ καὶ τῶν ἄλλων τῶν παραγενομένων εἰς τὴν πανή-
γυριν πλείους ἀξιολογῶντες ἵνα ἐπισκέψωνται οἱ σύνεδροι καθό-
τι· Ἀντικλῆς Ἀλεξάνδρου Λαμψακηνὸς τιμηθήσεται κατ' ἀ-
ξίαν τῆς φιλοτιμίας αὐτοῦ πεποιθὲς ἐν τῇ τοῖς μικροῖς καὶ ἐν
τοῖς μεγάλαις Παναθηναίαις· συμφέρον δέ ἐστιν τιμᾶσθαι
τοὺς καλοὺς καὶ ἀγαθοὺς τῶν ἀνδρῶν ἀξιολογῶντες ὅν ἅμ φιλοδο-
ξήσωμεν εἰς τὴν πανήγυριν, Ἀντικλείδου δὲ τῆς εὐ-
δοξίας τῆς κατὰ τὸ γυμνάσιον τῆμ προσήκουσαν ἐπιμέ-
λειαν πεποιθέντων καὶ κεχορηγηκότος εἰς τὴν γυμνασιαρχί-
αν ὡς ἐνδεχέσθαι φιλοτιμίας αὐτοῦ καὶ τῶν λοιπῶν τῶν κατὰ
τὴν ἀρχὴν ἐπιμελῶντων ἀξίως τῆς ἐπ' αὐτῷ τοῦ συνέδρου
ἐξ-
αστοειλίας [κ]αὶ τῶν ἄλλων πόλεων τῶν συγγενῶν
τῆμ πανήγυριν, καὶ ἐπιφανοῦς γεγονότος [ῥ]οτὶ [ῥ]γεμονικῶ-
τατον καὶ κἀλλιστοῖν νομίσας εἶναι τὸν παρ[α] τῶμ πόλεων ἔ-
παινον καὶ [.] ΑΥΠΡΕΟΝ [τ]ὰ τίμα φιλοδοξῆσαι προεἰλόμενον, οὗτε δα-
πάνη [ς] οὐδεμίαν φείσάμενος οὗτε σπουδῆς καὶ φιλοτι-
μίας οὐδὲν ἐλλείπων, διὸ καὶ καλῶς ἔχον ἐστὶν τὸν
δῆμον τὸν Λαμψακηνὸν ἐπαινεθῆναι ὑπὸ τῶν πόλε-

[ων] τῶν κοινῶν συσσωμένων τῆς πανηγύρεως [ἐ]πὶ τῷ ἐξαπο-
στείλῃ ἀνδρᾷ ἄξιον τῆς ἀρχῆς· ὁμοίως δὲ [κ]αὶ τὸν γυμνασί-
αρχον Ἀντικλῆν τιμηθῆναι στεφανωθέντι αὐτοῦ χρυσῶνι
στεφανῶναι καὶ εἰκὼν χαλκῇ καὶ γενομένης τῆς τε ἀναγορεύ-
σεως καὶ τοῦ ψηφίσματος ἀναγραφέντος καθότι ἂν τοῖς συν-
έδροις δόξῃ, δεδῶχθαι τοῖς συνέδροις· τετιμῆσθαι τὸν γυμνα-
σίαρχον Ἀντικλῆν Ἀλεξάνδρου Λαμψακηνὸν στεφανῶναι
[χ]ρυσῶνι καὶ εἰκὼν χαλκῇ· τοὺς δὲ ἀγωνοθέτας ποιῆσθαι
τῆς ἀναγορεύσεως τοῦ τε στεφάνου καὶ τῆς εἰκόνος ἐν τῷ ἀ-
γῶνι τῶν γυμνασίων κατὰ τὰς - στεφανοῦσιν οἱ νέοι καὶ οἱ ἀθληταί
Ἀντικλῆν Ἀλεξάνδρου Λαμψακηνὸν στεφανῶναι χρυσῶνι καὶ
εἰκὼν χαλκῇ γυμνασιαρχήσαντα καλῶς καὶ ἀξίως τῆς πα-
νηγύρεως· ἵνα δὲ τὰ γεγραμμένα συντελεσθῇ καὶ διαμείνῃ
τὸν πάντα χρόνον, ἐπιμελῆσθαι τοὺς ἀγωνοθέτας ὅπως
ἀναγραφῇ τὸ ψηφισμα εἰς τὴν δύο λευκοῦ λίθου καὶ ἡ μὲν μί-
α ἀνατεθῇ εἰς τὸ ἱερὸν τῆς Ἀθηνᾶς τὸ ἐν Ἰλίου, ἡ δὲ μία ἀπο-
σταλῇ εἰς Λάμψακον· ἐπιμελῆς δὲ πρὸς τὴν ἀγνο-
θέταν, ἵνα καὶ ἡ εἰκὼν σταθῇ ἐν Ἰλίου ἐν τῷ ἱερῷ τῆς Ἀθηνᾶς, ἡ
δὲ τῆμ βάσιν τοῦ ἀνδριάντος ἐπιγραφῇ ὅτι οἱ νέοι καὶ οἱ ἀθλη-
ταὶ Ἀντικλῆν Ἀλεξάνδρου Λαμψακηνὸν γυμνασιαρχήσαν-
τα καλῶς καὶ ἀξίως αὐτῶν τε καὶ τῆς πανηγύρεως· τού-
τω γὰρ γενομένων καὶ οἱ λοιποὶ θεωροῦντες κἀξὶν τι-
μωμένους ὑπὸ τοῦ κοινῶν πόλεων τοὺς καλοὺς
καὶ ἀγαθοὺς τῶν ἀνδρῶν καὶ δόξης τυγχάνοντας ἀει-
μνήστου προθύμως αὐτοὺς ἐπιδώσουσιν εἰς τὸ ἐπιφα-
νῶς τε καὶ ἀξίως τῆς τε θεᾶς καὶ τῶν πόλεων συντελεσ-
θῇ καὶ τὰ κατὰ τὴν πανήγυριν· τὸν δὲ ἀγωνοθέτην καὶ τοὺς συν-
έδρους τοὺς ἀπ' ἐσταλμένους ἐκ Λαμψάκου ἀνεγκεῖν τῶν
δε τὸ ψηφισμα Λαμψακηνῶν καὶ ἀξιολογῶντες αὐτοὺς ἐπιμελῆς
πρὸς τὴν ἀγνοθέταν ὅπως ἀνατεθῇ ἡ στήλη ἐν τῷ τόπῳ ὡς καλῶς
ἵσταται· ἐλεσθαι δὲ τοὺς συνέδρους καὶ πρὸς Ἰλίου πρεσβεῖ-
αν ἥτις ἀξιώσει αὐτοὺς παραδείξαι ἐν τῷ ἱερῷ τῆς Ἀθη-
νᾶς τόπον ἐπιφανέστατον εἰς ὃν ἀνατεθῇσεται ἡ τε
εἰκὼν καὶ ἡ στήλη· ἡρεθήσαν ἐκ γ' μὲν τῶν ἀγωνοθετῶν
Δημήτριος Πρωτοκλείδου Ἰλίου, ἐγ δὲ τῶν συνέδρων Πύ-
θοδος Μητροτίμου, Πλήξιππος Δημοδόκου Λαμψα-
κηνοί

Dated according to the letter forms; the decree was issued by the κοινὸν τῶν πόλεων around the sanctuary of Ἀθη-
νᾶ Ἰλιάς at Ilion (L. 48) and sent to the latter city (LL. 56/57); for the κοινὸν see *I.Ilion* 1-18, edd. pr.; the decree
has a parallel in *I.Ilion* 2 (for Kydymos from Abydos), H. || 1-6. five agonothetai also in *I.Ilion* 5, followed, as he-
re, by the secretary, but issued at the 'Lesser Atheniaia', H. || 1-4. περὶ (L. 1) means that there were more ἀγνο-
θεταί than the five men mentioned, edd. pr. [not necessarily: see S.L. Radt, *ZPE* 38 (1980) 47-56 and 71 (1988)

35-38, Corsten] || 1-2. the name Πρωτοκλειδής is not in W.Pape-G.E.Benseler, *Wörterbuch der griechischen Eigennamen* (Braunschweig 1863-1870), ed.pr.; it occurs, however, on a coin of Ilion: A.R.Bellinger, *Troy. The Coins* (Princeton 1961) 24 T 46; cf. L.Robert, *Monnaies antiques en Troade* (Geneva-Paris 1966) 79, H. || 4. ini-
tio, POITEA, lapis; Ποιτεῖα, ed.pr., since the ethnic of the city of Ποίτειον in the Troas is Ποιτειεύς (Steph.
Byz. s.v.; cf. Str. 13.1.30); however, H. points to Ποιτεῖς in IG XI.4.582 and F.Salviat, *BCH* 86 (1962) 270-274
|| 4. Abydos was destroyed by Philip V in 200 B.C., but a political community of some kind must still have ex-
isted afterwards since the Senate ordered Philip in 196 to evacuate the city and declared it free, H. || 6. the 16th day
was presumably (one of) the last day(s) of the festival, H. || 7-9. for ad hoc-associations of people with a common
interest (here the neoi, the athletes, and many visitors) cf. Delos (P.Roussel, *Délos, colonie athénienne* [Paris
1916] 33-96) and Rhamnous (R.Osborne in O.Murray-S.Price, *The Greek City from Homer to Alexander* [Oxford
1990] 277-286), H. || 12. in fine, ΤΙΜΑΣΚΑΙ, lapis || 18-19. ἐξ[α]ποστει[λά]σης, H.; εἰ[σ]ποστει[λά]σης,
ed.pr.; cf. LL. 26-27 || 20-21. ed.pr. suggest [ἡ]γεμονικώ[τατον], which is, as well as [κηδ]εμονικώ[τατον], rejec-
ted by H. || 21. [κ]άλλιστο[ν] νομίσας, H. and G.; [κ]άλλιστο[ν] κιομίσας, ed.pr. || 22. ed.pr. cautiously sug-
gest τὰ ὑπ[ε]ρ[ε]ξον[τα] τίμια 'the valuable things that will exist'; H. agrees with the restoration but translates: 'the
honors at hand' (τὰ τίμια = αἱ τιμαί) || 22-23. Kydimos from Abydos must have been much more generous than
Antikles since the former is supposed to have supplemented the money given to him by the city with his own
means and was therefore also made πρόξενος and εὐεργέτης (*I.Ilion* 2 LL. 11-16 and 34-39), H. || 26-27. ἐξαπο-
στ[ειλ]αί, H.; εἰσποστ[ειλ]αί, ed.pr.; cf. LL. 18-19 || 28-29. also Kydimos from Abydos was honored with a
golden wreath and a bronze statue (*I.Ilion* 2 LL. 17-19 and 39-44), H. || 35. after τὰδε, a horizontal stroke with
apices as a punctuation mark, ed.pr. || 47. in fine, κάξιαν = καὶ ἀξιαν, though one expects κατ' ἀξιαν, ed.pr. ||
60-61. Π[υ]θόδωρος may be identical with the Pythodoros who represented Lampsakos in the negotiations be-
tween Rome and Antiochos III in 197/6 B.C. (Polybios 18.52), H.

MYSIA

1374. Hadrianoutherai? (area of: Danişment/Balya). Dedication to Zeus Olbios, early Imperial period. Fragment of a white marble relief; remains of feet are discernible: at right perhaps Zeus Olbios, left of him an eagle and perhaps another deity; at left possibly traces of an altar; inscription below the relief. Ed.pr. H.-W.Drexhage in *AMS* 45 (Bonn 2003) 170 no. 10 (ph.).

Θεῷ Διὶ Ὀλβίῳ Νεῖκα[νδρος]
[.]ας ὑπὲρ αὐτοῦ καὶ τοῦ
νιού Μειδίου εὐχαριστήριον[ν]

[1. in fine, there is clearly no space for more letters after the alpha: so perhaps Νεῖκα[νδ]ρος or Νεῖκα[δ]ρος || 3. in fine, THP in ligature: T-P, Pleket].

1375. Hadrianoutherai? (area of: Örenköy, north of Danişment/Balya). Dedication to Zeus Olbios, early Imperial period. Fragment of a marble altar. Ed.pr. H.-W.Drexhage in *AMS* 45 (Bonn 2003) 167 no. 2 (ph.).

[Ἀγ]αθῇ Τύχ[ῃ]
[Δ]ημήτριος
[Θ]εῷ Διὶ Ὀλβίῳ

4 εὐχαριστήριον
ὑπὲρ ὑγείας ν
ν ἀνέθηκα ν

2. [Δ]ημήτριος [-], ed.pr., who, however, rightly points out that after Demetrios nothing further stood on the stone.

1376. Kyzikos. Decree of Rhodes recognizing the asyilia of Kyzikos, early 2nd cent. B.C. (ca. 169-167 B.C.). *SGDI* 3752; Rigsby, *Asyilia* no. 166. This decree, dated by Rigsby to ca. 200 B.C., was issued under the eponymous priest of Helios Ἀρατοφάνης. C.Habicht, *REA* 105 (2003) 552, points out that there are two eponymous priests by this name known from the Rhodian amphora stamps; it cannot be Aratophanes II (ca. 109 B.C. according to the chronology established by G.Finkielsztejn). Aratophanes I (period IIIe) is dated to ca. 169-167 B.C.

1377. Kyzikos. The cult of Hadrian. Cf. our lemma no. 2227 bis.

1378. Miletoupolis. Dedication to Meter patroia, Imperial period. *SEG* XXVII 958; *I. Kyzikos* II 12 a. T. Corsten, *EA* 35 (2003) 121/122, republishes the inscription and offers a different interpretation: Μεγάνδρου after the name of the goddess (Μητρί πατρώα) is not (*contra* ed. pr.) the father's name of the dedicant Μάτρω, mentioned before the goddess, but belongs to the latter; Menandros was the founder of the cult of Meter patroia in Miletoupolis. [J.Mylonopoulos, *EBGR* 2003 [2006] 357 no. 31, points out that the cult-founder Menandros may nevertheless be Matron's father, and that the latter's name is derived from Μητήρ who is called πατρώα perhaps as an allusion to the foundation of her cult by Matron's father.]

1379. Pergamon. The Nikephoria once again. *SEG* XLVIII 1484; XLIX 1770. H.Müller, *Chiron* 33 (2003) 433-445, presents an overview of the discussion about the periodicity of the Nikephoria (trieteric or pentaeteric). He emphatically defends the pentaeteric cycle, which results in a 'low' chronology for Diodoros Paspáros' gymnasiarchy in the year of the 29th Nikephoria (69 B.C. instead of Mustis' 'high' chronology resulting in 127/126 B.C.). H. analyzes various Pergamene inscriptions in light of their possible significance for the 'low' and 'high' chronology debate: *I.Pergamon* 167 (*OGIS* 299): honorary inscription plus decree for Μητρί, ἱερητεύσασα τὰ ἑνατά Νικηφόρια; the proclamation of the honors awarded to her is to take place on the second day of the Τριτηρίδες, on which the city presents τοὺς χοροὺς. The aorist ἱερητεύσασα implies that Metris' priesthood belonged to the past, whereas the proclamation of the honors is a matter for the future. Consequently, the Τριτηρίδες are to be separated from the Nikephoria. Mustis' proposition that one day of the Trieterides should be reserved for the celebration of the Nikephoria, i.e., for the actors and musicians in the isopythian and for the athletes in the isolympian version, is to be rejected (cf. Müller 438 with note 102; the whole idea of splitting up the pen-

taetrick Nikephoria into bi-annual isopythian and bi-annual isolympian games is rejected by Müller (and by others: see 437 notes 97 and 98)).

I.Pergamon 223 (OGIS 332): text on 441. The *demoi* honors Bito who has been priestess of 'Ἀθηνᾶ Πολιάς ἐν τοῖς ἀγθεῖσιν ὑπ' αὐτοῦ τεσσαρεσκαίδεκάτοισ Νικηφορίοις τοῦ στεφανίτου ἀγῶνος. Whereas it is king Eumenes II who took the initiative to reform the Nikephoria in 182/181 B.C. (see the various inscriptions briefly analyzed by Müller, 438-440: *I.Iasos* 6; *F.Delphes* III.3.240 = *Syll.*³ 629; *F.Delphes* III.3.261 = *CID* IV 107 = *Syll.*³ 630), here ὑπ' αὐτοῦ refers to the Pergamene δῆμος. M. infers from ὑπ' αὐτοῦ that there was no longer a monarchy in Pergamon; this fits in with a date of the 14th Nikephoria in 129 B.C. (Musti: 155 B.C.). In 129 B.C. the Romans defeated Aristonikos, which virtually meant the end of the Pergamene monarchy and the concomitant exchange of the 'royal' epithet Νικηφόρος for that of Πολιάς.

I.Pergamon 496, honoring another priest of 'Ἀθηνᾶ Πολιάς, is perhaps to be dated to the same period as Bito's inscription. In *I.Pergamon* 250 (OGIS 337) a priestess of 'Ἀθηνᾶ (no epithet) is honored in ca. 133 B.C. In that year there was no certainty about the fate of the Attalid monarchy; as a result neither Nikephoros (reminding people of the Attalids) nor Polias (symbol of the new self-confidence of the *demoi*) was used. Inversely, in *I.Pergamon* 255 (*Syll.*³ 982), from the Attalid period, 'Ἀθηνᾶ is exclusively Nikephoros. Finally, *I.Pergamon* 226 (OGIS 324) honors a priestess τῆς Πολιάδου καὶ Νικηφόρου 'Ἀθηνᾶς during the 18th Nikephoria (113 B.C., according to the 'low' chronology). 'Democracy' was now secure enough and as a result both 'democratic' Πολιάς and 'royal' Νικηφόρος (now referring back to the 'glorious' Attalid period) could be used. [See now for a detailed attempt to refute the views of his opponents, D.Musti (ed.), *Nike. Ideologia, iconografia e feste della vittoria in età antica*, Rome 2005, with reprints of his articles in *RFIC* 1998 and 2000 and a new article 'Isopythios, Isolympios e dintorni' (149-172, with reactions on the views of Gauthier, Müller and Pleket); articles by M.Santucci, 'Tempi del sacro, tempi della politica. Festeggiare, giurare, "contare" διὰ τριετηρίδος ἢ πενταετηρίδος' (173-225), P.Stirpe, 'Concomitanze di feste greche e romane con grandi feste panelleniche tra l'età ellenistica e la prima età imperiale' (227-280) and D.Musti - M.Santucci - P.Stirpe, 'Da Calliseno di Rodi a Diodoro Paspario: Lo stile Asiatico della "Grandezza"' (281-300), Pleket].

1380. Pergamon. Lease of land by Krateuas, 326/325 B.C. *CIG* 3561; *Syll.*³ 302; *SEG* XXXIX 1324. H.Müller, *Chiron* 33 (2003) 419-423, gives two photos of the stone now in the Lapidarium in the northern part of the lower agora and reprints the text. In L. 9 the stone has ἀγρόν (a correction into ἀγρόν is unnecessary), in L. 10 in fine τῶι, in LL. 18/19 ἐκάστον ἑνὶ αὐτοῦ.

1381. Pergamon. Letter of king Eumenes I and honorary decree for the urban strategoi, 261-241 B.C. *I.Pergamon* 18 (OGIS 267; *RC* 23). H.Müller, *Chiron* 33 (2003) 423-433, presents the text (no new readings) and argues that the appointment by Eumenes of the five στρατηγοί was an emergency measure meant to remedy the effects of the maladministration of their predecessors. In no way can the text serve as evidence for a permanent appointment of *strategoi* by the Attalids: οἱ μετὰ ταῦτα δεικνύμενοι (sc. στρατηγοί in LL. 15/16; see also LL. 27/28: (Eumenes) βουλόμενος τοὺς ἀρχοντας τοὺς καθεσταμένους προθυμοτέρους κατασκευάζειν) refers to an 'Einsetzung in ein Amt' which goes back to 'einen Wahlakt der Volksversammlung'.

(429). It is not until the 2nd cent. B.C. that the Attalids appoint an ἐπὶ τῆς πόλεως in the city. *Strategoi* regularly but not invariably proposed decrees in the popular assembly. This procedure has nothing to do with an alleged royal control of the city through the appointment of these magistrates by the kings.

1382. Pergamon. Decree of Pitane about Pergamene arbitration between Mytilene and Pitane, ca. 150 B.C. *I.Pergamon* 245 (OGIS 335; *IG* XII Suppl. 142; Ager, *Arbitrations* 146; cf. *SEG* XLII 1106). C.Carusi, *op.cit.* (our lemma no. 2200) 73-80, argues that 'Ἀστυρηνή (L. 116) does not refer to the known city of that name (near Antandros; Strabo 13.1.51), but to a homonymous town near Atarneus (Paus. 4.35.10), and that, therefore, the peraia of Mytilene did not extend to the north of the Gulf of Adramytteion (cf. already *I.Adramytteion* pp. 163-165 and 248/249). Given the fact that the peraia of Chios and the territory of Atarneus lay at the coast, the disputed land between Pitane and Mytilene should have been inland; it may have been this region which was given by Alexander the Great to Mytilene in 332/331 B.C. before it came to Pitane after the battle of Kurupedion (281 B.C.).

1383. Pergamon. Honorary decree for Menodoros, after 125 B.C. *SEG* L 1211. B.Dreyer, in *op.cit.* (our lemma no. 1312) 84 with note 332, argues that the 'Ρωμαϊκὴ νομοθεσία (L. 13) is not to be related to the activities of Publius Scipio's legates (autumn/winter 133 B.C.) or to the SC Popillianum (autumn/winter 132 B.C.) but to measures taken by M.' Aquilius and his ten legates in 129-126 B.C. (νομοθεσία = *lex provinciae*).

1384. Pergamon. The cult of Hadrian. *AvP* VIII.3.6. K.Hitzl in H.Cancik-id., *op. cit.* (our lemma no. 2227) 111-116, republishes the inscription in capital letters (ph., including the statue which the text accompanied) and argues that the statue of Hadrian, placed in the central niche of the library in the Asklepieion as a dedication of Fl. Melitine, served as a cult statue. The cult may have been instituted by Melitine who also had the library built.

1385. Pergamon. Honorary inscription for L. Flavius Hermocrates, 150-200 A.D. *AvP* VIII.3.34; Merkelbach-Stauber, *SGO* I 583 no. 06/02/03; cf. *SEG* LII 1194. C.P.Jones, *ZPE* 142 (2003) 127-130, argues that this text refers not to the sophist of this name, but to a philosopher and one of the former's relatives, perhaps his grandfather; cf. our lemma no. 1367.

1386. Pergamon. Letter of Eumenes II concerning the Dionysiac association, ca. 170-160 B.C. *I.Pergamon* 163; *RC* 53. S.Aneziri, *Die Vereine* --- (see *SEG* LI 2279) 387-391 no. D12, republishes the inscription and suggests a different arrangement of the blocks. First column: IB - [lost] - IA - ID (lost or not to be identified) - IC; second column: IIB - [lost] - IIA - IID - IIC; third column: IIIB - [lost] - IIIA - IIID (lost or not to be identified) - IIIC. As a result, the

details of the controversy between the city and the technitai would have the same order in the Pergamene letters as in the royal decisions; in two cases, two blocks with related issues are closer to each other (IIIB – IIC; IID – IIC).

1387. Pergamon. Byzantine seals, 7th/8th cent. A.D. Three lead seals. Ed.pr. H.Voegtli, *Die Fundmünzen aus der Stadigrabung von Pergamon* (Pergamenische Forschungen 8; Berlin-New York 1993) 72 (ph.): 1) † Ἰωάννου[υ] (obv.) ἀ[π]ρὸ ἐπ[άρ]χων † (rev.) (no. 1013; 7th/8th cent. A.D.); 2) † Θεοτόκε βοήθει Θαλασίῳ † (obv.) † στρατηλάτ(η) (καὶ) ἄρχοντ(ι) Λυδίας (rev.) (no. K1014; early 8th cent. A.D.); 3) Θεοτόκε βοήθει τῷ δοῦλῳ σου Βαρασβακουρίῳ πατρικίῳ (monogram; obv.) κόμητι τοῦ βασιλικοῦ Ὀψιμικίου καὶ στ(λ)ρατηγ(ῶ) [τ(ῆς)] Θριάκης (rev.) (no. K1015; early 8th cent. A.D.).

1388. Prokonnesos. Inscriptions in the marble quarries, ca. 150-550 A.D. N.Asgari, T. Drew-Bear in J.J.Herrmann, Jr.–N.Herz–R.Newman (edd.), *ASMOSIA 5. Interdisciplinary Studies on Ancient Stone* (Proceedings of the Fifth International Conference of the Association for the Study of Marble and Other Stones in Antiquity, Museum of Fine Arts, Boston, 1998 [London 2002]) 1-18, publish 46 items with inscriptions or marks, incised as well as painted, from different marble quarries and two from the modern village of Saraylar on the island. Among them are 18 Latin (evidence for the presence of Roman administration) and 31 Greek inscriptions; for the intelligible ones among the latter see our lemmata nos. 1389-1407. Latin was used during the High Imperial period, while Greek was used later. Only 10% of the 'shaped artifacts found in the quarries ... bear inscriptions', a small percentage compared to Dokimeion. However, the inscriptions in Dokimeion were on *pavonazetto*, not on white marble, whereas there was only white marble at Prokonnesos, so that the difference may, in fact, not be as large as it seems. There are only four or five types of quarry control marks, most of them on capitals, followed by those on column bases. A. and D.-B. conclude that in the late Antique/early Christian period the quarries produced mainly for Constantinople, in which context they refer to an acclamation for the imperial procurator *Θάλασσης* (Robert, *Hellenica* XI-XII 25-27).

1389. Prokonnesos. Dedication to Herakles Kallinikos, Imperial period. Herm, broken below, head missing. The inscription is right below the neck on a smoothed surface of the pillar. Ed.pr. N.Asgari, T.Drew-Bear in *op.cit.* (our lemma no. 1388) 16 no. 46 (ph.; English translation).

Ἀγαθῇ τύ-
χη · Κοσμι-

4

ανὸς Ἡρακ-
λεῖ Καλλειν-

εἰκφ εὐχ-
ην

2-3. Kosmianos may have been responsible for the quarry operations, ed.pr. || 3-5. Herakles Kallinikos as protector against the dangers of work in a quarry, ed.pr.

1390. Prokonnesos. Νικῆ-inscription in a marble quarry, early Byzantine period. Near the top of a vertical face of a quarry at Mandira. Ed.pr. N.Asgari, T.Drew-Bear in *op.cit.* (our lemma no. 1388) 5 no. 9 (dr.). [- ? -]H[- - -]HḤZA τύχη [- - -] . HḤ[- - -] † † Δ[- - -]

Since several seats for a stadium or a hippodrome (probably in Constantinople) were found nearby, ed.pr. suggest e.g.: νικῆ ἡ τύχη τῶν Πρασίνων.

1391-1392. Prokonnesos. Inscriptions with Christian sentences in the marble quarries, early Christian period. N.Asgari, T.Drew-Bear in *op.cit.* (our lemma no. 1388) 2-4 (ph.; English translations).

1391: 2/3 no. 2. **Christian sentence.** Incised at the top of a rock slope at Silinte. The sentence is to the left of a geometric motif, above which is inscribed ΧΜΓ Χ [for the meaning of ΧΜΓ see *SEG* XLVI 1955 and L 771 (49)].

† σταυ-
ροῦ προ-

κειμέν-
4 ου (οὐ)δέν

ισχύη φ-
θόνος †

[For an almost identical text see our lemma no. 1792] || a late antique iambic trimeter; it was inscribed, before work in the quarry started, to protect the workmen, ed.pr. || 4. the haplography of ου is *metri causa*, ed.pr. || 5. read ισχύει, ed.pr.

1392: 3/4 no. 5. **Christian acclamations.** Four crosses on bases (A-D), around the arms of which the letters are inscribed, at the foot of a rock slope at Salta Tepesi.

A [Ἰ(ησοῦ)ς - Χ(ριστὸ)ς] B Θ - [-?] C [Φ(ῶ)ς - Χ(ριστοῦ)] D Α - Ω
νι - κῆ Θ - ΦΕ φ(άινει) - π(άσιν)

B. No restoration suggested by ed.pr. || C. Cf. our lemma no. 1867 (2).

1393-1398. Prokonnesos. Owners' inscriptions in the marble quarries, Imperial to early Christian periods. N.Asgari, T.Drew-Bear in *op.cit.* (our lemma no. 1388), publish several inscriptions and dipinti which indicate the owner of a quarry or a worked piece.

1393: 5/6 no. 10 (ph.; English translation). **Owner's inscription of Apollodoros, Imperial period.** Incised in a rock outcropping in the Filiz Mermer quarry area at Mandira: Ἀπολλοδόρου

The only text of this kind with a personal name in the genitive; the second lambda is added in smaller script after and above the first one, ed.pr.

1394: 14 no. 39 (ph.; English translation). **Owner's inscription (dipinto) of the priest Antonios, early Christian period.** On a column base at Doğu Çamlık, written upside-down in red paint: Ἀντωνίου πρ(εσβυτέρω)

1395: 4/5 no. 7 (ph.; English translation). **Owner's inscription of the Mother of God, early Christian period.** Cut in the face of a quarry west of the Salta Valley: † λατομ(εῖον) τῆς Θεωτόκου ἡ τῆς ἐν τῷ ὄρει †

The quarry "was the property of a church of the Virgin Mary on the island located "on the mountain", edd.pr.

1396: 14 no. 40 (ph.; English translation). **Owner's inscription (dipinto) of the Mother of God, early Christian period.** Written in red paint on an Ionic capital: Θ(εο)τ(ό-κ)η τοῦ [- -]

On stylistic grounds dated to the Theodosian period (379-450 A.D.), B.Puech, *An.Ép.* (2002) [2005] no. 1378 || the column was destined for a church of the Mother of God, edd.pr.

1397: 15/16 no. 43/44 (ph.). **Owner's inscriptions (dipinti) of a church (?) of the Savior, early Christian period.** Written upside down in red paint on two Ionic capitals at Köyüstü: A: ΑΓΓ ΜΥ ΣΩΤ B: ΑΓΙΟ ΣΩ

Edd.pr. interpret both texts as ἁγίου σωτ(ῆρος); the capitals may have been 'destined to a church or monastery dedicated to St. Savior'.

1398: 15/16 no. 45 (ph.). **Owner's inscription (dipinto) of Eugenios, early Christian period.** Written upside-down in red paint on an Ionic capital at Abrusüstü: Εὐγε-ν(ίου)

1399-1406. **Prokonnesos. Inscriptions and dipinti containing personal names in the marble quarries, Imperial to early Christian periods.** N.Asgari, T.Drew-Bear in *op.cit.* (our lemma no. 1388), publish several inscriptions containing personal names, the function of which is not clear.

1399: 4 no. 6. **The deacon Nikephoros, early Christian period.** Cross on a stepped base, incised on a rough surface of a face of a quarry at Salta Tepesi; L. 1 on either side of the cross, the first five letters of L. 2 inside the base, the remaining letters outside: δῆ - άκων ἡ Νικηφόρος

1400: 5 no. 8 (ph.). **Auphidios, high Imperial period.** Near the crest of a ridge at Mandira: Αὐφιδίου

Edd.pr. recognize the Latin name Aufidius, but they suggest no case; Αὐφιδίου, B.Puech, *An.Ép.* (2002) [2005] no. 1373; Αὐφιδίου, M.Sève, *BE* (2004) 53.

1401: 9 no. 19 (ph.). **Anton(i(n)us), late Imperial period.** Corinthian capital in a quarry at Silinte. On one side of the abacus an incised 'R' with traces of red paint. Edd.pr. argue against its interpretation as a mark of rejection, since it was clearly cut before the capital was finished; rejection may have been indicated by 'R', written on some other items. On the lower cylindrical part a dipinto in red paint: . ANTQN

The first letter may have been R-, edd.pr., who suggest no restoration of the name.

1402: 10 no. 23 (dr.). **Anton(i(n)us), late Imperial period.** Dipinto in red paint on a column base in a quarry at Silinte: R- ANTQN

1403: 10 no. 24 (dr.). **Anton(i(n)us), late Imperial period.** Two dipinti in red paint on opposite sides of a Corinthian capital in a quarry at Silinte: . ANTQN - ΙΜΠΙΤΟ

1404: 12/13 no. 35 (ph.; dr.). **Theo- and Ioannes (?), late Imperial period.** Mentioned in N.Asgari, *AST* 12 (1995) 107/108 (ph.). Dipinto in red paint and cursive script on a column base: Θεοι(- -) ΙΩ(άννης)

Each line ends with an abbreviation sign (L. 1: S; L. 2: a vertical stroke, to the left connected with the omega), so that there are two names, edd.pr. || 1. Θεοδ(-), M.Sève, *BE* (2004) 53.

1405: 13 no. 37 (ph.; dr.). **Mart-, late Imperial period.** Dipinto in red paint on a column base in a quarry at Doğu Çamlık: Μαρ(- -)

The Latin name Martinos, Martianos, Martinianos, or Martialis, etc., edd.pr.

1406: 13 no. 8 (ph.; dr.). **Nymphon, late Imperial period.** Dipinto in red paint on a column base in a quarry at Doğu Çamlık: Νύμφων

1407. **Prokonnesos. Quarry marks, single letters and numerals, Imperial to early Christian periods.** N.Asgari, T.Drew-Bear in *op.cit.* (our lemma no. 1388), publish several letters and marks, the meaning of which is not always clear (ph.; dr.). Nos. 3/4 are on rock faces, nos. 20/21 on column shafts, nos. 31/32, 34, and 41 on capitals, nos. 42 and 47 on column bases, no. 48 on a balustrade pillar; nos. 3/4, 20/21, 32, and 34 are in a quarry at Silinte, nos. 41/41 in a quarry at Doğu Çamlık, nos. 47/48 in an ancient settlement at Saraylar. **3 no. 3:** + BA; **3 no. 4:** MB (beta retrograde); **9 nos. 20/21:** mark in the shape of two triangles next to each other and joined at one corner; **12 no. 31:** ABIF; **12 no. 32** (painted): IF-8 (the first letter consists of a longer lower and shorter upper part with a gap in between); **12 no. 34** (painted): a sign consisting of two 'C' (the second retrograde) with a dot between them; this may not be a control mark, but perhaps

'an indication destined to aid in the dressing of the capital'; **14 no. 41** (painted): MB. (perhaps a numeral: 42?); **14 no. 42** (painted): unintelligible, perhaps similar to no. 41; **16/17 no. 47**: EP (perhaps a name like Ἐρμίας, Ἐρμογένης, etc.); **17 no. 48**: B – O.

BITHYNIA

1408. Bithynia. Life in the province. C. Marek, *Pontus et Bithynia. Die römischen Provinzen im Norden Kleinasien* (Mainz 2003), publishes a lavishly illustrated synthesis on the political, religious, cultural, agonistic, and socio-economic history of the province. Many inscriptions are mentioned in passing; several of them are presented in truly excellent color photographs and discussed in some detail. Their sheer number defies enumeration. Unfortunately, there is no epigraphical index. But perhaps such an index is not to be expected in a book aiming at both a scholarly and an educated lay public. On 199 a brief list of photographs of inscriptions.

1409. Bithynia. Travel and the intellectual elite. H. Fernoux in H. Duchêne, *Voyageurs et Antiquité classique* (Dijon 2003) 61–72, examines the effects the voyages of Bithynian intellectuals had on their social standing in, and on their own perception of, their home towns. Connections between Bithynian cities and the outside world were facilitated by the *Pax Romana* and, in its wake, the Roman road system. Besides Arrian and Dion of Prusa, F. studies the philosophical 'school' of the Avianii in Prusa ad Olympum and its relation to the city of Hadrianoi in the province of Asia (*I. Prusa* 17/18), the young Θεόδορος from Agrippaia who died during his education in Claudiopolis (*I. Claudiopolis* 70), and Σηδᾶτος ὁ πρὶν Θεόφιλος from Nikaia (H. Halfmann, *Die Senatoren aus dem östlichen Teil des Imperium Romanum bis zum Ende des 2. Jahrhunderts n. Chr.* [Göttingen 1979] 164 no. 78).

1410. Bithynia. (Early) Byzantine epigraphy. On the basis of the epigraphic evidence, G. Kiourtzian in B. Geyer–J. Lefort (edd.), *La Bithynie au Moyen Age (Réalités byzantines 9)* (Paris 2003) 43–64, presents an analytic overview of early Byzantine epigraphy in Bithynia. For his purpose, he defines 'Bithynia' as the region between and including Kyzikos and Nikomedeia. The Christian inscriptions total 250, 160 of which are usable, and the majority dates to the early Byzantine period (4th–6th cent. A.D.), about two thirds of them being epitaphs. K. discusses the following subjects: classification of the inscriptions according to their genre; form of the monuments; chronology; society; culture and beliefs. In appendix I (57–61), K. gives a brief overview of the (ca. 30) inscriptions of the Byzantine period (8th–13th cent.; French translations; notes), and in appendix II (61–64) he publishes four new texts (one Latin and one late text; for the other two see our lemmata nos. 1414/1415) and republishes another one with some suggestions (our lemma no. 1417).

1411. Krateia-Flaviopolis. Honorary inscriptions for Septimius Severus and Caracalla, 210/211 A.D. *IGR* III 147 and 1453 (Sept. Severus) and *SEG* XLIV 1001 (Caracalla); cf. *SEG* XLVII 1676. M. Christol in *op.cit.* (our lemma no. 1352) 116–126, points out that both texts are likely to have been found in the same village, Çukurca, east of Gerede. To the text in *IGR* he adds a first line [Ἀγαθῇ Τύχῃ] analogous with *SEG* XLIV 1001. Both texts were erected by the same person, T. Δομίτιος Οὐαλεριανός, honoring the emperors αὐτῶν ἰδίων σωτῆρα καὶ εὐεργέτην. Reflections on the Δομίτιοι on record in Bithynian inscriptions, especially Μάρκος Δομίτιος Οὐαλεριανός honored in *I. Prusias* 45 and possibly the son of Titus Domitius Valerianus. C. cautiously suggests that the family may have originated in Krateia-Flaviopolis, and that T. Domitius Valerianus may have erected the inscription upon his son's admittance to the Senate.

1412. Nikaia. Epitaphs of a family, 2nd (or 3rd?) cent. A.D. *I. Iznik* 1239/1240. T. Corsten, *EA* 35 (2003) 120/121, republishes the inscriptions (German translation) and argues that they were erected for members of the same family.

1413. Nikaia. Epitaph, 1st cent. B.C. G. Kleiner, *MDAI(I)* 7 (1957) 8 (mit A.M. Schneider, *Die römischen und byzantinischen Denkmäler von Iznik-Nicaea* (Berlin 1943) 7/8; ph.). C. Berns, *op.cit.* (our lemma no. 1284) 36 and 238/239, gives a description and a date of the funerary shrine; we repeat the inscription above the door, since it is missing from *I. Iznik*: μνημόσυνον

1414–1415. Prusa (area of: Tahtalı). Two epitaphs, 5th/6th cent. A.D. Ed. pr. G. Kiourtzian in *op.cit.* (our lemma no. 1410) 62/63 nos. 2 and 3 (ph.; French translations).

1414: 62 no. 2. **Kornoutos, 5/6th cent. A.D.** Marble plaque; inscription in a tabula ansata. To the right of the text, the beginning of another inscription in a tabula ansata, of which only the first few letters of each line are preserved (L. 1: †[-]; L. 2: ΠΡΧ[-]; L. 3: ΗΡ[-]).

[†] Ἐτελεύτησεν τὸ πεί[δ](ιον) Κορνούτος ἑτῶν ε' ἰμην(νὶ) Δημητρίου κς'

1–2. Abbreviation marks (S), ed. pr.; read πα[δ]ίον, M. Seve, *An. Ép.* (2003) [2006] no. 1651 § 3. μην(νὶ) abbreviated as a my with a smaller eta above; the same in the month name; read Δημητρίου, ed. pr., who draws attention to the use of the Bithynian month name still in this period.

1415: 63 no. 3. **Theodoros, 6th cent. A.D.** White marble plaque.

[Ε]νθάδε κατέκλιτο Θε-
όδωρος ὁ τις θεαφίλου
μηνίμης, ἀναγνώστεις γενά-
μενος τις ἀγίας τοῦ Θε(ε)ῦ μς-

γάλης ἐκκλησίας· τελευτᾷ
μη(ν) Νοεμβρ(ίω) ια' ἰνδ(ικτιῶνος) β' ἀνύ-
σας χρόνους κδ'

[1-5. Read ... Θεόδωρος ὁ τῆς θεοφιλοῦς μνήμης, ἀναγνώστης γενόμενος τῆς ... ἐκκλησίας, Corsten] || 4. abbreviation indicated by a cross-shaped bar above ΘΕ, ed.pr. || 4-5. perhaps Hagia Sophia in Constantinople, which would make Theodoros lector at the patriarchate, ed.pr. || 6. abbreviations: my with smaller eta above; cross-shaped bar above the month name; INAS, ed.pr. || 6-7. numbers indicated by a horizontal bar above, ed.pr.

1416. **Prusias ad Hypium (area of). Honorary inscription, ca. 2nd cent. A.D.** Base, moulded above, found in the village of Dadalı near Akcakoca. Ed.pr. A.Kolb, *EA* 36 (2003) 115-119 (ph.).

Ἀγαθὴ τύχη·
τὸ δεκάκιον τὸ Λααδειτῶν
τὸν ἐαυτῶν ἔγδικον ἐτίμη-

4 σε [2-3] ΑΚ[- ca. 5 -] Ν Φιλίππου
vacat ἀρετῆς ἔνεκεν vacat

2. The term δεκάκιον is unattested so far; it is derived from δεκανός (leader of a group of about ten men; cf., e.g., *P.Oxy.* 2859 with introduction; A.S.Hall, *AS* 18 [1968] 70 no. 12 and 79 no. 26) and may here designate the management of an association (or a group of leaders of the *decuriones*, the slaves of an estate), ed.pr., who compares also the similar, but unrelated, term δεκανία for a military building (e.g., in Adraha/Arabia: *SEG* XVI 813/814; *IGR* III 1286) or a plot of land (*SEG* XL 1268; *I.Ephesos* 3221); the Λααδεῖται may be an association (cultic and/or professional) or an ethnic group, perhaps the inhabitants of a village on the territory of Prusias; in the latter case, the δεκάκιον would have been a leading group of villagers, ed.pr., who refers to C.Marek (our lemma no. 1408) 75 ('Ausschuß eines Dorfrates?') || 3. the ἔγδικος was in this time a lawyer who acted on behalf of a city or an association, ed.pr. || [3-4. the photo seems to show ἐτίμησεν, Corsten] || 4. [Ἦρ]ακ[λειδῆ]ν[v]?, ed.pr.

1417. **Strobilos. Epitaph of Thekla (?), 6th cent. A.D.** *I.Apameia und Pylai* 134; *SEG* XXXVII 1083. G.Kiourtzian in *op.cit.* (our lemma no. 1410) 64 no. 5, republishes the inscription with most of the modifications reported in *SEG*. He restores LL. 1-2 [† † 'Ενθά- † † ἰδ]ε κτλ. (the previous edd. have [- - - ἐνθάδ]ε κτλ.) and suggests a different reading for the date in LL. 6-8: [μηνὶ 'Ο]κτοβρίῳ ὠ[γδῶ, ἰνδ. δ]εκάτην (previous edd.: [μηνὶ 'Ο]κτοβρίῳ ὠ[γδοκαδ]εκάτην).

1418-1420. **Tios. Lead weights, Imperial period.** Five round lead weights of different size with handle, apparently based on a standard of a *mina* of ca. 500 g; two items have no or only an illegible inscription. Ed.pr. in the auction catalogues *Triton* (New York) 6 (2003) lot 293 (cf. a similar weight, without inscription, in Gorny & Mosch, *Giessener Münzhandlung* [München] 126 [2003] 3021). Cf. P.Weiß, *Chiron* 35 (2005) 428, and id. in C.Howgego-V.Heuchert-A.Burnett,

Coinage and Identity in the Roman Provinces (Oxford 2005) 67 [P.Weiß-K.Ehling, *Chiron* 36 (2006) 377 note 30, mention two further Bithynian weights, to be published shortly].

1418: *Triton* 6 (2003) 293 (ph.); Weiß 428 and 67. **Weight of 10 minae (4885 g), Imperial period.** On A Dionysos, on B Zeus.

A: (inner rim) Ἀγαθὴ τύχη βουλῆς δήμου Τιανῶν Ι (handle) N over M

B: (inner rim) [- - -] APEIANOC [- - -] TATHCE [- - -] O [- - -] Ι (outer rim) [- - -] Ι (handle: four countermarks)

A. Text of W.; IOVLHS DEMOV TIANWN AGAQH TVXH, ed.pr. || B. name and function of the donor are missing. W.

1419: *Triton* 6 (2003) 293 (ph.); cf. Weiß 428 and 67. **Weight of 2 minae (1197 g), Imperial period.** On A Hermes, on B Zeus.

A: (inner rim) Ἀγαθὴ τύχη [- - -] Ι (outer rim) PITA [- - -] Ι (handle: two countermarks)

B: (inner rim: illegible inscription)

A. [- - -] TVXH [- - -], ed.pr.

1420: *Triton* 6 (2003) 293 (ph.); cf. Weiß 428 and 67. **Weight of 1/2 mina (240 g), Imperial period.** On A 'sacrificial axe or pelekys (?)', on B uncertain object.

A: (inner rim) Ἀγαθὴ τύχη [βουλῆς δήμου Τιανῶν]

B: (inner rim: illegible inscription)

A. Suggestion based on no. 1418, Corsten; [- - -] TVXH [- - -] O [- - -], ed.pr.

PONTOS

1421. **Pontos. Life in the province.** Cf. our lemma no. 1408. See also H.Lindsay in D.Dueck-H.Lindsay-S.Pothecary (edd.), *Strabo's Cultural Geography. The Making of a kolossourgia* (Cambridge 2005) 180-199.

1422. **Amaseia. Funerary epigram for Severus, Roman Imperial period.** Merkelbach-Stauber, *SGO* II 382/383 no. 11/08/05; *GV* 1628. R.A.Tybout, *Lampas* 36 (2003) 340 note 31, reads in L. 5 φυλά(σσ)ων instead of φυλάξων (lapis; editions).

1423. **Amastris. Epitaph of Simis and his family, 111/112 A.D.** *SEG* XXXV 1326; Marek, *Stadt* 171 no. 50. T.Corsten, *EA* 35 (2003) 117-120, republishes the inscription with some differences (German translation).

- 4 "Ετους απρ', μηνός Δίου· Σιμις Σι-
μει καὶ τούτου γυνή Σιμιοκενίς, θυγά-
τηρ Λεθθαίου, οἰκηταὶ Ερένας, καὶ τού-
των υἱοὶ Τοκαλός καὶ Μόκων καὶ Κάλος,
θυγάτηρ Κηνίς καὶ Κουζάλα ἀνέθηκαν
ἀρετῆς χάριν· οἱ παράγοντες·
χαῖρε.

A family with mainly indigenous names, almost all of which seem new. C. || 1-2. Σιμισσιμει, previous edd.; Σιμις is presumably an indigenous name with the genitive in -ει, C., who refers to numerous examples in Zgusta, *KP* || 3. Λεθθαῖος is a so far unattested Greek name. C.; οἰκῆται, *SEG* (οἰκέται?, Herrmann in app. cr.); οἰκε-
ται, M.; οἰκηταὶ (photo in M.): the deceased were inhabitants of a village called (H)Erena. C. || 4. of all personal
names in the inscription, only Μόκων and Κάλος are attested so far; Μόκων is non-Greek and occurs only once
(*JG* IX.1² 2.571; Akarnania); for the Greek name Κάλος cf. *LGPNI* I, II, and III.A s.v., C. [now also *LGPNI* IV s.
v.] || 5. θυγάτηρ should presumably be in the plural, since two, apparently female, names follow. C. || 5-6. ἀνέ-
θηκαν ἰ ἀρετῆς χάριν seems to be influenced by the wording of honorary inscriptions. C. || 6. παράγοντες must
be a misspelling of παράγοντες, *SEG*.

1424. Amastris. Amphora stamps. For amphora stamps attributed to Amastris, but possi-
bly from Herakleia (Pontica) see our lemma no. 1429.

1425. Amisos. Inscriptions. S. Atasoy in D.V. Grammenos–E.K. Petropoulos, *Ancient Greek Colonies in the Black Sea* (Thessaloniki 2003) II 1361/1362 gives a brief overview of the epigra-
phy of the city and of the inscriptions mentioning citizens abroad (cf. also our lemma no. 1427).

1426. Amisos. Funerary epigram for Epiphania, 3rd cent. A.D. Merkelbach-Stauber, *SGO* II 348 no. 11/02/02. In a review of *SGO* II, A. Martin, *AC* 72 (2003) 499, points to parallels
for some verses of the epigram; for v. 1 cf. Homer, *Il.* 22.503; for v. 3 cf. Apollonios Rhod. 3.
716; for v. 4 cf. Homer, *Il.* 13.88 and *Od.* 8.86.

1427. Amisos. Mosaic inscription, late Roman–early Byzantine periods. Mosaic sho-
wing Achilles and Thetis (M. Akkaya, *Turing* 82-361 [1994] 47-50 [non vidimus]); L. 1 above the
figures, L. 2 below. Mentioned by S. Atasoy in *op. cit.* (our lemma no. 1425) 1349/1350 and 1374
(ph.). No text, we read from the photograph: Ἀχιλλεύς – Θέτις ἰ Ὀρέντης ἐψηφοθέτησα

[The name Ὀρέντης is rare but occurs five times at Athens (*LGPNI* II s.v.; in *LGPNI* IV s.v. an example from
Tomis), which is an additional sign for close connections between this city and Amisos (cf. Atasoy p. 1362).
Corsten.]

1428. Herakleia. Amphora stamps. V.I. Kac in *The Cauldron of Ariantas* 261-278, pre-
sents a revised chronology of the fabricants and eponyms mentioned in the stamps of the amphi-
ras of Herakleia Pontica (late 5th–early 3rd cent. B.C.). He rejects the recent attribution of these
stamps to Apollonia Pontica by P. Balabanov in *Studia in memoriam Ivani Galabov* (Burgas
2000) 101-195 (with remarks on the chronology; cf. id. in *Ol'vija ta antičnij svij* [Odessa 2001]
20/21; non vidimus). Early fabricants (late 5th cent. B.C.): Ἀγάθων I, Αἰάκης, Ἀρίσταρχος, Γῆ-
ρυς, Ἐργασίων, Ἐρμαγόρας, Ἐρμάντος, Εὐφράντος, Εὐώπης, Κώκημος, Μέκων, Μίκκος, Νι-
κασίων, Ῥαμφίας, Σάμνος, Σύρος, Τιμάσανδρος, Φάκριτος, Χαρέσιος. Fabricants of the ear-
ly and middle period (late 5th cent.–ca. 390 B.C.): Ἀργεῖος, Ἀρίστιππος, Ἀρίστων, Ἀρχέλας,
'Αρχέστρατος, Δαμάτριος, Δᾶος, Διοκλῆς, Διονύσιος, Εὐαρχος, Εὐκλείων, Εὐπάμων, Εὐρύ-
δαμος, Ἡραίων, Ἡρακλείδας, Θεογένης, Θεόξενος, Καλλίας, Κρομνίτης [or Κρομνίτης?; see
below, Chaniotis], Λάκων, Μόσχος, Νόσσοι, Ὀνασος, Πυρονίδας [Πυρονίδας?; Chaniotis], Σατυ-
ρίων, Σιλανός, Σωτήρ, Τιμόλυκος, Χίων, Ὠφελίων. Eponyms, ca. 400-390 B.C.: subgroup A:
'Ορθεσίλας, Ἀριστοκλῆς, Ἰα[–], Πα[–], Λυ[–]; subgroup B: Θε[–], Κόας, Νικ[–], Ἡρ[–],
Εὐκ[–], Λευ[–], Τυ[–], Φι[–]. Eponyms, ca. 390-375 B.C.: subgroup A: Βόταχος, Ἀθανόδα-
ρος, Μένιππος, Σώσιος, Κρωμνί[–] [Κρωμνίτης?; see above, Chaniotis], Εὐπιτίων [could this be a mis-
read Εὐγετίων?; see below, Chaniotis]; subgroup B: Διονύσιος I, Μολοσσός, Αἰθερ[–], Ἀρίστων,
'Αλκέτας, Στύφων, Δεινόμαχος, Εὐγετίων, Ὄρος, Κερκίνος, Κύρος, Πανσανίας, Λαΐσας.
Eponyms, ca. 375-355 B.C.: subgroup A: Λύκων, Διονύσιος II, Ἀγνόδαμος, Καρακώδης, Σκύ-
θας, Μάτρις, Κρυπτή[–]; subgroup B: Καλλίας, Ἀνδρόνικος, Λυσίθεος, Εὐφρόνιος, Φιλίνος,
Μνασίμαχος, Σάτυρος, Ἐχεμος, Εὐξένος, Κέρανος. Eponyms, ca. 355-340 B.C.: subgroup A:
'Αμφίτας, Βάκχος, Ἡρακλείδας, Ἀγασίλλος; subgroup B: Ἀπολλώνιος, Μενότιος, Δαμά-
τριος, Σπίνταρος, Εὐρυφών, Φιλόξενος; subgroup C: Ἀγάθων, Ἐλυρος, Θεόνικος, Μαρονί-
δης [Μαρωνίδης?; Chaniotis], Μελάνιππος, Σιλανός, Σίμος, Ἴστρος, Φυλεύς, Ἀρκέσας, Νικο-
κλῆς. Eponyms, ca. 340-310 B.C.: subgroup A: Ἄνταγος, Ἀμφικράτος, Λεόφαντος, Ἀρχιπ-
πος, Πεισίστρατος, Ἀπολλώνιος, Κρόνιος, Ἰφικράτης, Ματρόδαρος; subgroup B: Γέρος,
Δημήτριος, Θεμιστ[–], Θεόκυρος, Θεόπροπος, Θεόδωρος, Κλισ[–], Ληώδας, Λεύκυρος, Πίν-
δαρος, Πυθοκλῆς, Φάκριτος. Fabricants of the late group (ca. 310-275 B.C.): Ἀριστοκράτης,
'Ασγογος, Βάκχιος, Βατίων, Γλαύκος, Γόργιος, Δαμόξενος, Διοκλῆς I, Διονύσιος II, Δούλος,
Εἰρηναῖος, Ἐπικράτης, Ἐράτων, Ἐτμος, Ἡρακλέδας, Ἡρακλείτιος, Ἡρακλέων, Ἡρόδο-
τος, Κερκίνος, Μεμη[–], Μένης, Μένιππος, Μηνητος [sic; unattested name; perhaps per err. for Μένη-
τος, gen. of Μένης?; Corsten], Νι[–], Νικόστρατος, Πασιάδας, Ποη[–], Πυθιον[–] [Πυθιονίος;
Chaniotis], Σωκράτης, Σωτήρ II, Τι[–], Φιλίσκος I, Φιλότιμος. [Cf. our lemma no. 1430.]

1429. Herakleia (?). Amphora stamps. Nineteen amphora stamps inscribed with the name
'Αμάστριος are known, found in Chersonesos Taurica, Elizavetovskoe, Gorgippia, Kallatis, Olbia,
and Pantikapaion. The name has been interpreted as either that of Ἀμαστρίς, the widow of Dio-
nysios, the ruler of Herakleia, who founded Amastris (ca. 300-284 B.C.; *SEG* XXXVI 1493 sub
365-373) or as the name of the city (3rd cent. B.C.). Based on a detailed study of the shape of the
amphoras, the stamps (made with only four different dies), the text (name in the genitive), and the
fabric, V.F. Stolba in *The Cauldron of Ariantas* 279-301 (ph.), rejects the interpretation of Ἀμά-
στριος as the city's name and attributes these amphoras to a workshop of Herakleia that was acti-

ve in the final years of the 4th cent. B.C., prior to the foundation of Amastria, and was owned by Queen Amastria; on 292/293 a list of the known stamps.

1430. Herakleia. Stamps on amphora handles, 400-250 B.C. E. Teleaga, *MBAH* 22.1 (2003) 69-113, attempts a chronology of the stamped amphorae and examines the latter's capacity and the development of their shape; he provides a chronological list of the names on stamps and of the capacity of the vessels between pp. 98 and 99. [Cf. our lemma no. 1428.]

1431. Phazimon. Oath to Augustus, his sons and grandsons, 3 B.C. *OGIS* 532; *IGR* III 137; P. Herrmann, *Der römische Kaiserzeit* (Göttingen 1968) 123/124 no. 4. In a study of oaths to the emperor, R. Scharf in *op. cit.* (our lemma no. 1352) 416-428, reprints the text with a German translation (quoted from H. Freis, *Historische Inschriften zur römischen Kaiserzeit* [Darmstadt 1984] 10/11 no. 7) and a brief commentary. Cf. also H. Cancik in id.-K. Hitzl, *op. cit.* (our lemma no. 2227) 32-34.

1432. Sinope. Athenian cleruchy. N. F. Fedoseev, *Museion* 2 (2002) 189-202 (in French) and *VDI* (2003.3) 132-140 (in Russian), examines the controversial foundation by Perikles of an Athenian cleruchy at Sinope, an account of which is given by Plutarch, *Perikles* 20.1/2 [cf. also O. Doonan in *op. cit.* (our lemma no. 1425) 1382/1383]. F. attempts to prove its existence through archaeological and epigraphical evidence; the latter is quoted in full with photographs or drawings and includes the following texts: **Juror's pinakion** (J. H. Kroll, *Athenian Bronze Allotment Plates* [Cambridge 1972] 270-272). – **Dedication to Hestia Prytaneia** (*I. Sinope* 7; dated by F. to 310-300 B.C.): the name *Λάμαχος* betrays an indirect Athenian influence. – **Tile stamp:** F. dates the stamp *Πόλων ἡστυνόμει*, *Ἀβροκόμας ἐπόει* (B. N. Grakov, *Drevnegrecheskiye klejma s imenami astinomov* [Moscow 1929] 115 no. 19 [non vidimus]) to the early 4th cent. B.C. which would make it the oldest Sinopean stamp. The names, which are attested at Athens, and the typological resemblance to the seal of an Athenian officer sent with a cleruchy to Samos and Lemnos in 365 B.C. (A. Dumont, *Rev. arch.* 22 [1870/1871] 35) point, according to F., to Athenian influence on the Sinopean stamp. He concludes that the introduction of the office of *ἡστυνόμος* is also due to this influence. F. further states that the names of all Sinopean magistrates are also attested at Athens which is a sign of a strong Athenian influence, perhaps caused by the participation of Athenian cleruchs in the government.

GALATIA

1433. Ankyra. Selection of Roman, late Roman, and Byzantine inscriptions. D. French, *Roman, Late Roman and Byzantine Inscriptions of Ankara. A Selection* (Ankara 2003), gives an overview of the history of Roman and late Roman Ankara (24-74, with quotations of in-

scriptions from E. Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* [Ankara 1967] [in the *comparatio numerorum* below quoted as 'Bosch']) and (re)publishes a selection of 86 Greek and Latin inscriptions out of an estimated 400 texts from the city (ph.; dr.; English translations) with commentaries, concordances, and indices. The stones are now mostly kept in the Museum of Anatolian Civilizations and in the Roman Baths. No inscriptions from the Hellenistic period exist (no. 1, epitaph of king Deiotaros, 43-40 B.C., from Karalar [ca. 30 km northwest of Ankara], is included as a testimony of pre-Roman history), and epigraphic evidence becomes scarcer after the 4th cent. A.D. (65 late Roman and Byzantine inscriptions are known). The catalogue is divided into late Hellenistic (no. 1), honorary inscriptions (nos. 2-22), dedications and texts related to cult (nos. 23-35), acclamation and imperial cult (nos. 36-38), soldiers and officials (nos. 39-56), gravestones (nos. 57-70), a sarcophagus (no. 71), milestones (nos. 72-79), and Byzantine (no. 80-86). For the Greek texts, we give a *comparatio numerorum* with major collections; new Greek texts are presented in separate lemmata (our nos. 1435-1444); unpublished Latin inscriptions (not reprinted here) are nos. 4, 39, 42, 46, and 50. [Some remarks by C. Brixhe, *BE* (2005) no. 471: No. 54: the sigma of *στυπενδίων* (LL. 6 and 10) is preserved on the stone. – No. 59: *ἐπαετείς* for *ἐπαετέσι*. – No. 66: *Ἰάσσων* could be a mason's error for *Ἰάσων*; however, cf. *Ἰάσσω* on Kos and *Ἰάσσα* in Athens (*LGPN* I and II s. vv.). – No. 84: the abbreviation *χρυσός* stands presumably for *χρυσόκοπος* (cf. *ἀργυρόκοπος*).

CIG	French	SEG	French	Bosch	French
4025b	16	XXVII	842	17	113
4025c	15		843	22	114
4027	13	[cf. SEG XLVIII 1509, Corsten]		115	55
4044	38		850	26	117
4054	80		851	29	137
4063	67		852	28	142
4077	61		853	37	145
8794	80		855	68	149
			857	64	151
SEG			863	52	179
VI	1		866	71	184
	4		868	62	186
	32		869	60	190
	33		873	84	210
	40		874	82	216
	41		1115	54	246
	45	XXIII	1181	30	257
	54	XL			258
	57				261
	60				270
	61	Bosch		3	319
	64			13	332
	66			61	334
	80			11	346
XXVII	841	19	107	35	

RECAM II	French	IGR	French	LBW	French
188	1	215 218	69 61	1803	80
				GV	
IGR				1984	81
III 178	5	OGIS			
194	12	542	12		
208	18			CIL	
213	41	LBW	III 262	41	
		1791	3 6762	41	

1434. Ankyra. The Monumentum Ancyranum, 14 A.D. R.Ridley, *The Emperor's retrospect. Augustus' Res Gestae in Epigraphy, Historiography and Commentary* (Leuven 2003), offers a thorough analysis of the *Res Gestae* in seven chapters with the following subjects: 'The recovery of the *Res Gestae*', 'The fate of the recovered text', 'Parallel texts' (dealing with forerunners of this type of text from all over the ancient world), 'Omissions detected by moderns', 'Omissions indicated by the text itself', 'Difficult but defensible statements', and 'Lies'.

P.Botteri, *ZPE* 144 (2003) 261-267, studies the Greek translation of the Latin original and concludes that the translator(s) has/have done his/their job in a very skillful way, even taking into account the different mentality and cultural environment of the Greek East. [On the Latin *potens* (not *potitus*) *rerum omnium* as the equivalent of ἐνκράτης γενόμενος see W.D.Lebek, *ZPE* 146 (2004) 60.]

Ead. in L.de Blois et al., *The Representation and Perception of Roman Imperial Power. Proceedings of the Third Workshop of the International Network Impact of Empire III* (Amsterdam 2003) 240-249, provides a description of the historical and present setting of the temple of Augustus as a basis for answering the question of the symbolic value and the impact of this 'inscribed monument'. She proceeds along the same lines regarding the *Res Gestae* at Antiochia ad Pisidiam and at Apollonia, where, however, the exact location of the inscriptions is unknown. B. concludes that the inscriptions were placed in locations which were easily visible and where the text could be read without difficulty (whence a Greek version in Ankyra and a Latin text in the colony of Antiochia).

1435-1437. Ankyra. Honorary inscriptions, Imperial period. D.French, *op.cit.* (our lemma no. 1433), publishes three new texts (ph.; English translations); now in the Roman Baths.

1435: 93 no. 07. Honorary inscription for Severianus Maximus, 2nd/3rd cent. A. D.(?). Moulded round limestone altar.

4	Ἀγαθῇ Τύχηι Σεουηριανὸν Μάξιμον, τὸν λαμπρότατον	ὑπατικόν, φίλον [καί] θειότατον [ἡγεμόνα ---]	8
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2-5. The honorand, not otherwise on record in Ankara, may be identified with Severianus Maximus, *legatus Augusti* of Arabia in 193/194 A.D. (*PIR*² A 260; B.E.Thomasson, *Laterculi Praesidum* I [Göteborg 1984] 330 no. 14), who is also mentioned in *I.Perinthos* 22 (Thomasson, *op.cit.* 170/171 no. 46); he was perhaps governor of Galatia after his consulate, ed.pr.

1436: 105/106 no. 14. Honorary inscription for C. Iulius Severus, 142-152 A.D. Rectangular white marble block, at the top remains of a pediment (or later remodelled?).

4	Γ(ά)ιον Ἰ(ού)λιον Σεουήρον, βασιλέων κέ τετραρ- χῶν ἀπόγονον, με- τά πάσας τὰς ἐν τῷ ἔθνει φιλοτειμίας καταταγέντα εἰς τοὺς δημαρχικοὺς · ὑπὸ θεοῦ
8	[Ἀ]δριανοῦ, πρεσβεύσαντα ἐν Ἀσί[α] [ἐ]ξ ἐπιστολῆς κέ κωδικίλλαν θεοῦ Ἀδριανοῦ, ἡγεμόνα λεγ(εῶνος) τε- τάρτης Σκυθικῆς καὶ διοικήσαν[τα]
12	[τὰ] ἐν Συρίᾳ πράγματα ἡνίκα ♣ [Πουβλί]κιος [Μά]ρκελλος [δ]ιὰ τὴν κίνησιν τὴν Ἰουδαϊκὴν με- ταβέβη[κε] ἀπὸ [Σ]υρίας, ἀνθύ- πατον · Ἀχαΐας, · πρὸς πέντε
16	[ρ]άβδους, · πεμφθέντα εἰς Βειθυνίαν · διορθωτὴν καὶ λογιστὴν · ὑπὸ θεοῦ Ἀδρια- νοῦ, ἑπαρχὸν αἰραρίου τοῦ Κρό- νου, ὑπατον, ποντίφικα, ἐπιμε[λη]- τὴν ἔργων δημοσίων τῶν ἐν Ῥώμ[ῃ], ἡγεμόνα · πρεσβευτὴν Αὐτοκρά[το]- ρος [Κ]αίσαρος Τίτου Αἰλίου Ἀδρι- [α]νοῦ Ἀντωνεῖνου Σ[εβ]αστοῦ Εὐσε- [β]οῦς Γερμανίας τῆς κάτω vacat
24	Μ(άρ)κος · Π(όπ)λιος · Ἀλέξανδρος τὸν ἐαυτοῦ εὐεργέτην]

Date: 147-151 A.D. (during his governorship in Germania, as dated by Bosch), ed.pr. [this is, however, to be dated rather 142-145 A.D. (Halfmann)], so that the inscription belongs to between 142 and 152 A.D. (when he became *proc. Asiae*), Corsten || I. the honorand is well known from inscriptions; cf. E.Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) nos. 156 (almost the same wording as here) and 157; H.Halfmann, *Die Senatoren aus dem östlichen Teil*

des Imperium Romanum bis zum Ende des 2. Jahrhunderts n. Chr. (Göttingen 1979) 151/152 no. 62, ed.pr. || 6-7. *adlectus inter tribunicios*, ed.pr. || 11. διοκήσαν[τα] per errorem, ed.pr. || 20-21. αἰράριον τοῦ Κρόνου = *aerarium Saturni* [not *aerarium saturnale*, 'military pension fund', Corsten].

- 1437: 118/119 no. 21. **Honorary inscription for M. Aur. Didymus, 223 A.D.(?)**. Limestone statue base, mouldings removed.

4 [Ἀγαθῇ Τύχῃ]·
ἐπὶ τῆς τρίτης Πυ-
θαγόρου τῶν Μεγά-
λων Ἀσκληπιείων
Σωτηρείων ἡ μη-
τρόπολις τὸν ἀν-

8 δριάντα · Μ. · Αὐρ.
Διδύμῳ Ἱέρακος
Ἀλεξανδρεὶ καὶ Ἀγ-
κυρανῶ νεικήσαν-
vac. · τι · ὄπλον vac.

Date: ed.pr. tentatively dates the first Pythiad to 215 A.D., when Caracalla visited Ankara; the third celebration would then be in 223 [not 221] A.D. || 11. the race in armour may have been a kind of 'consolation race' for less successful competitors, cf. H.A.Harris, *Greek Athletes and Athletics* (London 1964) 74/75, ed.pr., who adds that it was dropped in later times ('deliberate archaism?' at Ankara).

- 1438-1440. **Ankyra. Dedications, Imperial period.** D.French, *op.cit.* (our lemma no. 1433), publishes three new texts (ph.; English translations).

- 1438: 122 no. 23. **Dedication to Asklepios and Hygieia, 1st/2nd cent. A.D.(?)**. Square limestone altar, on the front a relief of Asklepios and Hygieia standing; in the Museum of Anatolian Civilizations.

Ἀ[...]ος star Τῆρου | τοῖς θεοῖς κατὰ ἐπιταγήν

1. Ἀ[τι]κόγ; Τήρης 'was a name of Thracian royalty', ed.pr., who refers to D.Detschew, *Die thrakischen Sprachreste* (Vienna 1957) 500 [numerous examples now in *LGPN IV* s.v.; cf. also *I. Smyrna* 85, Corsten].

- 1439: 134 no. 33. **Altar of several gods, 1st/2nd cent. A.D.(?)**. Upper part of a square limestone altar; in the Roman Baths. The inscription starts on the moulding of the front and runs counter-clockwise around the stone.

Ἑρμοῦ, Διός, Ἰσμήνης, Ἄρεως, Ἰ Ἀφροδείτη[ς], Ἰ [- - - -]

[The only common denominator of these divinities is that they have given their names to planets; this may not be an altar, but an astronomical text, Chaniotis].

- 1440: 135 no. 34. **Dedication, 1st/2nd cent. A.D.** Square limestone altar; in the Museum of Anatolian Civilizations. The inscription is on the mouldings of the front (L. 1) and of the right face (L. 2).

Τατας καὶ Βέλλων [- ? - -]

1. Τατας is taken by ed.pr. to be masculine, but it could also be a woman's name (cf. Zgusta, *KP* 496 § 1517-3). C.Brixhe, *BE* (2005) no. 471 || 1-2. Βέλλων: probably a Celtic name (cf. *RECAM* II 230 and 296 with comm.) or of Greek tradition (Robert, *Noms* 287), ed.pr.

1441. **Ankyra (area of: village of Tacettin near Beypazari). Dedication to Zeus Soter, 142 A.D.** Coarse white marble block, now in the Museum of Anatolian Civilizations. Ed.pr. D. French, *op.cit.* (our lemma no.1433) 133 no. 32 (ph.; English translation).

Πακάτος Διῶταρου vac. | Διὶ Σωτῆρι | ν εὐχῆν vac. || ν ἔτους ξξρ'

[Location: ed.pr. prints 'Beypazari', but on his map (52) there is only 'Beypazar', northwest of Ankara || 3. the two iotas of Διὶ look like a pi, Corsten] || 4. ed.pr. translates '(made this) prayer'; 'en ex-voto', C.Brixhe, *BE* (2005) no. 471 || 5. ξξρ': 167 Galatian era = 142 A.D., ed.pr., who refers to W.Leschhorn, *Antike Ären* (Stuttgart 1993) 539-541 [cf. 398-410].

- 1442-1444. **Ankyra. Epitaphs, Imperial and Byzantine periods.** D.French, *op.cit.* (our lemma no. 1433), publishes three new texts (ph.; English translations); now in the Roman Baths.

- 1442: 174 no. 63. **Epitaph of Iulia Thallousa, 1st/2nd cent. A.D.(?)**. Moulded square limestone altar.

Ἰ(ούλιος) Ἐπίκτητος
Ἰ(ουλίᾳ) Θαλλούσῃ τῇ
ἑαυτοῦ συνβί-

4 φ καὶ ἑαυτῷ
μνήμης χά- ▲
▲ ριν ▲

- 1443: 202 no. 83. **Christian epitaph of Arsinoüs, Byzantine period.** Limestone slab, cut from a Roman architrave. The front is framed and filled with a cross; the inscription below in a tabula ansata; exact provenance unknown.

† Ἐνθάδε κεκοίμητε ὁ δοῦ(λ)ος τοῦ θεοῦ Ἰ Ἀρσίνους †

[1. The last letter added above the tau] || 2. δοῦ(λ)ος, ed.pr. [the stone has clearly ΔΟΥΟΣ with some indistinct marks attached to the upsilon, Corsten] || 3. Ἀρσίνους, C.Brixhe, *BE* (2005) no. 471; ed.pr. left the name unaccented.

- 1444: 206 no. 86. **Epitaph of the bishop Olynpios, Byzantine period.** Andesite slab; the front is framed and carries a cross, on either side of whose lower beam the inscription is cut. Exact provenance unknown.

† Ὀλύνπιος ἱεπίσκοπος Ἰουαίτων

3-4. No place of this name is known. ed.pr.

1445. **Ankara. Epitaph of L. Marius Pudens and Arete, Roman Imperial period.** CIG 4078; E. Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) 389/390 no. 324. J. Kubińska, *Archeologia* (Warszawa) 46 (1995) 97/98, republishes the text (French translation), pointing out that here βωμός designates the support of the urn and a funerary altar (LL 6-8: τὸν βωμόν | [κὲ] τὴν ἐπ' αὐτῷ ὀστοθή[κ]ην σὺν τῷ τάφῳ; contra Bosch); τάφος was the aedicula in which the urn was placed (contra Bosch: the place on which the grave monument was placed). The text is not inscribed on a stele (Bosch), but on the βωμός.

1446. **Ankara. Stamp on a plate, 2nd cent. B.C.** Plate with stamp in the center of the inner side. Ed.pr. N. Kaya in C. Abadie-Reynal, *Les céramiques en Anatolie aux époques hellénistique et romaine* (Varia Anatolica XV; Paris 2003) 114 (ph.; dr.): δῶλπο

[Cf. SEG L 1027 (6) (on a ring), 1735; LI 1761 (2); LII 1145 bis, Corsten.]

PHYRGIA

1447. **Phrygia. Rural sanctuaries, Imperial period.** See our lemma no. 2253.

1448. **Phrygia. Reliefs with inscriptions.** T. Lochman, *Studien zu kaiserzeitlichen Grab- und Votivreliefs aus Phrygien* (Basel 2003), studies the funerary and votive reliefs from the Aizaniis, the Tembris Valley, Dokimeion and the Kaystros Valley, and Philomelion and Phrygia Paroreios. There are, inter alia, chapters on the sculptors in the Tembris Valley with their family relations, workshop connections, and signatures (97-108; cf. our lemma no. 1566), on "Ὁστος καὶ Δίκαιος (199-207, with a list of 146 inscriptions in geographical order), and on dating (219-225; epigraphic criteria: 219-222). The book includes also the first publication of ca. 100 new inscriptions, most of them found, but so far unpublished, by T. Drew-Bear since the early 1970s (see our lemmata nos. 1451-1456, 1460-1462, 1470-1501, 1506-1516, 1518, 1520-1565), and some published texts with revised readings [the photos are, unfortunately, not always large and good enough to check the readings].

1449. **Afyon (museum). Byzantine seals, 6th-11th cent. A.D.** V. Bulgurlu-A. Ilashi, *SBS* 8 (2003) 131-141 (ph.), (re)publish 39 out of 70 seals kept in the museum at Afyon. They were either found during surveys by W.M. Calder in the region of Afyon in the 1930s or acquired by the museum from locals (our lemmata no. 1450); others come from Phrygian Apameia (our lemma no. 1458). We give a *comparatio numerorum* for the published items.

	Bulgurlu-Ilashi
N.D. Chaviaras, <i>Journal int. d'arch. numismatique</i> 12 (1909-1910) 150 no. 3	no. 9
<i>Catalogue of Byzantine seals at Dumbarton Oaks and in the Fogg Museum of Art III</i> (Washington 1996) 66 no. 39.31	
<i>ibid.</i> 67 no. 39.33 (a)	no. 9
<i>ibid.</i> 160 no. 86.50	no. 14
W. Seibt, <i>Die byzantinischen Bleisiegel in Österreich I</i> (Vienna 1978) no. 10	nos. 12/13
J.-C. Cheynet et al., <i>Sceaux byzantins de la collection Henri Seyrig</i> (Paris 1991) no. 188	no. 7
Zacos-Veglery no. 406	no. 9
<i>ibid.</i> , no. 2315 (a)	no. 9
	no. 14

1450. **Afyon (area of). Byzantine seals, 6-9th cent. A.D.** Seals, kept in the museum at Afyon. Edd.pr. V. Bulgurlu-A. Ilashi in *art. cit.* (our lemma no. 1449) 131-141 (ph).

- 131/132 no. 1. **Thomas, 6/7th cent. A.D.** Cf. Zacos-Veglery no. 2957. Bought from a villager. On the obverse bust of the Virgin with smaller bust of Christ in front of her; inscription on the reverse in single letters at the ends of the bars of a cross: Θωμᾶ
- 132 no. 3. **Johannes, 7th cent. A.D.** Cf. V. Laurent, *La collection C. Orghidan* (Paris 1952) no. 576 and Zacos-Veglery nos. 360, 363/364, 365A, 367/368, 379. Obverse worn; reverse similar to the preceding one: (Ἰ)ωάν(ν)ου
- 133 no. 4. **The illustrius and anthypatos Tryphon, 7th cent. A.D.** From Ithchisar. On the obverse a worn bust and inscription: [- -] Τρύφωνος; as the name is rare, edd.pr. suggest identifying him with the owner of a seal at Afyon, a στρατηλάτης and ἀνθύπατος (Zacos-Veglery no. 1085; cf. a similar example in J.-C. Cheynet, *RN* 155 [1999] 320 no. 4). On the reverse: ἰλλ(ουστρίου) (καί) ἰ ἀνθυπάτου (καί abbreviated as 'S').
- 133 no. 5. **Leo (?) and Sergius (?), 7th cent. A.D.** The inscriptions are composed of single letters at the ends of the bars of a cross. Obverse: 'possible (though improbable)' Λέ(ον)-τ(ο)s (?); Reverse: 'possible' Σ[ε]ρ[γίου] (?)
- 134 no. 6. **The chartoularios Barnabas, 7th cent. A.D.** Cf. Zacos-Veglery no. 291. Inscriptions composed like on no. IV. Obverse: Βαρν(ᾶβα); Reverse: χα(ρ)ταυλ(αρίου).
- 136 no. 10. **The tourmarches Leo or Lykastos (?), 700-750 A.D.** Obverse, partially as a cross-shaped monogram: [Θεοτόκε Κύριε βοήθει τῷ σῷ [δοῦλῳ]. Reverse, within a wreath: Λ[έον]ιτωσ [του]ρμάρ[χ]ηη or Λ[υκάσ]ιτω σ[π(αθαρίῳ καὶ) του]ρμάρ[χ]ηη. The genitive Λ[έον]ιτωσ (= Λ[έον]ιτωσ) would mean a grammatical break with the dative, and edd.pr. refer to a Lykastos as *dioiketes* of Amorion at the same time.

- 7) 136/137 no. 11. **A protospatharios and strategos, 8th cent. A.D.** Obverse similar to no. VI: [Θεοτόκε βοήθει τῷ σὺ] δοῦλ[ω]. Reverse: βα(σιλικῷ) (πρωτο)σπ[α]θ(αρίῳ) (καὶ) στ[ρα]-(τηγῷ) τῷ[ν] | 'Ανατ(ολικῶν)
- 8) 139 no. 16. **The protostrator (?) Theognostos, 8th cent. A.D.** Obverse similar to no. VI: Θεοτόκε βοήθει τῷ σὺ δοῦλ[ω]. Reverse: + Μουσιλίῳ β(ασιλικῷ) σπ[α]θ(αρίῳ) (καὶ) χαρτ(ου)[λ](αρίῳ) τ(οῦ) 'Ονικ(ίου) (καὶ abbreviated as 'S'). Mousilios was of Armenian origin; he may be identical to the Mousilios on Zacos-Veglery no. 3147.

1451-1452. Aizanoi (and surroundings). Dedications to "Ὅσιος καὶ Δίκαιος, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 200/201.

- 1451: 200 no. 93. **Dedication to "Ὅσιος καὶ Δίκαιος, 138 A.D.** Altar; on the front a female bust with polos and a male bust with radiate crown; in the museum at Kütahya, assigned to Aizanoi on stylistic grounds; inscription on upper moulding (LL. 1 and 2) and immediately underneath (L. 3). See now also N.E.Akyürek Şahin, *Gephyra* 1 (2004) 142/143 no. 5 (ph.; German translation), who explains the absence of the mention of dedicants by suggesting that the altar may have been erected by the village in a sanctuary together with other votives on which the same dedicants, i.e. the villagers, were mentioned. According to her information, the altar was found in the region of Gediz (Kadoi).

Ἐτους σκβ' μη(νὸς) | Δαισίου αἰ' | Ὅσιῳ κῆ Δικαίῳ

Date: year 222 (Sullan era), 21st Daisios = 14th May 138 A.D. || 2. αἰ', A. §.; α', ed.pr. || 3. κῆ, A. §.; αἰ', ed.pr.

- 1452: 201 no. 98. **Dedication to "Ὅσιος καὶ Δίκαιος, undated.** Altar; on the front two busts and inscription **b**, above the acroteria bust of Men, on the moulding inscription **a**; on the left face Apollon with double axe on horseback with inscription **c** above; on the right face radiated Helios with inscription **d** above. From Değirmişa near Tavşanlı, now in the museum at Kütahya. See now also N.E.Akyürek Şahin, *Gephyra* 1 (2004) 138-142 no. 4 (ph.; German translation), according to whom the altar was found in Muratlar Köyü near Kütahya. She tentatively identifies the bust above the acroteria with Men or Selene.

- a:** front, on the moulding Ἀγαθῇ τύχῃ, Ὅσιῳ Δικαίῳ | Κοροσκομῆται
εὐχῆς χάριν ἀνέστησαν
b: front, above the busts Ὅσιος Δίκαιος

c: left face
d: right face

Ἀπόλλων
Ἥλιος

a. The village Κοροσκομῆ should have been near the findspot of the inscription. A. §., who for the name compares the village of the Κοροσεανοί near Eskişehir (L.Zgusta, *Kleinasiatische Ortsnamen* [Heidelberg 1984] 291 § 588) which may be identical to the former || **d.** not in ed.pr.

1453-1455. Aizanoi. Epitaphs, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 243-249 (ph.).

- 1453: 245 no. I 125. **Epitaph of Helios, ca. 75-80 A.D.** Upper part of an aedicula stele, found re-used in Çavdarhisar; inscription written upwards: L. 1 on the architrave, L. 2 in the tympanon, L. 3 above L. 2.

[Δ]ιομήδης καὶ Μύκολλος οἱ Διομή-
δους Ἥλιῳ τῷ ἀδελφῷ μνήμης ἔ-
νεκεν

[I. Μύκολλος seems new, Corsten.]

- 1453a: 243 no. I 62. **Fragmentary epitaph, ca. 75-80 A.D.** Fragment of a stele with tympanon; to the right of the right akroter a hand, followed by the remains of an inscription: ἔτο[υς - -]

- 1453b: 243 no. I 69. **Epitaph of Onesimos, ca. 85 A.D.** Tympanon of a tomb, apparently worked separately. L. 1 of the inscription on the lower border, L. 2 above in the tympanon. In Çavdarhisar, open-air depot. Now also in C.Lehmler-M.Wörle, *Chiron* 36 (2006) 54 no. 95 (ph.; German translation), dated to 50-100 A.D.

2 μνήμης (eagle) χάριν
1 Ἐπικράτης Ὀνησίμῳ ἀδελφῷ

- 1454: 246 no. I 175. **Epitaph of Rufus and [---], ca. 120 A.D.** Tympanon of a stele, inscription on the upper two of three fasciae. In Çavdarhisar, open-air depot.

Ῥούφῳ καὶ ΙΤΤΩ[- - -] τη μνήμης | vacat χάριν vacat

I. ΙΤΤΩ[- - -XH]τη, ed.pr. [? photo illegible, Corsten]

- 1454a: 247 no. I 195. **Epitaph of Ammia, ca. 120 A.D.** Doorstone with two doors with three fasciae; inscription on the upper fascia. Built into a fountain house in Cebail, said to come from Çavdarhisar. Now also in C.Lehmler-M.Wörle, *Chiron* 36 (2006)

49 no. 85 (ph.; German translation), whose text we give; they date the stone to the 1st or 2nd cent. A.D.

Διομήδης Ἀμμία μητρί μνήμης χάριν καὶ πατρὶ ζῶν[τι?]

In fine, ζῶν[τι], ed.pr.: ζῶν, L.-W., who add that the expected letters -τι (since the participle should refer to the father) may have been inscribed on the right face of the stone.

1455: 249 no. I 259. **Epitaph of Damalis and Polykleitos, ca. 155 A.D.** Doorstone with two arched doors with three fasciae; inscription on the middle fascia. In Çavdarhisar, open-air depot.

Left door: Φορουνάτος καὶ Διάδοχος καὶ Εὐήμερος
Right door: Δαμαλίδι μητρί καὶ Πολυκλείτῳ πατρὶ ζῶσιν

1456. **Amorion (area of). Epitaph of Latinos (?), 130/140 A.D.** Doorstone in the shape of an aedicula, found in 1982 by T.Drew-Bear in Bademli. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 293 no. III 10 (ph.). Μενεκλῆς Μενεμάχου, Λατῇ| vacat νε χαῖρε vacat

1-2. Λατύνε, ed.pr. [Λατῇνε for Λατῖνε, vocative of Λατίνος (cf. *MAMA* VI 212: Αὐ. Καρικὸς [Ο]ὔαδεως Λατίνος κτλ.), Corsten.]

1456 bis. **Amorion. Inscriptions on marble vessels, Imperial to Byzantine periods.** Ed. pr. A.Çalik-Ross in C.S.Lightfoot, *Amorium Reports* II (Oxford 2003) 13/14.

- 1) 13 no. 26 (dr.). **Bowl.** White marble, inscription on rim: [- - -]NIAC[- - -]
- 2) 13 no. 27 (ph.; dr.). **Bowl with handle.** White marble, inscription on rim: [- - -]ΩNX[- - -]
- 3) 14 no. 37 (dr.). **Rim fragment.** Gray marble: [- - -]YKET[- - -] [on the drawing, only KE is visible, Corsten].

1457. **Apameia. Honorary decree for Kephisodoros, ca. 168-158 B.C.** *MAMA* VI 173. P. J.Thonemann, *EA* 36 (2003) 104/105, argues that the decree has to be dated after the birth of the future king Attalos III (see our lemma no. 2184) and supports the suggestion of Robert, *Hellenica* XI-XII 124 note 6, that the war, mentioned in L. 13, was the Galatian War (ca. 167-165 B.C.).

1458. **Apameia (area of). Byzantine seals, 6th-11th cent. A.D.** Four seals, kept in the museum at Afyon. Edd.pr. V.Bulgurlu-A.Islah in *art.cit.* (our lemma no. 1449) 132-140 (ph.).

- 1) 132 no. 2. **Komitas, 6th/7th cent. A.D.** Vgl. Zacos-Veglery no. 2957. On the obverse bust of the Virgin with smaller bust of Christ in front of her; inscription on the reverse in single letters at the end of the bars of a cross: Κομ(ι)τᾶ

- 2) 135 no. 8. **The consul Gregorios, 700-750 A.D.** Vgl. Zacos-Veglery no. 1953. Obverse, partially as a cross-shaped monogram: Θεοτόκε βοήθει τῷ δούλῳ σου. Reverse, within a wreath: + | Γρηγορίῳ | [ὕ]πάτῳ | +
- 3) 139 no. 15. **A patrikios and strategos, 8th cent. A.D.** Obverse similar to no. II: Θεοτόκε or Κύριε βοήθει τῷ σῷ δούλῳ. Reverse, within a wreath: + [- - -] πατρικ[ι]ῳ (καὶ) | στρα[τη]- γῷ | [τῷ]ν Ἀνα[τ]ολικ[ῶν] (καὶ abbreviated as 'S'). Edd.pr. think they see an alpha at the beginning of L. 2 and tentatively suggest the *strategos* Ἰωάννης, attested on a seal with a similar reverse (*Catalogue of Byzantine seals* --- [cf. our lemma no. 1449] 161 no. 86.53).
- 4) 140 no. 17. **The chartoularios Photinos, 8th/9th cent. A.D.** On the obverse within a wreath cross on a base with flowers; inscription between the cross-bars: Ἰησοῦς | Χ(ριστὸς) | νικᾷ. On the reverse within a wreath: [- - - | - - -]ΘΙς βοήθι Φλωτεινῷ | χαρ(τουλαρίῳ) +.

1459. **Appia. Dedication to Zeus Bennis, 79 A.D.** *SEG* XL 1232; R.A.Kearsley, *Greeks and Romans in Imperial Asia*, *IGSK* 59 (Bonn 2001) no. 144. N.Yannakopoulos, *Mediterraneo antico* 6 (2003) 829-831, argues that ἐπαρχεῖα may in this context mean the entire province and not only the imperial property within it (*SEG*) [cf. now C.Brelaz (see our lemma no. 2161) 228 with note 712, who agrees with the view summarized in *SEG*, Corsten].

1460. **Appia (?). Dedication to Zeus Herakles, 250/251 A.D.** Altar with reliefs on all sides: on the front Herakles between grape-vines, on the other sides oxen. Seen in 1979 by T.Drew-Bear in Terziler, said to be from Eydemir (south of Appia). Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 290 no. II 527 (ph.).

ἔτους τλε', Αὐρ.
Τελεσφόρος ὁ-
πέρ τῶν ὑπα-
4 ρχῶ vac. ντῶν
Δεῖ Ἡρα-
κλῇ εὐχ-
ήν

Date: year 335 (Sullan era) = 250/251 A.D. || [5-6. Δεῖ Ἡρακλῇ for Δεῖ Ἡρακλεῖ, who is here seen as one god, Corsten.]

1461. **Augustopolis (?). Epitaph and funerary imprecation of Papias, ca. 160 A.D.** Stele in the shape of an aedicula with three standing figures, above the middle figure two hands; found in Sülümenli, now in the Afyon Museum. Inscription **a** on the architrave, **b** above the heads on either side of the hands, **c** on the pillar bases, **d** on the lower profile. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 298 no. III 64 (ph.). [The inscription is only in parts readable on the photograph; we print L.'s text, Corsten.]

a: Παπίας δις Α[1-2]Ω. οθανής
καὶ τις αὐτῷ κακῶς ἐπ-
b: vac. οἴησ- νν ε πὸς vac.
vac. θεῶ- vacat ν ἐχει

c: πὸς τὸν vacat κακῶς
θεὸν ἔ- vacat πηύσει
χει vac. vacat

d: ἐνθάδε κεῖται καὶ καθεό-
μην χάριν μνήμης

a 1. in fine, ἀνροθανής, ed.pr. [this (unattested) word was certainly not incised; the photo seems to show A [1. 2]Ω. ΘΑΝΗC, which was perhaps meant to be ἀνροθανής 'untimely deceased' || a 2-c 3. a curse formula must have been intended, but the text is confused as it stands || b 1. πὸς for πρὸς, cf. Brixhe, *Essai* 113/114 || c 2. πηύ- sei, ed.pr., but the photo clearly shows πηύσει || d 1. κεῖται for καίται; μνήμης, ed.pr., but the stone has μνήμης; stone-cutter's error, as is the word order, Corsten || the text is to be understood ...καὶ ὅστις αὐτῷ κακῶς ἐποίησε, πρὸς θεὸν ἔχει, πρὸς τὸν θεὸν ἔχει, Chaniotis].

1462. Dokimeion. Epitaph and funerary imprecation of Artemis and Germanos, 160/170 A.D. Published in part by Strubbe, *Arai Epitymbioi* 259. Stele in the shape of an aedicula with a female (l.) and a male standing figure (r.); inscription on the architrave (LL. 1/2) and above the figures. Found at Iscehisar (ancient Dokimeion), now in the Afyon Museum. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 298 no. III 66 (ph.).

Πείσων μητρί 'Αρτέμυδι
καὶ ἀδελφῷ Γερμανῷ·

εἰ δέ τις

4 τύμβω κακο-
έργεα χεῖρα προσ-
πούσι, ὀρφανὰ τέκνα
λίπη, οἶκον ἔρημον

[1. 'Αρτέμυδι for 'Αρτέμυδι from the frequent name 'Αρτεμῖς] || 3-7. the 'East Phrygian curse formula', cf. Strubbe, *Arai Epitymbioi* pp. 289-292, ed.pr. || [7. λίπη, ed.pr.; λίπη on the stone (ph.), Corsten.]

1463. Hierapolis. Honorary inscription for Antoninus Pius, ca. 138-161 A.D. White marble statue base found during restoration-work in the Museum in Denizli-Pamukkale; on its top three holes; the back is un-smoothed; the base was probably placed against a wall. Ed.pr. T. Ritti, *AION (archeol.)*, N.S. 9/10 (2002/2003) 271-282 (ph.). On the lower part of the base part of a much later, vertically inscribed text: [--]ΑΚΛΗΤ: ['Hρ?]ακλή, followed by a chrismon.

4 [Αὐτοκράτορα Καίσαρα, Θεοῦ 'Αδριανού]
[υἱόν, Θεοῦ Τραϊανῶν υἱόν, Θεοῦ]
Νέρουα ἔκγονον, Τίτον Αἴλιον 'Αδρια-
νόν 'Αντωνεῖνον Σεβαστόν Εὐσεβῆ,
γῆς καὶ θαλάσσης [δεσπότην] ♣
vacat vacat
ἐπιμεληθέντος 'Α[πολλ.]ωνίου
vacat Δαμᾶ Αὐρηλιανοῦ vacat

LL. 1/2 of the text probably on the small base of the statue, ed.pr., who offers a detailed study of the titulature of Antoninus Pius, honorary epithets like κτίστης, εὐεργέτης etc. included; for the title in L. 5 ed.pr. adduces as parallels *TAM* V.2.1231 (Kamai in Lydia), *IGR* III 832 (*CIG* 4416; Iotape; in LL. 7/8 ed.pr. suggests reading [δε]σπότην) | τῆς οἰκουμένης (*CIG*: ΠΙΤΟ: [τὸν κύριον] | etc.) and *IGR* I 861 (Chersonesos Taurica); further study of the use and meaning of κύριος and δεσπότης, for which ed.pr. refers to E.Dickey, *JHS* 121 (2001) 1-11 (in addition, A.Chaniotis, *EBGR* 2003 [2006] 380/381 no. 144, refers to N.Belayche in A.Vigourt et al. (edd.), *Pouvoir et religion dans le monde romain. En hommage à Jean-Pierre Martin* (Paris 2006) 257-269); on 281 ed.pr. refers to a large base found in the agora of Hierapolis; it carried a statue of Serapis (τὸν γῆς καὶ θαλάσσης δεσπότην Σέρα- πιν; ca. 200-250 A.D.; briefly mentioned by F.D'Andria in D.Parrish (ed.), *Urbanism in Western Asia Minor. New Studies on Aphrodisias, Ephesos, Hierapolis, Pergamon, Perge and Xanthos* [*JRA* Suppl. Ser. 45; Portsmouth, R.I., 2001] 108) || 6-7. this person is previously unattested in Hierapolis, ed.pr. || for other honorary statues in Hierapolis for Antoninus Pius and his wife Faustina see *SEG* XLIX 1812 (L. 1247) and 1813; L. 1248.

1464. Hierapolis. Honorary inscription for C. Memmius Eutyclus, 211 (or 213)-217 A.D. White marble altar with mouldings, re-used in a late wall of the southern part of the city. Ed.pr. T.Ritti, *Epigraphica* --- *Guarducci* 177-215 (ph.); text and French translation in *An.Ép.* (2003) [2006] no. 1696 (B.Puech). The inscription (with numerous ligatures) settles the question as to when Hierapolis received the title of νεωκόρος. According to R., Caracalla must have visited the city in 214/215 when he also stopped at neighboring Laodikeia on his way to the Eastern frontier. On this occasion, he might have rewarded Hierapolis with the neocorate for its services, which in turn caused the city to incise a dedicatory inscription for the emperor on the *scenae frons* of the theater (T.Ritti, *Fonti letterarie ed epigrafiche* [Rome 1985] 113). R. summarizes the history of research on this matter and quotes the relevant inscriptions in full: *SEG* XXXIII 1123, 1137; *Altertümer von Hierapolis* 32 (where she suggests in L. 1: [ἡ νεωκόρος? βουλῆ]; *Altertümer von Hierapolis*: [ἡ λαμπροτάτη βουλῆ?]), 34, 234.

4	'Η νεωκόρος βουλῆ Γ. Μέμιον Εὐτυχῶ[ν], τὸν ἴδιον βούλαρ- χον, καὶ ἡ πατρίς τὸ[ν] ἴδιον στρατηγὸν καὶ εἰρήναρχον, πανηγ[υ]- ρίαρχον, ἀγοραν[ό]- μον καὶ ἐλεωνήσα[ν]- τα, σιταινῆσαντ[α], δεκαπρωτεύσαντ[α], γυμνασίαρχον, 'Ρω- μαίων κωονέντα[ρ]- χον, ἀλύταρχον τῶ[ν] μεγάλων 'Απολλω- νεῖων Πυθίων, παρ[ας]-	16	τήσαντα καὶ στρατιώ- την τῷ κυρίῳ ἡμῶ[ν] Αὐτοκράτορι Καί- σαρι Μάρ. Αὐρ. Σεβήρω 20 'Αντωνεῖνω, γενά- μενον δὲ καὶ ἐπὶ τῆς πίστεως γραμμαύ- των καὶ τὰς λοιπὰς 24 δὲ ὑπηρεσίας τῇ πατρ[ί]- δι ἐκτελέσαντα καὶ συ[ν]- τελείας, εἰς τε ἀνώνυμ[α] εἰς τὸν θεῖον οἶκον πο[λ]- 28 λάκις ὑπηρετήσαντα ἀξιοπρ- vacat [ε]πὼς vacat
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Dated on the basis of the imperial titulature: the name Severus, which Caracalla received after his father's death (211 A.D.), is most frequently attested after 213 A.D., ed.pr. || 1. for νεωκόρος as attribute of the city council (211 A.D.), but referring nevertheless to the entire city), cf. the inscriptions quoted above and our lemma no. 1468, ed.pr. || 2. [C. Memmius Eutyclus: either an enfranchised Greek Eutyclus, in which case a provincial governor or a powerful patron called Memmius may have acted as an intermediary, or a descendant of a freedman of a family of Memmii, belonging to the group of Romans who settled down in the city (cf. LL. 12/13) || 9. for the σιτωνία see J.H.M. Strubbe, *EA* 10 (1987) 45-78 and 13 (1989) 99-122, Pleket] || 11-13. Eutyclus was president of the *conventus civitatis Romanorum*, ed.pr., who refers to *Altertümer von Hierapolis* 32 LL. 15-17 (κονβεντα[ρ]χίσαντα τῶν 'Ρωμαίων Romanorum); these two inscriptions are the only attestations of this Greek terminology || [13. for the alytarch at the Olympic Games see H.W.Pleket, *ZPE* 20 (1976) 9-15; in Side an alytarchos is on record for the Πύθια, as in Hierapolis: see *SEG XXXI* 1288, Pleket] || 14-15. the 'Απολλώνεια Πύθια are already known from other sources: see *SEG XXXV* 1374 and 1377 in fine, ed.pr. || 15-20. the honorand put a detachment of soldiers at the disposal of Caracalla for the latter's oriental expedition in 214-217 A.D.; the titulature of the emperor points to the period 211 (or 213)-217 A.D., ed.pr. || [20-23. ἐπὶ τῆς πίστωσης γραμμάτων: did the honorand hold the function of *ab epistulis* in the imperial administration? It is awkward, however, that this alleged function in the imperial bureaucracy is followed by ὑπηρεσία for the polis, Pleket] || [25-26. συντελείας: 'contributions'; ed.pr. seems to connect it with preceding ἐκτελέσαντα and to put it on the same level as ὑπηρεσίας; but the comma may have to be placed after ἐκτελέσαντα, so that we can connect συντελείας with ὑπηρετήσαντα: the honorand assisted with contributions to the imperial annona and more in general to the *domus Augusta* (θεῖον οἶκον), Pleket] || in her article ed.pr. quotes the following inscriptions in which either the boule or the demos carries the epithet νεωκόρος; *Altertümer von Hierapolis* 34 and 234; *SEG XXXIII* 1123 and 1137. She also publishes a small new fragment: see our lemma no. 1468.

1465. Vacat.

1466. Hierapolis. Dedication to Dionysos Kathegemon, 2nd cent. A.D. *SEG* XLI 1202. E.Miranda in *Epigraphica --- Guarducci* 165-176 (ph.), comments on various details of this inscription: the name of the dedicator and ἱεροφάντης Γ. 'Αμβίβιος Φρουγιανός; Ambivii are on record in Milesian texts and in an unpublished epitaph from Hierapolis mentioning an Ambivius M. f. Frugianus; the cognomen Frugianus also in *Altertümer von Hierapolis* 166; parallels for hierophantai in Asia Minor; detailed commentary on the popularity of the cult of Διόνυσος Καθηγεμών in the Attalid kingdom and on the connotation of Καθηγεμών ('Leader of the people'; 'god who leads his people to victory'; 'the god who is ἀρχηγός of the Attalids').

1467. Hierapolis. Epitaph of Fl. Zeuxis, 50-100 A.D. *CIG* 3920; *Altertümer von Hierapolis* 51. C.Berns, *op.cit.* (our lemma no. 1284) 215-217 no. 12 A 3, reprints the inscription and dates it on the basis of archaeological criteria to ca. 50-100 A.D.

1468. Hierapolis. Fragmentary inscription, after ca. 215 A.D. Upper part of a marble base, found near the theater. Ed.pr. T.Ritti, *Epigraphica --- Guarducci* 194 no. 2.

Ἡ νεωκόρος | [βουλή καὶ ὁ | νεωκόρος (οἱ λαμπρότατος) δῆμος - - -]

For the date and for the neocorate of the city cf. our lemma no. 1464.

1469. Hierapolis. Potter's signature, 150-100 B.C. Clay mould for a bowl with the name of the workshop's owner, incised retrograde. Ed.pr. G.Semeraro in C.Abadie-Reynal, *op.cit.* (our lemma no. 1446) 84 (dr.): Ψελλοῦ

First attestation of this name in Hierapolis, ed.pr.

1470. Iulia (?). Epitaph of Antiochos, Ammia, and Karikos, 180/200 A.D. Stele with framed field, in which three standing figures, inscription above; found in Çay, in the Afyon Museum. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 297 no. III 61 (ph.).

Ἀνθίοχος Καρικοῦ καὶ Ἀμ-
μία σύνβιος αὐτοῦ
ἐαυτοῖς καὶ τέκνῳ

4 Καρικῶ μνήμης
vacat χάριν vacat

[1. Read Ἀντίοχος; for the change between tenuis and aspirata cf. Brixhe, *Essai* 110-113, Corsten.]

1471. Kadoi. Epitaph of Philoxenos and Appe, after 212 A.D. *SEG* XXXVIII 1319. Republished (without knowledge of *SEG*) by T.Lochman, *op.cit.* (our lemma no. 1448) 261 no. II 99 (ph.) after a photo by C.Naour who found the stone in 1980 at Altıntaş near Gediz (ancient Kadoi); also in T.Lochman in E.Berger (ed.), *Antike Kunstwerke aus der Sammlung Ludwig III: Skulpturen* (Mainz 1990) 470 note 5 and 503 Beil. 50, 1). The stele was produced in the Tembris Valley around 180 A.D. and must have been exported to the region of Kadoi where the inscription was added later (or replaced the original text).

Αὐρ. Χρῦσανθος καὶ Τατιανῆς | Φιλοξένῳ πατρὶ καὶ Ἀππῇ μητρὶ μνήης χάριν

[1. Χ[ρ]ῦσανθος, *SEG*; Τατιανῆς: variant of Τατιανῆ, Corsten || 2. Χ..ενο, *SEG*.]

1471 bis. Kadoi (area of). Epitaph of Amiantes, 245/246 A.D. Stele with relief of a woman standing in an arched aedicula; inscription above the capitals and on the base. Found in 1979 by C.Naour in a village southwest of the Murat dağı but, judging from the style, produced in the

Tembris Valley, which shows (like our preceding lemma) that workshops in this region exported to nearby areas. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 270/271 no. II 222.

	ἔτους	[‘Α]μιαν-
	σος’, Αὐρ.	[τ]ῆς θυ-
	Φιλάγα-	[γ]ατρὶ ‘Α-
4	θος κέ	μιαντ[ῆ]
	γλυκυτάτῃ	
	μνήμης χάριν	

Date: year 276 (Aktian era) = 245/246 A.D., ed.pr.; the Sullan era which was also used in this region would yield too early a date (191/192 A.D.) for the style of the relief and the use of an Aurelius-name || [3-4. rather ‘Αμ-αντ[ῆ] from ‘Αμνάντις?, Chaniotis] || 4. κέ written as κ.

1472. Kaystros Valley. Dedication to Zeus Alsenos, 160/170 A.D. Stele with pediment, but without columns; in the field, crude figure of Apollo standing with palm branch and fruit-garland; inscription on (L. 1) and below (L. 2) the architrave, and on the lower profile (LL. 3/4). Exact provenance unknown, assigned to the Kaystros Valley on stylistic grounds; formerly in Istanbul, now in the Antikenmuseum und Sammlung Ludwig in Basel. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 302 no. III 102.

Δημήτριος ‘Απο-		ὑπὲρ εἰδίας σωτηρίας
λωνί head ου	4	Διὶ ‘Αλσηνῶ εὐχὴν

1473. Kaystros Valley. Dedication to Zeus Petarenos, Imperial period. Stele with pediment, but without columns; in the field unidentified round object (ed.pr.: uterus?), inscription above and on both sides. Exact provenance unknown, assigned to the Kaystros Valley on stylistic grounds; formerly in Istanbul, now in the Antikenmuseum und Sammlung Ludwig in Basel. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 306 no. III 219.

‘Ηδονή		4	ῶ	εὐχ-
Δεῖ Περ-				ήν
σρ ην-				

[2. Δεῖ = Δί, Corsten.]

1474. Kaystros Valley. Funerary epigram and imprecation for Tryphon, ca. 160 A.D. Elaborate stele in the shape of an aedicula; in the field, protruding block-shaped base, on which the inscription; above the base, relief of a boy with dog sitting in a cave. Exact provenance un-

known, in the Afyon Museum. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 298 no. III 67 (ph.).

	Εἰσοράας με Τρύφωνα		ἐς τύνβον χεῖρα κακὴν
	νέον βρέφος, ὃ παροδεῖτα,		προτενεῖ, τοῖους τοὺς
	νήπιον, ὃς ζωῆς οὐκ ἔτυ-		ιδίους παῖδας φθιμένοι-
4	χον γλυκερῆς · ὃς δέ μοι	8	σι διδοῖτο

[‘|’ indicate verse ends: hexameter - pentameter - pentameter - hexameter || 1. εἰσοράας metri causa || 4-8. a curse, Corsten.]

1475-1479. Kaystros Valley. Epitaphs, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 295-300 (ph.).

1475: 298 no. III 65. **Epitaph of Epokentos (?), ca. 160 A.D.** Stele in the shape of an aedicula; in the field a couple with child, below four busts; inscription above. Exact provenance unknown, in the Afyon Museum.

‘Αμία ‘Εποικέντω τέκνω | ἁώρω [C] χάριν μνήμης

The stone-cutter has incised Υ instead of the underlined letters, ed.pr. || [1. ed.pr. restores ‘Εποικέν-τω, although Υ is supposed to have replaced ω; neither a male name ‘Εποικεντος nor ‘Επόκεντος nor a similar name is known, Corsten.]

1476: 299 no. III 69. **Epitaph of Glyk[---], 160-170 A.D.** Stele in the shape of an aedicula; in the field, arched niche with standing couple; inscription below. Found in Kurca Köy, in the Afyon Museum. Στρατονείκη Γλυκ[---] ca. 4 - | η | τῇ ἑαυ[τ- -]

2. ἑαυ[τῇ], ed.pr. [τῇ ἑαυ[τῆς e.g. θυγατρί?], Corsten.]

1477: 299 no. III 74. **Epitaph of [---], ca. 170 A.D.** Narrow stele in the shape of an aedicula with standing woman; inscription on the lower profile. Exact provenance unknown, in the Afyon Museum.

[- ca. 4 -]ς Πασικράτου τῇ εἰδίᾳ μητ[ρ]ι | μνήμης χάριν

1478: 299/300 no. III 77. **Epitaph of [---] and Domna, 180-190 A.D.** Stele with door within an architectural frame; inscription on the architrave. Found in 1997 by T.Drew-Bear in Uncular (formerly Silint).

[- - - | - -]δία καὶ Δόμνη θυγατρί | μνήμης vacat χάριν

2. [ι]δία, ed.pr. [but it could also be the ending of a female name, Pleket.]

- 1479: 295/296 no. III 38. **Epitaph of Domna, ca. 200 A.D.** Upper part of a doorstone, inscription above the door; found in 1980 by T.Drew-Bear at a place called Dangis Mevkii. Πωλίων · Ἀντιόχου Δόμνη συνβίβω · μνημης · χάριν

1480-1489. **Kotiaion (area of: Yaylababa). Dedications to Hosios (and Dikaioi) on stelae, 220-240 A.D.** Cf. *SEG* XLI 1205-1235. T.Lochman, *op.cit.* (our lemma no. 1448) 286-288, presents a list of the dedications from the sanctuary at Yaylababa (cf. 91-93); he reprints those in which his reading differs from previous editions and publishes several new inscriptions.

- 1480: 286 no. II 471. **Dedication to Hosios, 220-230 A.D.** *SEG* XLI 1228.

[ca. 4-]ς ὑπὲρ τῶν [τέκνων Ὀσί]ω (Δικέω) εὐχήν

1-2. [τέκνων], L.; [ἰδίων], *SEG* || 2. (Δικέω), L. [without explanation].

- 1481: 286 no. II 472. **Dedication to Hosios and Dikaioi, 220-230 A.D.** *SEG* XLI 1229. Referring to his no. II 491 (our lemma no. 1488), L. suggests [Ἰάκι]νθος as the dedicant (L. 1; *SEG*: [Σμῖ]νθος, [Ἰ]νθος, [Ἰ]νθος; different line break LL. 1-2: τ[ῶν] ἰδίων (*SEG*: τ[ῶν] ἰδίων)).

- 1482: 286 no. II 475. **Dedication to Hosios and Dikaioi, 230-240 A.D.** Two fragments of a stele, in the museum at Kütahya. [Ζ]ωτικὸς Ὀνησίμου Ὀσί[ω] Δικέω εὐχήν

- 1483: 286 no. II 476. **Dedication (to Hosios and Dikaioi), 230-240 A.D.** *SEG* XLI 1211 and 1222. Combining the two fragments, L. suggests the following new reconstruction:

Μένω vac. νδρος κὲ Δ[όμ]ῖνα ὑπ[ἐρ] Μεννη[μάχο]ῖς κὲ ὑπ[ἐρ] ΟΣΩΝΗ[- -]

SEG XLI 1211: Μεν[ί]λαος ? ὑπὲρ τῶν αὐτ[οῦ] -- ἰς κὲ ὑπ[ἐρ] --; 1222: [Αὐρ(ή)λιος] ? Μένω[ν]δρος κὲ ἰ [Αὐρ(ή)λιος] ? Παρμένει[ν] εὐχήν ? π[ρὸς] ἀν[ή] [a name Μεννήμαχος is unattested, Corsten].

- 1484: 286 no. II 481. **Dedication [to Hosios and Dikaioi], ca. 240 A.D.** *SEG* XLI 1207 and 1210. Combining the two fragments, L. publishes the following new text: [Ὀσίω κὲ Δικέω] εὐχήν · [ἱερῶν κὲ ν]εωτέρων ἰ [συνβίωσι]ς

1. = *SEG* XLI 1207 (except [Δικέω]) || 2. [Φιλανγέλων ν]εωτέρων ἰ [συνβίωσι]ς, *SEG* XLI 1210.

- 1485: 287 no. II 485. **Dedication to Hosios and Dikaioi, ca. 240 A.D.** *SEG* XLI 1231. L. points to the greater width of the stele and suggests a different reading:

[Αὐρ. - ca. 4-]ς ὑπὲρ τῶν [ἰδίων πλάντων Ὀσί]ω κὲ Δικ[έ]ω εὐχήν

1. [- -]ς, *SEG* || 1-2. [ἰδίων ἰ Ὀσί]ω, *SEG*.

- 1486: 287 no. II 486 (ph.). **Dedication (to Hosios and Dikaioi), ca. 240 A.D.** Two fragments of the lower part of a stele in the Kütahya Museum.

Αὐρ. Ἀμμιανὸς κὲ [Α] Τουλιανὸς κὲ Ἀλέξανδρος οἱ ἰ Ἐπιτυγχάνου

- 1487: 287 no. II 487 (ph.). **Dedication to Hosios and Dikaioi, ca. 240 A.D.** Fragment of the lower part of a stele in the Kütahya Museum.

Αὐρ. β' Διογένης Λαμυ[- -]ου ὑπὲρ τῶν ἰδίων π[ά]ν[τ]ων Ὀσίω κὲ Δικέω εὐχήν

[1-2. There seems to be space for one or two letters; perhaps Λαμύ[ρ]ου, cf. *SEG* XXXIV 1223; LI 1823; *I.Izmir* 1353; *I.Prusa* 1026; *I.Side* 254; Bechtel, *HPN* 503 (with reference to *IG* IX.2.561 L. 6); Robert, *Noms* 162/163, Corsten.]

- 1488: 287 no. II 491 (ph.). **Dedication to Hosios and Dikaioi, ca. 240 A.D.** Stele with two standing figures in the Kütahya Museum.

Ἰάκινθος Παπ[ί]α Ὀσίω κὲ Δικέω εὐχήν

[1. Ed.pr. prints Παπ[ί]α, but correct in the description: 'Hyakinthos, Sohn des Papias', Corsten.]

- 1489: 287 no. II 492. **Dedication to Hosios and Dikaioi, ca. 240 A.D.** Fragment of a stele in the Kütahya Museum. Now also published by N.E.Akyürek Şahin, *Gephyra* 1 (2004) 136/137 no. 1 (ph.; German translation).

Ἀσκληπιάδης Διονυσίου Ὀσίω κὲ Δικέω εὐχήν

1490-1495. **Kotiaion (area of: Yaylababa). Dedications to Hosios (and Dikaioi) on tondi, 260-280 A.D.** Cf. *SEG* XLI 1205-1235. T.Lochman, *op.cit.* (our lemma no. 1448) 288/289, presents a list of the dedications from the sanctuary at Yaylababa (cf. 91-93); he reprints those of which his reading differs from previous editions and publishes several new inscriptions.

- 1490: 288 no. II 502. **Dedication of Menophilianos, 260-270 A.D.** Two fragments of the tenon of a tondo in the Kütahya Museum.

[Μηνο]φιλιανὸς

[Μηνο]φίλου ὑ-
πὲρ τῶν εἰδ[ί]-

4

ων πάντων
Ὀσίω Δικέω
vac. εὐχήν vac.

- 1491: 288 no. II 503. **Dedication of [...]**os, 260-270 A.D. Two fragments of the lower part of a tondo in the Kütahya Museum.

[...]ος β' Ἐπιτονχάνου ὑπ[έρ] τῶν τέκ[νων] Ὀσίφ Δικέφ εὐχ[ήν]

- 1492: 288 no. II 504. **Dedication of Aur. Menemachos**, 260-280 A.D. *SEG* XLI 1226.

Αὐ. Μενέ[μαχος - - -] ὑπέρ τῶν ιδ[ίων] πάντων Ὀσίφ Δικέφ εὐχήν

1. [Αὐρ(η)λία?] Εὐμένε[ια] τοῦ δεινός] ὑπέρ | κτλ., *SEG*.

- 1493: 288 no. II 506. **Dedication of Aur. Pergamis**, 260-280 A.D. Lower part of a tondo in the Kütahya Museum. Now also published by N.E.Akyürek Şahin, *Gephyra* 1 (2004) 138 no. 3 (ph.; German translation).

Αὐρ. Περγαμῆς ὑπέρ τῶν | παιδίων | Ὀσίφ Δικέφ εὐχήν

- 1494: 288 no. II 507. **Dedication of [...]**, 260-280 A.D. Fragment of the lower part of a tondo (?) in the Kütahya Museum. [Αὐρ. - 3-4 -]νου | [- - - -]

- 1495: 289 no. II 515 (ph.). **Dedication of Aur. Domna**, 260-280 A.D. Fragment of the lower part of a tondo in the Kütahya Museum.

Αὐρ. Δόμνα Μελνάνδρου ὑπέρ τέκνων Ὀσίφ | Δικέφ εὐχήν

[2-3. For the substitution of the genitive by the dative cf. Brixhe, *Essai* 97/98, Corsten.]

1496-1501. **Kotiaion (area of: Yaylababa). Dedications to Hosios and Dikaïos by Zotikos and his family**, 240-280 A.D. Cf. *SEG* XLI 1205-1235. T. Lochman, *op.cit.* (our lemma no. 1448) 287-289, reprints with corrections the dedications of this family from the sanctuary at Yaylababa (cf. 91-93) and publishes several new inscriptions; in addition, *SEG* XLI 1218/1219 (his nos. II 509 and 512, no text) also belong to this group [L. does not mention that Aur. Galymas in his no. II 488 (our lemma no. 1496) is a member of the same family, Corsten].

- 1496: 287 no. II 488 (ph.). **Dedication of Aur. Galymas**, ca. 240 A.D. Two fragments of the lower part of a stele in the Kütahya Museum.

Αὐρ. Γαλυμᾶς Διογέινου ὑπέρ τῶν ιδίων | πάντων Ὀσίφ Δικέφ | εὐχήν

[1. The name Γαλυμᾶς seems new, cf. our lemmata nos. 1500/1501, Corsten.]

- 1497: 288 no. II 508 (ph.). **Dedication of Aur. Zotikos**, 260-280 A.D. Two fragments of the lower part of a tondo in the Kütahya Museum.

Αὐρ. Ζωτικὸς
Ἄλεξάνδρου
ὑπέρ τῶν τέκ-

4 νῶ κὲ τῶν ἐγγό-
νων Ὀσίφ Δικέ-
φ εὐχήν

[3-4. τέκνων for τέκνων, cf. our lemma no. 1499; for the omission of ny cf. our lemma no. 1565, Corsten.]

- 1498: 288 no. II 510 (ph.). **Dedication of Aur. Diogenes**, 260-280 A.D. Fragment of the lower part of a tondo in the Kütahya Museum.

Αὐρ. Διογένης Ζωτ[ι]-
κοῦ ὑπέρ τῆς ἑαυ-
τοῦ σωτηρίας κὲ τῆς

4 οἰκείας Ὀσίφ Δι-
κέφ εὐχήν

- 1499: 289 no. II 511 (ph.). **Dedication Aur. Zotikos, son of Zotikos**, 260-280 A.D. Two fragments of the lower part of a tondo in the Kütahya Museum.

Αὐρ. Ζωτικὸς
β' ὑπέρ τῶν τέ-
κνων κὲ τῶν ἐγ-

4 γόνων Ὀσίφ
Δικέφ εὐχ[ήν]

[3-4. τέκνω for τέκνων, cf. our lemma no. 1497, Corsten.]

- 1500: 289 no. II 513. **Dedication of Aur. Galymas**, 260-280 A.D. *SEG* XLI 1220 and 1233. Combining the two fragments, L. publishes the following new reconstruction:

Αὐρ. Γαλυμᾶς
[Ζ]ωτικοῦ ὑπέρ
[τῶ]ν ειδίων πά-

4 [ντ]ων Ὀσίφ Δι-
[νν] κέφ εὐχήν νν

SEG XLI 1220: [Αὐρ(η)λίας] ? Ἄλυμας | [Ζωτ]ικοῦ ὑπέρ | [τῶν] ιδίων πά[ντων] Ὀσίφ Δι[κέφ] εὐ-
χ[ήν]; 1233: Αὐρ(η)λίας Π[- - -] | [Ζ]ωτικ[οῦ] | [ἀ]νέ[θηκεν] ? ὑπέρ τῶν [ιδίων] Ὀσίφ Δι[κέφ] εὐχ[ήν].

- 1501: 289 no. II 514. **Dedication of Aur. Galymas**, 260-280 A.D. *SEG* XLI 1225. L. suggests the following reconstruction:

[Αὐρ. Γαλ.]υμᾶ-
[ς] ὑπέρ τῆς ἐ-
[αυτοῦ] σω[τη]-

4 [ρίας] Ὀσίφ κὲ
[Δικέφ] εὐχ[ήν]

SEG XLI 1225: [-]YMA[-]JICE[-]JTH I ['Oσίφ?] κῆ I [Δυκέφ], adding 'perhaps ['Αλ]υμα?' with reference to SEG XLI 1218 and 1220 (our lemma no. 1500).

1502-1503. Kotiaion (area of). Two inscriptions, undated. A. Toygun–M. Imren, *Müze* 13 (2003) 215, mention two Greek inscriptions from the region of Kotiaion.

1502: Çavdarhisar (Zobu Köyü). Dedication to Zeus. Stele with an inscription (Turkish translation only): 'Dedicated by the Daokomitai to Zeus'.

1503: Enne Köyü near Kütahya. Inscription on a rock. No text; photo only, which shows a rock surface in an ancient quarry with an incised camel, a rider, an axe, and ornaments of unknown date; to the left and above the camel a Greek inscription (impossible to read from the photo).

1504. Mahmuthisar (south of Ilgin). Letters of Eumenes II to Tyriaion, 187-159 B.C. (probably very soon after 188 B.C.). SEG XLVII 1745. W. Ameling, *Biblische Zeitschrift* 47 (2003) 105-111, points to many parallels between the grants of polis-status to Tyriaion by Eumenes II and to Jerusalem by Antiochos IV (2 Macc. 4.9-12).

1505. Phyteia (area of: modern Kurudere). Dedication to Ζεὺς Ἀλσηνός, 2nd/3rd cent. A.D. SEG XLIX 1805 (68); cf. 2501. G. Neumann, *Historische Sprachforschung* 115 (2002) 57/58, reprints the text and explains δοῦμος in this case as a 'private Hausgemeinschaft' since the dedication is made ὑπὲρ ἰδίου δούμου which corresponds to the depiction of the dedicant's children in the accompanying relief. [For the meaning of δοῦμος cf. the expression ΟΛΟΔΟΥΜΕ in Petzl, *Beichtinschriften* no. 10 LL 7/8 (κατέθηκεν ΟΛΟΔΟΥΜΕ ἰσοθανάτους); probably ὀλοδομε(ι) = πανοικε(ι) ('the god put the entire house(hold) in a state resembling death'); this explains the plural form ἰσοθανάτους, Chaniotis.]

1506-1511. Philomelion (or surroundings). Epitaphs in the Akşehir Museum, 170-220 A.D. Ed. pr. T. Lochman, *op.cit.* (our lemma no. 1448) 316-318 (ph.).

1506: 318 no. IV 28. **Epitaph of Theodora, 170-180 A.D.** Naikos stele with arched door; inscription in the field between architrave and door. In the museum of Akşehir.

ν Κλ. ▲ Μάρκος
Θεοδώρε τέκνον

4 ν μνήμης vac.
νν χάριν vac.

1507: 318 no. IV 29. **Epitaph of Kallistos, 170-180 A.D.** Naikos stele with arched door; inscription in the pediment (L. 1) and on the architrave; from the Byzantine cemetery in Akşehir, now in the local museum.

Ἀ. Ἀλβια Δουλις ἰ Καλλιστόφ ἰδῶ ἀνδρὶ ζῶντι ἰ ἀνέστησεν

1508: 316 no. IV 13. **Epitaph of the mother-in-law of Markos and her brother Markos, 180-200 A.D.** Cover slab of a tomb with two reliefs in the shape of a naikos next to each other, in which a female (left) and a male figure (right) are standing on a garland; inscription on the architrave of the pediment, LL. 1-2 left, L. 3 right. In the museum of Akşehir.

Μάρκος (ΠΟ) Ποπλίου ἰδία πεν- κος ἀδελφῶ μνήμης χάριν
θερῶ μνήμης χάριν καὶ Μάρ-

2-3. The second Markos is apparently the brother of the first Markos' mother-in-law, ed. pr.

1509: 317 no. IV 23. **Epitaph of Helias, ca. 200 A.D.** Tall, slim naikos stele; in the field a small female figure standing on a tabula ansata with the inscription. In the museum of Akşehir.

Εὐτύχης ἰδ- 4 Ἡλιάδι μνή-
ία συνβίφ
γλυκυτάτη {C} μης χάριν

3. In fine, erroneous addition of a sigma by the stone-cutter, ed. pr.

1510: 317 no. IV 24. **Epitaph of Dias, ca. 200 A.D.** Naikos stele; L. 1 on the architrave, LL. 2-3 in the field. In the museum of Akşehir.

Εὐτέρπη Διάσι εἰδίξ μνητρί μνήs χά vac. πιν vac.

1511: 318 no. IV 33. **Epitaph of [---], 200-220 A.D.** Fragment of a naikos stele with square door; inscription on (LL. 1-2) and below the architrave (LL. 3-4). In the museum of Akşehir. Νικη[- -] ἰ Ἰ[- -] ἰ Θ[- -] ἰ μνημης χάριν

1512-1514. Polybotos (area of). Epitaphs, Imperial period. Ed. pr. T. Lochman, *op.cit.* (our lemma no. 1448) 293-295 (ph.).

1512: 293/294 no. III 11. **Epitaph of Korynda and others, 130-140 A.D.** Doorstone with pediment, inscription on the lower border of the pediment (L. 1) and on the upper door frame (L. 2); found in Karayokuş, now in the museum at Bolvadin (ph. also in

M.Bayar, *Anadolunun en eski şehirlerinden Bolvadin'in Tarihi* 1 [1996] 88 [non vidi. mus]).

M. Αὐρ. Χαρίτων Κορύνδρα μητρὶ (ζ)ῶν καὶ IOCEPACIEI
vacat εἰδίους μνήμης χάριν vacat

1. (ζ)ῶν, ed.pr. [photo too small to discern what the stone-cutter has incised instead of the ζ || 2. the female name Κορύνδρα seems new, Corsten.]

- 1513: 294/295 no. III 24. **Epitaph of [---], ca. 150 A.D.** Doorstone, inscription on the upper part of the door frame; found in 1980 by T.Drew-Bear in Bolvadin.

[- - -] κατεσκεύευσαν μνήμης vac. χάριν

[2. [- - -] YACAN, ed.pr.; [κατεσκεύευσαν, Corsten; the epsilon is visible on the photo.]

- 1514: 295 no. III 30 (or Phyteia). **Epitaph of (I)Stratonike and Karikos, ca. 150 A.D.** Doorstone, preserved part of the inscription on the upper door frame; found in 1980 by C.Naour in Özbürün (between Polybotos and Phyteia).

Ἰστροτονοίκη καὶ Καρικῶ τοῖς τέλ[κνοις - - -]

1. Ἰστρο(α)τον(ε)ίκη, ed.pr. [-o- for -α- may be a stonecutter's error, but -οι- for -(ε)ι- is a matter of iotazism; for the prothetic iota cf. our lemma no. 1533, Corsten.]

1515. **Prymnessos (? area of: Çavdarlı). Dedicatory epigram to Apollo, 150-160 A.D.** Stele in the shape of an aedicula; in the field, bust of Apollo with radiate crown; inscription on a panel in front of the god's chest. In the Afyon Museum. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 300 no. III 80.

Τὴν μὲν Ἀλέξαν-
δρος Φοῖβω λατο-
ῖδι θῆκεν ἰστήλην

4 μαρτυρίης εἵνεκε-
ν εὐξάμενος

[A dactylic epigram ('i': verse end), Corsten || 4. εἵνεκεν: εἴ- instead of ἔ- metri causa.]

1516. **Prymnessos. Epitaph of [---], ca. 130 A.D.** Right part of a doorstone with pediment; the inscription on either side of the pediment (a, left part lost) and on the upper doorframe (b). Found in 1982 by T.Drew-Bear in Süglün. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 293 no. III 7 (ph.).

a [- - - - -] σας καὶ

[- - - - -] ΥΚΟΣΤΟ

[- - - - -] αὐτῷ κ[αῖ]

4

[- - - - -] ? - - - - -

b

[- - - - -] ατεσκεύασε[v]

[4. Traces of letters after L. 3? (not in ed.pr.), Corsten.]

1517. **Saraycık (Tymion?; ca. 2,2 km southeast of Susuzören/Susuzköy, southeast of Uşak, west of Sebaste (Sivash) and north of Blaundos (Sülümenli)). Rescript of Sept. Severus and Caracalla, 205 A.D. (or 208 A.D.?).** Large marble stele broken into three pieces; at the top a gable marked by thick borders forming a triangle; LL. 1-3 in the tympanon of the gable, L. 4 on the lower border, L. 5 on the ridge forming the transition from the gable to the face of the stele; another, unincised border separates the Greek text in LL. 1-5 from the Latin text of LL. 6-16. Edd.pr. T.Hauken-C.Tannver-K.Akbiyikoglu, *EA* 36 (2003) 33-43 (ph.; English translation); republished by P.Lampe-W.Tabbernee, *EA* 37 (2004) 169-178 (ph.; German translation) and by W.Tabbernee-P.Lampe, *Pepouza and Tymion. The discovery and archaeological exploration of a lost ancient city and an imperial estate in Phrygia* (Istanbul 2004; non vidimus). W. Tabbernee, *Journal of early Christian Studies* 11, 1 (2003) 87-89, briefly refers to the text. Edd. pr. give a brief summary of the petition-procedure in Roman Imperial times, based on Hauken's monograph on the inscriptions recording petitions (see *SEG* XLVIII 2117).

Ἐγγεγραμμένον

καὶ ἀντιβεβλημένον ἐκ τεύχους

[βιβλιδί]ων ἐπιδοθέντων τοῖς κυρίοις αὐτοκρά-

4 [τορσι καὶ] προτεθέντων ἐν περιστόφῳ Θερμῶν Τρα-

[ἰανῶν (ἀντίγραφον)] ἀντιγραφῆς καθὼς ὑπογράφεται vac.

[- - -] Aug(ustas) ADPEDIPATA dominis NN (= nostris) Antonino Pio

[Aug(usto) et Sep(timio)] Geta Caesare co(n)s(ulibus) * Imp(erator) Caesar L(ucius)

Septimius

8 [Severus P]ius Pertinax Augustus Arabicus Adiabenicus

[Parthi]us Maximus et Imp(erator) Caesar M(arcus) Aurelius Anto-

[ninus P]ius Augustus colonis Tymiorum et Simoen-

[tium * P]roc(urator) noster i[n]te[r]ponet se adversum in-

12 [licitas] ε[xact[i]ones et a[dver]su[m] <m> perseverantes ut ε[.]

[.. 4-5 ..] nstant[- - -]. Aut si res ma<i>orem v[i]-

[gorem] desider[- - cu]n ctabitur at (= ad) praesidem

[provi]n[- -] eas personas adver-

16 [sum - - - - -] offici<i> sui m odum

1. ἐκ(ε)γγεγραμμένον, edd.pr.: 'copied'; ἐγγεγραμμένον, lapis and L.-T., who translate: 'aufgeschrieben' || 4. περι-
στ(ώ)φ. H.-T.-A.; περιστόφ, lapis and L.-T., who refer to *I.Stratonikeia* 513 L. 6 (περιστόφ); edd.pr. point out
that initially the temple of Apollo on the Palatine was used for the proposition of petitions; after 191 A.D., when
a fire destroyed part of the Palatine, the Baths of Trajan were used for that purpose || 5. edd.pr. assume that ἀντί-
γραφον was omitted by the mason: 'copy' of the rescript; L.-T. reject this and translate: 'Das --- Aufgeschriebene

--- eines Rescripts (ist/laute) etc.' || 6. [d. ad. Kal ...] Aug(ustas): 'on [...] of August', edd.pr., who, however, on 33 date the text to 'between the 15th of July and the 14th of August'; [---] Aug(ustas), L.-T., who argue that any day between the Ides of July and the Ides of August can be restored, i.e., the days in the period 16 July-13 August; ADPEDIPATA: ad ped(ites) <d>ata, edd.pr., who suppose that data refers to the date for the issuing and publication at the emperor's residence: 'vor den Fuhrstruppen gegeben', L.-T.; edd.pr. assume that the rescript was issued when S. Severus was campaigning in the summer of 208 A.D.; a joint consulate of Caracalla and Geta is known for 205 and 208 A.D. Both edd.pr. and L.-T. point out that the absence of a number for the consulate may point to the first consulate in 205 A.D.; on the other hand the reading 'ad pedites <d>ata' favours a date in 208 A.D. || 7. (Publio) Gleta, edd.pr.; Sept(imio) Geta, L.-T. || 10. Tymiorum: Tymion is known as one of the Montanist leaders (together with Pezoua) and is to be located near the place where the stone was discovered (Sarayıck), edd.pr., L.-T.; the Simoentes, inhabitants of Σιμοεντῆς, are unattested so far || 11-12. the procurator is to engage himself against the illegal exactions and against those, who keep on ---', edd.pr., who interpret the *perseverantes* as stubborn subordinates of the procurator; L.-T. also think in terms of 'Wiederholungstäter am Ort selbst' and do not exclude that we have 'durchreisende Wiederholungstäter', i.e., soldiers and/or imperial slaves, who during their journeys harass the peasants (*coloni*) || 12. adversum, lapis || 12-13. ut ε[ff]icax i[n]stant[ia]? --- 12-13 ---, edd.pr., who refer to *Corpus Iuris* 8.50.6 (praesens provinciae efficac instantia compellet ---); ut ε[ff]igant i[n]stant[is]sime mun[er]a, L.-T. [on both photos the final a is not visible, Pleket] || 13. MAEOR, lapis; ma<i>orem, edd.pr.; L.-T. argue that the mason corrected his mistake by writing MAE, thereby deleting the erroneous E || 14. desider[aver]it, edd.pr.; desider[abi]l, L.-T.; AT, lapis || 14-16. non cu[n]ctabitur a<d> praesidem || [provi]nciae [ire. Is defenda] eas personas adver[sum] eos - 7/8 - qui agunt contra offic[i]o sui modum ('- - - contrary to the manner of his office', edd.pr.; non cu[n]ctabitur at praesidem || [provi]nciae [Asiae] defender[et] eas personas adver[sum] i[n]n[er]cite munera exigentes? in officij sui modum, L.-T., who instead of [Asiae] also consider [ire et] ('- - - nach At seines Amtes') [the photo does not allow us to determine whether in L. 15 before eas we have a t or an e].

1518. Soa. Epitaph, 120-130 A.D. Door-stele, inscription between door and architrave; found in 1971 by T.Drew-Bear in Hacıbeyli. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 293 no. III 3 (ph.): Καλλιπολις[ε- - -]ΑΙ[ε- - -]ΝΕΤΟΔΕΓ[ε- - -]ΝΙ[ε- - -]

[Or Καλλιπολί[ς] (fem.), Chaniotis.]

1519. **Tembris Valley. Dedications to the god Ποταμός, Imperial period.** J.Bouzek et al., *Corpus Signorum Imperii Romani, Czech Republic I. Roman Sculpture from Syria and Asia Minor in Czech Collections* (Prague 1999) 24 no. AM 6 and 25/26 no. AM 8. A.Łajtar, *EA* 36 (2003) 51, points out that these two inscriptions were found in the Tembris Valley in about 1900 and published several times: A.Besset, *BCH* 25 (1901) 329 nos. 13 and 15 (Robert, *Hellenica* X 90 nos. 13 and 15; *RECAM* II 37 nos. 8 and 10).

1520-1521. Tembris Valley. Dedications to Zeus, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 279-281 (ph.). On 282 no. II 407, he republishes SEG XLIX 1805 (244, second text).

1520: 279 no. II 34. **Dedication to Zeus Ampelites, ca. 200-210 A.D.** Stele with representation of a naiskos above two panels with a pair of oxen (above) and two cows with calves (below); in the naiskos a standing male figure, in its pediment a bust of Zeus. Exact provenance unknown, now in the museum at Küthaya. Inscription **a** on the lower border of the pediment [only L. 2; L. 1, some letters of which can be read, seems to be inscribed on the diagonal borders, Corsten], **b** left of the oxen.

a [- - -]Λ . NYNO[- - - -]APIΩNOY [?]
 [- - -] . εανός Διὶ Ἀνπελείτῃ εὐχ[ήν]

b Ἄππας λατύ-
πος Αττα-
πινεύς
4 ἐπ νν οίε-
σει

a [1. Not in ed.pr., read from the photo; apparently name and father's name of the dedicant || 2. initio, remains of the ethnic, Corsten] || 2. Ἀνπελείτη εὐχῆν, ed.pr. [the last two letters are lost, and instead of Ἀνπελείτη the photo seems to show ΑΝΕΛΕΙΠΑ, which does, however, make no sense; presumably, ΝΙΕ was written in ligature, which may be the reason for the square epsilon in contrast to the normally lunate forms of epsilon and sigma in the inscription, Corsten] || b 1-3. the sculptor is only known from this text, ed.pr.; cf. 103 with reference to id. in R.Vollkommer (ed.), *Künstlerlexikon der Antike I* (München–Leipzig 2001) 74 || [2-3. unknown ethnic || 4-5. if read correctly, the verb must be an unusual spelling of ἐποίησε, Corsten].

1521: 281 no. II 384. **Dedication of Papylos to Zeus, ca. 230 A.D.** Stele with pediment without architrave; in the field, bust of Zeus above two cows with calves; inscription on the lower border. Exact provenance unknown, now in a private collection in Switzerland. The provenance from the region is borne out by the ethnicon of the dedicant (see app.cr.). Πάπυλος Ἀρανακομήτης I vacat Διὶ εὐχὴν vacat

1. APAYKΩMHTHΣ, lapis [the missing horizontal stroke will have been painted, Corsten]; the village is certainly identical to the one attested in T.Drew-Bear, C.M.Thomas, M.Yildizturhan, *Phrygian Votive Steles* (Ankara 1999) [SEG XLIX 1805] nos. 391 ('Αρα[γοκω]μήτης), 443 ('Αραγούτης), 444 ('Αραγοκω[μήτης]), 508 ('Αραγοκωμήτης), and probably also to the village of the 'Αραγωνοί (MAMA X 114 [also in T.Hauken, *Petition and Response* (Bergen 1998) [SEG XLVIII 2117] 140-161, Corsten); cf. also 'Αραγκώμη in MAMA X 178, ed.pr.

1522. **Tembris Valley. Dedication to Hekate, ca. 220-230 A.D.** Stele with a bust of Zeus above two oxen, inscription below; seen in 1973 by T.Drew-Bear in Ada Köy, said to be from Çalköy. Ed.pr. T.Lochman, *on cit.* (our lemma no. 1448) 285 no. II 465 (ph.).

[- ca. 4 -]ης Ἀπολλ[ωνίου] Ἐκά[τη | ε]ὐχ[ήν]



1523. Tembris Valley. Dedication to Hosios and Dikaïos, ca. 200 A.D. Altar, on front Hosios and Dikaïos as a rider-god, on left side a bust with radiate crown (Helios?), inscription above rider-god; found in 1973 by T.Drew-Bear at Yolcatı (formerly Eftet). Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 285 no. II 469 (ph.).

[- - - - 9-10 - - -]H
[- - - - - - - -]v-
τι 'Οσίω καὶ Δι-

4 {καὶ Δι} vacat κέφ
εὐχή-
v

1524-1563. Tembris Valley. New epitaphs, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 256-276 (ph.). [The region, south of Kotiaion and east of Aizanoi, comprises several ancient towns (Soa, Appia, Alia) and numerous modern villages (see L.'s map on 54); since it is often almost impossible to assign a given findspot to one of the ancient places, the following inscriptions are here subsumed, in chronological order, under 'Tembris Valley', where they were produced; also included are monuments in museums and collections without (exact) provenance which L. attributes to workshops of the region, Corsten.]

1524: 256 no. II 19. **Epitaph of Asklepiades and Dada, ca. 130 A.D.** Door-stele with pediment; inscription on the lower part of the architrave (L. 1) and on the lintel (LL. 2-5). Found in 1971 by T.Drew-Bear [no findspot given].

Ἀσκληπιάδης Δάδῃ γυναικὶ καὶ ἑαυτῷ
καὶ Ἀππας υἱὸς καὶ Ἀσκληπία καὶ Ἀππης
καὶ Ἀμμιον αἱ θυγατέρες αὐτῶν
4 μνήμης χά(αι)ριν καὶ Χρῦσιον ἢ
θυγάτηρ

1525: 262 no. II 109. **Epitaph of Romulus, ca. 130 A.D.** Door-stele with pediment; inscription on the lintel. Found in Osmanköy, now in the museum at Afyon.

Κλ. Εὐπατία (?) ἡ γυνὴ καὶ οἱ υἱοὶ πατρὶ | Ῥωμύλῳ εὐσεβίας ἔνεκεν

[1. A female name Εὐπατία is not attested; the photo is insufficient, but seems to show three vertical strokes before the last alpha; Εὐπατία is equally unattested, perhaps Εὐπάτρα?, Corsten.]

1526: 256 no. II 27. **Epitaph of [---], ca. 150 A.D.** Pediment of a door-stele; inscription on the architrave. Found in 1978 by T.Drew-Bear at Doğalar.

Ἑρμοκράτης καὶ Νάνας γ[υνὴ καὶ ἀδελ]-
φοὶ Τειμόθεος καὶ Ἀν[- - - - -]
vacat μνήμης χάρι[iv] vacat

1527: 257 no. II 33. **Epitaph of Apphia, ca. 150 A.D.** Pediment of a door-stele; inscription on the architrave. Found in 1971 by T.Drew-Bear at Çetme.

[- - -]ας Ἀπφία τῇ ἑαυτοῦ συνβίῳ τειμωτ[ά]τῃ | μνήμης χάριν vacat

1528: 257 no. II 35. **Epitaph of Claudius Diogenes, ca. 150 A.D.** Upper part of a door-stele with pediment, in which the busts of a couple; inscription on the architrave and the lintel. Found in 1971 by T.Drew-Bear near Akça.

Κλαυδία Κλαύδιον Διογένην [τ]ὸν ἑαυτῆς ἄνδρα ἐτείμησεν,
Τιβέριος Κλαύδιος Διογενεανός, Τιβέριος Κλαύδιος Πείσων Πίστος
ἐτείμησαν Διογένη[ν, τὸν ἑαυτῶν πα]τέρα, μνήμης χάριν

[2. Διογενεανός = Διογενιανός, Corsten.]

1529: 262 no. II 110. **Epitaph of Gaios und Tatia, ca. 150-170 A.D.** Door-stele; inscription on the architrave (L. 1) and the lintel (L. 2). Found in 1979 by T.Drew-Bear at Osmanköy, now in the museum at Afyon.

Μητροδόωρο[ς] Γαίῳ καὶ Τατία γονεῦσι γλυκυτάτοις
vacat μνήμης χάριν ἀνέστησεν vacat

1530: 257 no. II 41. **Epitaph of Drakkos and Dada, ca. 160 A.D.** Upper part of a door-stele with pediment, in which a woman's bust; inscription on the architrave and the lintel. Found in 1971 by T.Drew-Bear at Çakırsaz.

Δράκκος Δάδῃ γυναικὶ καὶ ἑαυτῷ ἔτι ζῶν· Τειμόθεος,
Δράκκος, Γάιος, Διονύσιος τοῖς ἑαυτῶ[ν] γονεῦσι],
vacat τὰ τέκν[α, μνήμης χάριν vacat]

[1 and 2. The name Δράκκος seems new, Corsten.]

1531: 258 no. II 59. **Epitaph of Severus and his family, ca. 160-170 A.D.** Door-stele; inscription on the architrave (LL. 1/2) and the lintel (L. 3). Found in 1973 by T.Drew-Bear at Işıklar.

[Σε]υήρος Σεκούνδῃ συνβίῳ κὲ Τελεσφορίδῃ
vacat θυγατρὶ vacat
[κὲ ἑα]υτῷ κὲ Γραπτῇ πενθερᾷ μνήμης χάριν

[1. Or [Σεο]υήρος, Corsten.]

- 1532: 259 no. II 78. **Epitaph of the parents of Manios, Straton, and Markos, ca. 170 A.D.** The stele has been republished as *SEG XXXVII* 1173 (after the sales catalogues mentioned by L.), but dated to the 3rd cent. A.D.

- 1533: 259 no. II 80. **Epitaph of Demetrios and Babeis, ca. 170 A.D.** Pediment of a door-stele; inscription below the architrave (LL. 1/2) and on the lintel (LL. 3/4). Found in 1973 by T.Drew-Bear at Saraycık.

Γάιος Ίούλιος Μαρτιάλης ιστρ[α]τιώτης λεγεωνος τετά[ρτης]
καὶ Ξευνάς καὶ Δόμνα ἡ ἐξάδελφος ἐτείμησαν τ[οὺς]
αὐτῶν γονεῖς Δημήτριον καὶ
4 Βαβειν μνήμης [χάριν]

[1. ιστρ[α]τιώτης: the prothetic iota is frequent in Phrygia, see Brixhe, *Essai* 115/116, Corsten || 2. Ξευνάς, ed.pr.; in *MAMA* X 141 and 155, Ξευνάς is a female name, Pleket.]

- 1534: 259 no. II 81. **Epitaph of Medeanos and Aphion, ca. 170 A.D.** Door-stele with pediment, in which the busts of a couple; inscription above the architrave and on the lintel. Found in 1973 by T.Drew-Bear at Örenköy.

Μηδεανὸς ἐτείμησεν Ἀφίον {ΕΤΕΙΜΗ} σύνβιον
vac. καὶ ἐαυτὸν ἐτι ζῶν μνήμη(ς) χάριν vacat

[1. initio, the name Μηδεανός seems new; perhaps for Μηδιανός (unattested, but possible derivation from Μηδός; for the latter cf. *LGPN* I, II, and III.B s.v.) or Μειδιανός (unattested, but possible derivation from Μειδιάς)?, Corsten.]

- 1535: 260/261 no. II 95. **Epitaph of [---], ca. 170 A.D.** Upper part of a door-stele; inscription below the pediment (LL. 1-3) and on the upper part of the lintel (L. 4). Found in 1985 by T.Drew-Bear at Çalköy Yaylası.

[-----]ΥΣΑΝ
[-----] ΡΕΠΟ
[-----] χεῖ-
4 ρα τὴν βαρύφθονον, ἀάροις περιπέσοιτο συνφοραῖς

3-4. 'North Phrygian curse formula', see Strubbe, *Araí Epitymbioi* pp. 285-288, ed.pr.

- 1536: 268 no. II 192. **Epitaph of [---], 176/177 A.D.** Tall and slim stele with standing male figure; underneath, relief with representation of the abduction of Persephone; inscriptions a and b above the left and right capital respectively, c below the standing figure, d above the first couple of horses pulling Hades' chariot. Provenance unknown, now in the museum at Uşak.

a [- - -]CA[- -]
HEIOC
ONTE
4 [-]IOC

c [- - - - -]Φ[-]ΥΙΟΚΑΝΙ[- - -]ΚΑΙΧΙΝΟC
[- -]TOC ... ΑΝΤΩΝ ... ΡΩΝΙΓΑΥ ... ΑΤΩΜΝΗ[- - (or vac.?)]

b κἔ Ἀντωνι-
άς - Ἀππης υ-
ιῶ καὶ Τύχ-
4 ης ἐνάτη[ρ]
κὲ Κύριλλα
vac. συμβί[φ]

d μνήμης χάριν·
ἔτους σξά' μη(νός)
Πανήμου

Date (d 2): year 261 (Sullan era) = 176/177 A.D., ed.pr. || b 1 and 5. initio, κ || [1. or Ἀντωνίας (gen.)? || 3-4. Τύχης ἐνάτηρ, 'the sister-in-law of Tyche', would not fit the grammatical construction; perhaps Τυχῆς ἐνάτηρ, 'his sister-in-law Tyche's'? Τυχῆς is so far unattested, but cf. *Συντυχῆς* (see Robert, *Noms* 215); cf. also Λουλιανῆς (our lemma no. 1557) and Ἀππῆς (our lemmata nos. 1539 and 1558), Corsten; or ἐνατῇ[ρ], Chaniotis || c. [- - - - -], ed.pr.; read from the photo; perhaps υἱός (L. 1) and γλυ[κυ]τάτ[ω] (L. 2), Corsten.]

- 1537: 260 no. II 87. **Epitaph of Metrobios and Elpis, ca. 170-180 A.D.** Door-stele with inscription on the architrave (LL. 1-2) and the lintel (L. 3); found in 1973 by T.Drew-Bear at İşıklar.

[Κλαύ]διος Μάγνης πραγματευτῆς κα[ὶ] τῶ
[υἱῶ αὐτοῦ Μητροβίῳ καὶ Ἑλπίδι γον[εῖ]
[μνεῖ]ας χάριν

[According to the text as restored by ed.pr., Ἑλπις would be Cl. Magnes' father. The wording, however, sounds somewhat awkward. There seems to be space for 8-9 letters on the left, so that longer supplements can be considered, e.g. L. 2 initio σύμβιος which would be preceded by a short woman's name; LL. 2-3 could then be supplemented by Ἑλπίδι (fem.) γον[εῖ]ας μνεῖ[ας] κτλ., Corsten.]

- 1538: 261 no. II 97. **Epitaph of Tation and Gentios, ca. 170-180 A.D.** Door-stele; LL. 1-2 on the lower part of the left slanting frame of the pediment, 3-4 on the architrave, 5-6 on the lintel. Found in 1973 by T.Drew-Bear at Gölceler.

1-2 Τάτιλον
Γεντίῳ ἀνδρὶ καὶ ἐαυτῇ ζῶσῃ [- - - -]
4 αὐτοὺς Ἀλέξανδρος καὶ Ἀπολλώνιος καὶ
Ὀνήσιμος κὲ Τρόφιμος ἐτείμησα[ν] τοὺς
ἐαυτῶν γονεῖς μνήμης χάρι[ν]

[The text of ed.pr. (above) is hardly intelligible. The photo is too small to allow a secure reading, but in L. 4 initio one seems to discern [1-2]AA . TOYC; after this, a new phrase should begin mentioning the sons of the deceased couple, Corsten.]

- 1539: 260 no. II 92. **Epitaph of Dionysios and Tertía, ca. 180 A.D.** Door-stele with the busts of a couple in an arched niche in the pediment; left of the man's bust, a scroll on the lower part of the frame of the pediment, on which LL. 1-4 of the inscription; LL. 5-7 on the lintel. Found in 1971 by T.Drew-Bear and E.Gibson at Zemme, allegedly from Akça.

1-4 Διονύσιος ἱερελύς·
Διονύσιος Τερτίᾳ συ[ν]βίῳ καὶ ἑαυτῷ ἔτι ζῶς, καὶ τὰ τέ-
κνα αὐτῶν Γάιος[ς] καὶ Μνησᾶς καὶ Ἀππῆς καὶ Ἀμμιᾶς νύμφ-
vac. αὶ ἐτείμησαν μνήμης χάριν vacat

[5. ζῶς instead of ζῶν, Corsten; or ζῶσ(ι), referring to the couple, Chaniotis || 6. Ἀππῆς and Ἀμμιᾶς (sigma added in smaller size) are the wives of Γάιος and Μνησᾶς; for Ἀμμιᾶς see *MAMA* X 502 and *LGPN* I, III.A, and IV s.v., Corsten.]

- 1540: 274 no. II 251. **Epitaph, ca. 180-190 A.D.** Lower part of a stele with male figure standing in an aedicula; remains of an inscription (four lines?) below the right pillar. Found in 1973 by T.Drew-Bear at Akça Köy, now in the open air depot at Altıntaş.

[- - -]ΙΟ[- - -]Ι - - -]ΤΟΙΠΟ[- - -] ἐτείμη[σ]αν | [- - - ? - -]

- 1541: 274 no. II 253. **Epitaph, ca. 180-190 A.D.** Lower part of a stele with male figure standing in an aedicula; inscription **a** left of the man's shoulder, **b** below the left pillar. Found in 1971 by T.Drew-Bear and E.Gibson at Çetme.

a	[- - -] αν κὲ Ἀμί- 4 αν	b	τις τούτῳ μνή- ματι κακῶς ποι- ήσει, ἵς θεοῦς 4 κατατραμένο- ς ἦτω
---	----------------------------------	---	--

- 1542: 263 no. II 134. **Epitaph, ca. 190 A.D.** Door-stele; inscription on the lintel with the last word added on the right frame. Found in 1973 by T.Drew-Bear at Mecidiye, from Yaylantekke çesmesi. [- - -] ἐτείμησαν μνήμης ἰ χάριν

- 1543: 274 no. II 252 (no ph.). **Epitaph of Epitas, Diodoros, and Istephanos, ca. 190 A.D.** Stele representing a youth with a scroll and a boy in an aedicula; provenance unknown, attributed to this region by ed.pr. because of the workmanship, now in the Be-

naki Museum in Athens (photo in A.Delivorrias, *A Guide to the Benaki Museum* [Athens 2000] 58). Inscription below the aedicula, on the scroll the letter A.

Ἐπιτάς τέκνοις Διοδώρῳ καὶ Ἰστεφάνῳ
καὶ αὐ(ὲ)τῇ ἔτι ζῶσα· Κύριλλᾳ καὶ Σωτηρίᾳ
vacat τοῖς ἀδε(λ)φοῖς ἐπόησα vacat

[1. The female (αὐτῇ in L. 2!) name Ἐπιτάς (formed like, e.g., Ἀμμιᾶς; see our lemma no. 1539) seems new, Pleket; in fine, Ἰστεφάνῳ for Στεφάνῳ; for the prothetic iota cf. our lemma no. 1533, Corsten || 3. ἐπόησα(ν)?, Chaniotis.]

- 1544: 268/269 no. II 202. **Part of an epitaph with sculptor's signature, ca. 190-200 A.D.** Relief of a standing man, sawn out of a funerary stele; inscription on the plinthe. Provenance unknown, in a private collection. [- - - Ζη]λᾶς λατύπ[ος - - -]

For the sculptor Ζηλᾶς cf. ed.pr. 99-101.

- 1545: 264 no. II 147. **Epitaph, early 3rd cent. A.D.** Fragment of a stele with representation of Hekate and other figures in at least two panels; inscription between the feet of Hekate and on the brim between the panels. Found in 1973 by T.Drew-Bear at Saraycık. [- - - καθι]έρωσεν | [- - -] Εἰρ[η]ναῖος τὸν καὶ [- - -]

The stele belongs to a group of tombstones called 'Hekatestelen', see T.Lochman in E.Berger, *op. cit.* (our lemma no. 1471) 460/461, ed.pr. [2. τὸν καὶ presumably refers back to a name in the accusative before the verb, Chaniotis.]

- 1546: 275 no. II 263. **Epitaph of the parents of Glykon, Appas, und Nanas, ca. 210 A.D.** Stele with a standing couple in an aedicula; inscription on the base. Provenance unknown, now in the museum at Kütahya.

[- - - - - - - - -]Ο[- - -]ΩΝ vac. [- - -] ἑαυτῇ ζῶσα κὲ
[- - - τὰ τ]έκνα αὐ[τῶν] Γλύκ vac. αν κὲ Ἀππας κὲ Νάνας ἐτεί-
[μη]σαν τοὺς γονεῖς vac. μνήμης χάριν

- 1547: 267 no. II 187. **Epitaph of Kyrilla and her family, ca. 220 A.D.** Stele with three standing figures in a simple aedicula; inscription on the pediment. Provenance unknown; from the antiquities market, now in the Bayly Art Museum of the University of Virginia, Charlottesville.

Κύριλλᾳ
Ἀκρισίῳ συμβίῳ κὲ
Ἀλεξάνδρῳ τέκνῳ
4 καὶ ἑαυτῇ ζῶσα κὲ τὸ τέκνον αὐτῆς

Κάτυλλος ἐποίησαν μνήμης
 χάριν, κὲ Ἄππης τέκνον· vacat σεν
 Τρόφιμος Σεπρακλεανὸς λατύπος ἐποί[η]-

2, 4, and 6. κὲ written as κ || 6. in fine, the three last letters belong to the verb of L. 7 in fine || 7. for the sculptor cf. ed.pr. 103.

- 1548: 275 no. II 266. **Epitaph of Quintus and Imatis, ca. 220 A.D.** Stele with the relief of a couple standing in an arched aedicula; inscription **a** and **b** on the left and right pillar bases respectively, **c** on the base. Provenance unknown, now in the museum at Kütahya.

a	Γάειος	b	Ἀφιάς
c	Μηνόφιλος κὲ Ἀλέξανδρος κὲ Κοίντος κὲ Ἑρμῆς κὲ Πωλίον Κοίντω κὲ Ἰματει γονεῦσιν ἐποίησαν, κὲ Τατία κὲ Ἀμμία ἀδελφαὶ κὲ Ἀμμία κὲ Ἀμμία 4 κὲ Ἀμμία κὲ Ἄππη κὲ Νάνα ἐνατέρες ἐτείμησαν τοῦ(ς) ἐαν- τῶν γονεὺς μνήμης χάριν· τὸν Θεόν σοι, μὴ ἀδικήσεις		

c. κὲ written as κ || 2. Ἰματει: dat. of Ἰματις; cf. Ἰματις (Zgusta, *KP* 197 § 466-10) || 3-4. Tatia and Ammia are the deceased couple's daughters, and the three women equally called Ammia as well as Appe (Ἄππης, ed.pr., but the photo shows Ἄππη) and Nana (the wives of the deceased couple's sons mentioned in LL 1-2) are therefore their sisters-in-law (ἐνατέρες = εἰνατέρες) || 5. ἀδικήσεις for ἀδικήσεις; a curse formula, common in the region of Kotiaion, see E.Gibson, *The "Christians for Christians" Inscriptions of Phrygia* (Ann Arbor 1978; cf. *SEG* XXVIII 1078) 62/63, Corsten.]

- 1549: 275 no. II 269. **Epitaph, ca. 220 A.D.** Stele with relief of a standing couple, inscription on the base (but it may have begun on the frame of the stele); found in 1985 by T.Drew-Bear at Çal, west of Gökçeler. Ed.pr. prints only what we reproduce below, apparently read from the photo, which is too small to identify anything that would make sense.

[-----] ἔτι ζῶντες κὲ Ζωτ[ικὸς] γαμβρός	[-----] [-----] [-----]
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- 1550: 275 no. II 270. **Epitaph, ca. 220 A.D.** Upper part of a stele with relief of a standing couple; inscription **a** on and right of a plinth (on top of which must have stood an eagle) in the arched frame above the couple, **b** in a corner of the arch. Found in 1973 by T.Drew-Bear at Yenikaraağaç.

a	κὲ Αὐξίμος γανβρός	b	τὸν Θεόν σοι, μὴ
---	--------------------	---	---------------------

4 ἄδι- κή-
 σι- ς

[a. It is not obvious where the inscription started || b. for the curse formula cf. our lemma no. 1548; ἀδικήσεις for ἀδικήσεις, Corsten.]

- 1551: 276 no. II 281. **End of an epitaph, ca. 220-230 A.D.** Stele with relief of three standing figures; inscription lost except for the end on the lower rim; found at Altıntaş, now in the museum at Kütahya: [- - -] | μνήμης χάριν

- 1552: 269 no. II 210. **Epitaph of Apol[onios], ca. 230 A.D.** Stele with relief of a couple standing in an arched aedicula, inscriptions above the left (**a**) and the right capital (**b**); provenance unknown, now in the Antikenmuseum und Sammlung Ludwig in Basel.

a	Τάτιον Ἀπολ- [λωνίω] ἀνδρὶ κὲ αὐτῇ ζῶσα 4 κὲ τέκνα αὐτῶν Ἀ- πελλᾶς κὲ Τρόφιμος 8 κὲ Ε- ὕανδ- ρος	b	[- - -] [- - -] [- - -] 4 [- - -] [- - -] [- - -] 8 [μνή]- μη[ς χ]- ἀριν
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- 1553: 269/270 no. II 219. **Epitaph of Eutyches, ca. 240-250 A.D.** Stele with relief of a man standing in an arched aedicula, inscription above the capitals; provenance unknown (allegedly from Banaz), now in the museum at Afyon.

Aύρ. Ὀν- ήσιμος κὲ Φανστῖ- 4 να τέκν-	φ Εὐτύ- χη μνή- μης χά- 8 ριν
--	--

4. The stonecutter forgot to carve the middle bar of the epsilon.

- 1554: 270 no. II 221. **Epitaph of Mnesas and his family, ca. 240-250 A.D.** Stele with relief of a couple standing in an arched aedicula, in the center of the pediment a small male figure; inscription above the capitals and on the base. Provenance unknown, now in the Frühchristlich-byzantinische Sammlung in Berlin (photo and brief description in *Antike Ausgrabungen* (Auktionskatalog zur 34. Auktion, Venator KG, Köln, 18. 4. 1969, no. S 25).

	Μνησ- ας Εὐ- πράξ- α συν- βίω κὲ ἑαυ- τῷ ζ- ῶν	κὲ Εἰτα- λικῷ ἐγγ[ό]- νῳ κὲ Σω- σᾶς κὲ [- -] M[- -] CI[- -] IIM θεος
4	22	
8	16	
20	τέκνῳ Εἰταλικῷ κὲ πατρὶ κὲ μη- τρὶ μ[ν]ήμης χάριν	

κὲ written as κ || [2-4. a name Εὐπράξια is unattested, perhaps Εὐπράξ[ι]α? || Eitalikos (= Italicus), mentioned in LL. 9-10 and 20, is the grandson of Mnesas and Euprax(i)a (LL. 1-4) and the son either of Sosas (LL. 13-14) or of the man whose name is lost in LL. 16-19; the tomb was built by Mnesas for his wife, himself, and Italicus, and later used by his son for both parents and his son Italicus, Corsten.]

1555: vacat.

1556: 271 no. II 223. **Epitaph of Onesimos and Menophilos, ca. 245 A.D.** Stele with relief of a man standing in an arched aedicula, inscription above the capitals and on the base. Provenance unknown, now in the museum at Kütaḥya.

	Εὐτύ- χης Νεά- ρχου κὲ 'Αμιάς 'Ονησί- [μω] κὲ Τατας β' κὲ 'Αφειὰς ἐγόνῳ [----]ιοδρεινεῖς μνήμης χά[ρ]ιν	τέκ[ν]- ω ἁώρ- ω κὲ ἁδ- ελφῷ Μηνοφ- [ίλω]
4		
8		

3 and 7. κὲ written as κ || 5-6 right. Μηνοφ[ίλω], ed.pr. (printing error?) || [6. the photo does not show any space for the missing text, Corsten] || 8. in fine, the last two letters are inscribed at the end of L. 7.

1557: 271 no. II 225. **Epitaph of Loulianos and his family, ca. 250-260 A.D.** Stele with relief of a couple standing in an arched aedicula, inscription above the capitals and on the base. Provenance unknown, now in the museum at Kütaḥya.

	Αὐρ. Λου- λιανῆς πατρὶ Λ- ουλιαν- ῷ κὲ μητ- ρὶ 'Ιστρ- ατονί- κη	κὲ πάτ[ρω]- σι Τροφ[ίμω] ἱστρατ[ιῶ]- τῇ κὲ Πα[π]- ίᾳ κὲ ἁδε- λφοῖς ΠΡΑΠ[- -] κὲ Τροφ[ί]- μω μνήμ[η]ς χάριν
4	12	
8	16	
20	[Τρό]φιμος β' [- -]ονι 'Αρτε- [- -]ω 'Απολω- [νίω] ζῶντι	

κὲ written as κ || [1-5. Λουλιανῆς (photo; Λουλιανεύς, ed.pr.), a variant of Λουλιανῆ (cf. Στρατονική and 'Απῆς in the following lemma), and Λουλιανός are variants of 'Ιουλιανῆς and 'Ιουλιανός, cf. SEG XXXV 1790; J.Nollé, EA 12 (1988) 141 no. b. Corsten; for female names on -ῆς cf. Robert, *Hellenica* XI-XII 291 (note 4) and 393, and *Noms* 215, Pleket || 6-8 and 11-12. Στρατονίκη and στρατ[ιῶ]τῇ; for the prothetic iota cf. our lemma no. 1533, Corsten || 9-10. πατ[ρά]σι, ed.pr.; rather from πάτρω, 'uncle', cf. SEG XXXII 1230/1231, Pleket || 15. rather Γραπ[τῶ]? || 20-21. read 'Απολλωνίω, Corsten.]

1558: 271 no. II 226. **Epitaph of Aur. Appes and Sosas, ca. 250 A.D.** Stele with relief of a couple standing in an arched aedicula, inscription on the arch, above the capitals and on the base. Found in 1973 by T.Drew-Bear in Altıntaş.

	[Αὐρ. Σ]τρατονική πατρὶ [- - -]ας μνήμης χάριν	
2		
	Αὐρ. 'Απ- πῆς Σωσά- νδρο- υ ἁν- δρὶ Σ- ωσᾶ 'Αππης κὲ Φιλοπάτωρ πατρὶ κὲ μητ[ρ]ὶ κὲ 'Ασκληπιάδης β' πάτρωνι μνήμ vac. ης χάριν	κὲ α[ν]τ- ῆ ζῶσ- α κὲ [τ]- ᾶ τέ- κνα αὐτ- ῶν
4	10	
6	12	
8	14	
17	16	

κὲ written as κ || [1, 3-4 and 17. Στρατονική and 'Απῆς for Στρατονίκη and 'Αππη, cf. the preceding lemma || 2. initio, a male name in the dative is impossible because of the preserved ending -ας; if Aur. Stratonikes is also {S}osas' daughter, she did not, like Appes and Philopator in L. 17, need to mention his name, so that we may here have an attribute to μνήμης || 5-7. Σωσάνδρῳ (sic), ed.

pr., but the epsilon has in this inscription the shape of a V || 8-9. [-]ωσᾱ[ς], ed.pr., but one expects the dative of a male name, most probably Σιωσᾱ (for the name see our lemma no. 1554 LL. 13/14, Corsten) || 18. initio, MHTI, lapis; in fine: for πάτρων/πάτρως cf. our lemma no. 1557 LL. 9/10.

- 1559: 272 no. II 230. **Epitaph, ca. 260-280 A.D.** Stele with relief of a man standing in an arched aedicula, left and upper part of the architectural frame missing; the inscription was, like on the preceding stelae, incised above the capitals of which only the right one is preserved. Found in 1973 by T.Drew-Bear in Işıklar.

right

[π]ρωθιανόντι ἐθῶν | κε', μνήμης | χάριν

[1-3. Read [π]ρωθιανόντι and ἐθῶν (for aspirata instead of tenuis cf. Brixhe, *Essai* 110-113, Corsten.)

- 1560: 272 no. II 231. **Epitaph of Zotikos, ca. 280 A.D.** Stele with relief of a soldier with spear standing in an arched aedicula, upper part missing; of the inscription, only the last part on the base is (in part) preserved. Found in 1973 by T.Drew-Bear in Yalnızsaray, now in the open air depot at Altıntaş.

[- - - - -]

κε τὰ τέκνα αὐ-
τῶν Κυριλλίων
κε Μαρκέλλα

4

[ἀδ]ελφῶ κε Μέ-
[νανδ]ρος ΟΕΥ-
[- - - Ζω]τικῶ
[- - - μνήμης χάριν]

- 1561: 273 no. II 244. **Epitaph of Aur. Markianos and his family, ca. 280-300 A.D.** Stele, broken below and above, in the shape of an aedicula with two reliefs: below, standing couple with child; in an arched niche in the pediment, two busts; the inscription begins on the rim between the two reliefs (LL. 1-4) and continues above on the right side of the arched niche (LL. 5-10). Found in 1985 by T.Drew-Bear in Balıkcöy.

Αὐρ. Μαρκειαν[ὸς] Ἑρμῆδος κε Ἀμμιὰς τέκνοις
Ἀγάθωνι κε ΦΚΔ . . Η κε ἑαυτοῖς ζῶντες κε Ἑρμῆς πατρὶ
κε μητρὶ κε ἀδελφαῖς κε ΑΓ . ΨΙΟΥ κε Ἀμμιὰς πάπω

4

vacat

κε μᾶμη vacat

κε Ἑρμιόν[η?]

πατρὶ κε

μητρὶ κε Ἀ-

8

δελφαῖς

μνήμης

χάριν

κε written as κ || 2. Ἑρμᾶς, ed.pr. [Ἑρμῆς, lapis] || 5. Ἑρμιάν[η], ed.pr. [but a nominative is required here; besides, the photo seems to show ΕΡΜΙΟΝ[-], thus perhaps Ἑρμιόν[η], Corsten.]

- 1562: 273 no. II 245. **Epitaph of Iustus, ca. 300 A.D.** Upper part of a stele with relief of a man standing in an aedicula; inscription on the pediment. Found in 1973 by T.Drew-Bear in Işıklar.

Αὐρ. Τρόφιμος
Λόκρου κε Αὐρ. Σε-
βηρίνα τέκνω Εἰ-
4 ούστῳ συντρατιῶτη

ὀπίτιονι κε Τροφίμης Ἀ-
δελφῶ κε Εὐτύχης κε Ἑσού-
χης κε Πατρικίς πάτρωνι

κε written as κ || 2-3. Σεβηρία, ed.pr. || 3-4. Εἰσούστῳ, ed.pr. [Εἰσούστῳ for Ἰούστῳ, Lat. Iustus || 5. for female names on -ης see our lemma no. 1557 || 6-7. for Ἑσούχιος and Πατρικίος || 7. πάτρωνι either from πάτρων, 'patron', or from πάτρων/πάτρως, 'uncle' (cf. our lemma no. 1557), Corsten.]

- 1563: 273/274 no. II 246. **Epitaph of Aur. Elpis and Eutychos, ca. 300 A.D.** Stele with relief of a couple standing in an aedicula; inscription in the pediment, continued on the upper parts of either pillar. Provenance unknown, now in the museum at Kütahya.

Αὐρ.
Ἑλπὶς
ἀνδρὶ Εὐ-
4 τύχῳ κε ἑαυ-
τῇ ζῶσα κε τὰ τέ-
κνα αὐτῶν Ἀλέξ[α]-
νδρος ἰστρατιώτης κε
8 Ὀνήσιμος κε Εὐτάχης
κε Ἑρά-
κλεις μνή-
πατ- μης
12 ρὶ κε χάρ-
μητ- iv
ρὶ

κε written as κ || 5. κε omitted by ed.pr. || 7. for the prothetic iota cf. our lemma no. 1533 || 8. the name Εὐτάχης (or female Εὐταχίς?) seems new; cf. Εὐσταχίς (fem.) in *LGN IIIA* s.v. (*SEG IV* 12 from Sicily) || 9-10. for Ἑράκλειος, Corsten.]

- 1564-1565. **Tembris Valley. Revised epitaphs, Imperial period.** T.Lochman, *op.cit.* (our lemma no. 1448) 259-263, republishes several epitaphs with additions or corrections.

- 1564: 259 no. II 77. **Epitaph of Meikias und Mnesas, ca. 170 A.D.** *MAMA* X 269. T. Drew-Bear rediscovered in 1971 the only remaining lower part of the door-stele, which could not be seen by ed.pr., with inscription on a door panel.

ἦρως | Μνησᾶ, | χαῖρε

- 1565: 262/263 no. II 118. **Epitaph of Iuventianus and Domna with curse, ca. 180 A.D.** *MAMA* VI 285; Waelkens, *Türsteine* 285. Rediscovered in 1971 by T. Drew-Bear at Başpınar çeşmesi, where on the then uncovered lower rim an inscription was visible.

τις ἂν ποσοῖσι [χ]εῖρα πᾶ β[α]ρύφθονον |
πολλο[ῖς ἁώρ]οις πε[ρ]ιπ[έ]σειτο συμφοραῖς |

[The 'North Phrygian curse formula', cf. Strubbe, *Arai Epitymbioi* pp. 285-288 || 1. τί for τήν, cf. Brixhe, *Essai* 33/34, Corsten.]

1566. **Tembris Valley. Sculptors, Imperial period.** T. Lochman, *op.cit.* (our lemma no. 1448) 97-108, presents a list of inscriptions with sculptors' signatures from the area, among them two new texts (our lemmata nos. 1520 and 1544).

1567. **Upper Tembris Valley. The Epitynchanos-inscription, 313/314 A.D.** *SEG* XLIII 943 B; cf. XLIX 1844. V. Hirschmann, *EA* 36 (2003) 137-152, republishes the text (German translation) and tries to place the gods mentioned in I 1-7 in the context of late antique syncretistic beliefs. On the basis of *SEG* XLIX 1844, she interprets Ἐπιτύγχανος as a follower of Mithras who, however, adhered to other cults as well, e.g., to Orphism. H. suggests seeing in the 'honors' received from Ἐκάτη (I 2/3) and Μάνης Δάος (I 3-5) the grades of the Mithraic Πέρσης and Ἡλιόδρομος respectively. Μάνης would thus be the cryptic name for the Orphic Dionysos. H. sees her interpretation corroborated by the depictions of the Mithraic-Orphic god Phanes with his lion-head and wings, and of Apollon and Helios, all on the front of the stone.

1568. **Unknown provenance. Dedication to Hosios (-on) and Dikaïos (-on), 3rd cent. A.D.** Quadrangular marble altar, moulded above and below; on top of the altar a rounded, hollowed moulding into which libations were poured; on all four sides of the altar representations. **Front:** two standing male figures (Hosios and Dikaïos) clasping their right hands: the figure on the right holds a short, four-sided stick (probably a sceptre or rod, symbols of Hosios); on the base on which they stand, a serpent. **Left:** a rider god, with radiate head (Helios, a common associate of Hosios and Dikaïos). **Right:** wreath, below it a bunch of grapes. **Back:** two bulls moving towards the right. The inscription runs around the altar; L. 1 of the front on the quadrangular base of the hollowed moulding, L. 2 of all sides on the upper moulding of the altar, LL. 3-4 of the back in smaller letters on the lower moulding. Now in the Museum in Izmir. Ed.pr. C. Tannir, *EA* 36

(2003) 29-32 (ph.; English translation). [For seven new dedications to Hosios and Dikaïos see N.E. Akyürek Şahin, *Gephyra* 1 (2004) 135-148; for a list and an overview, see our lemma no. 1448.]

Left	Front	Right	Back
Αὐρήλιος	[Ἄγαθ]ῆ Τύχη· [...]κός Ὅσιω	καὶ Δικαίω	εὐχ[ήν]· Ἀλέξανδρος Δοκιμεὺς ἐποίη

Front 2: possibly [Ζωτ]ικός, ed.pr. || Back 2-3: a homonymous sculptor, also from Dokimeion, is on record on a *sekoma* which in the 19th cent. was kept in Uşak (Robert, *ATAM* 227); however, the name Alexandros is very common; as a result an identification of the two men is not inevitable [a new sculptor from Dokimeion apud S. Mägelé, *MDAI* (I) 55 (2005) 291/292, Pleket] || ed.pr. argues in favor of Phrygia as provenance, since most dedications to Hosios and Dikaïos come from that area.

PISIDIA

1569. **Pisidia. Social and economic life in Pisidia.** A. Porcher, *Cahiers Kubaba* 5 (2003) 247-260, gives a brief overview of life and economy in the rural parts of Pisidia and their changes under Graeco-Roman influence. He concludes that these changes were not profound enough to alter the situation considerably; the Pisidians remained a people of farmers and shepherds. P. quotes some inscriptions with French translation: *TAM* III 6 and 104 [quoted after Robert, *Ét.anat.* 104/105; for the εἰρηνάρχης cf. the references in C. Brélaz (see our lemma no. 2161) 90-122], and *I.Pisid.Cen.* 117 LL. 12-15 [quoted after Robert, *Ét.anat.* 378-382 (not '278 s.'), Corsten].

1570. **Keçili Köyü (mod., between Beyşehir Gölü and Antiochia ad Pisidiam). Epitaph of Makedon, Imperial period.** Fragment of a limestone doorstone, re-used in the garden wall of a mosque in the village. The inscription is incised on either side of the door, LL. 1-6 on the left, LL. 7-12 on the right side. Ed.pr. M. Özşait, *AST* 20, 2 (2003) 237 (ph.); no text, we read from the photo; cf. also C. Brixhe, *BE* (2004) 358 [where in LL. 3-4 Ἀμμία is to be read, Corsten].

[?Μά]νης Μάνου καὶ Ἀμ- μίας συν-	[Β]ίος αὐ- ν τοῦ ν Μάκε- δόνι	τέκνω μνήμ- ης χά- ριν
4	8	12

Dated by ed.pr. to the 3rd/4th cent. A.D. (letter forms) [a wider time span seems preferable, Corsten.]

1571. Korkuteli (area of: Imecik). Dedication to Astron Kakazbeus, after 212 A.D. Stele, now in the Museum at Antalya. Ed.pr. A.V.Çelgin, *Adalya* 6 (2003) 145 note 25.

Αὐρ(ήλιος) Σύρος Ἀρ-
τειμου "Ἀστρῶ

Κακαζβεῖ
4 εὐχὴν

2-3. For the combination of a noun preceding the name of the deity cf. our lemma no. 1614, ed.pr.

1572. Kremna? Epitaph. I.Pisid.Cen. 59. P.J.Thonemann, *EA* 36 (2003) 89, suggests reading LL. 1-5 as follows: [Αὐ]ρήλις Ἀπολλωφάντου καὶ Τατάς Πρώτου ἐποίησαν (*I.Pisid.Cen.*: Ἑρμούς Ἀπολλωνίου καὶ Τατάς Πρ[Ο]ΦΑ --- Ωλτου ἐποίησαν).

1573. Melli (Kocaaliler). Inscriptions, Imperial period. Cf. *I.Pisid.Cen.* 148-165 (*SEG* L 1289). S.Mitchell, *AS* 53 (2003) 139-159, has rediscovered several of the published inscriptions and publishes 17 new texts (see our lemmata nos. 1574-1577, 1579-1591; a revised text in our lemma no. 1578). On 142/143, he provides notes on some inscriptions: *I.Pisid.Cen.* 148/149: no changes in text. – **151** LL. 6-7: Εὐτυχῇ, M.; Εὐτυχῇ, *I.Pisid.Cen.* [In *I.Pisid.Cen.* the text is dated to Caracalla's entire reign (198-217 A.D.); O.Salomies, *An.Ép.* (2003) [2006] no. 1753 suggests 211-217 A.D. because of the name Σεουήρος.] – **153** and **154** are parts of one single inscription (as suggested in *I.Pisid.Cen.*); the left part, bracketed in *I.Pisid.Cen.*, has also been discovered and the supplements have been proven right. – **156** L. 11: Λιβύης, M.; Λιβύας, *I.Pisid.Cen.*

1574-1577. Melli (Kocaaliler). Honorary inscriptions for and dedications to Roman emperors. S.Mitchell, *AS* 53 (2003) 143-145 nos. 1-4, publishes four new texts, found on the agora (sketch on 143), which are to be added to *I.Pisid.Cen.* 149-155 (English translations).

1574: 144 no. 3 (dr.). **Dedication to Caracalla, 211-217 A.D.** Fragments of a rectangular limestone base, which stood next to *I.Pisid.Cen.* 149.

Αὐτοκράτο[ρι]
ν Καίσαρι [M. Αὐρ]-
[η]λίω Ἀντω[νεί]-
4 νω Σεβαστῶ

σωτήρι τῆς οἰκου-
ν μένης
ὁ δῆμος

For another honorary inscription for Caracalla see *I.Pisid.Cen.* 152, which was, however, erected by council and demos, ed.pr.

1575: 144 no. 2. **Honorary inscription for Elagabal, 218-222 A.D.** Rectangular base, reused in the basilica church next to the agora.

[Αὐτοκράτορα Καίσαρα Μάρκον]

[Αὐρήλιον Ἀντων]-

[εῖνον] Εὐσεβῇ

4 Εὐτυχῇ Σεβαστόν,

[υῖον] Θεοῦ Ἀντω-

νείνου, [ἔγγονον]

8 Θεοῦ Σευήρου,
σωτήρα τῆς οἰ-
κουμένης ἡ
[Β]ουλῇ καὶ ὁ δῆ-
μος

[1. The text may be too long for just one line, Corsten] || 5-7. for similar references to his adoptive forefathers Caracalla and Septimius Severus cf. *ILS* 467 and 5843, ed.pr.; for the erasures of the terms of relation, but not the names, see *I.Pisid.Cen.* 142 LL. 2 and 8, ed.pr.

1576: 143/144 no. 1. **Honorary inscription for an unknown emperor.** Rectangular limestone base; since at least the back of the stone is complete on the upper part, the inscription must have begun on another block. The line break shows that it does not belong to *I.Pisid.Cen.* 152.

[σωτήρα τῆς οἰ-
κουμένης

4 ἡ βουλῇ
καὶ ὁ δῆμος

1577: 145 no. 4. **Honorary inscription for an unknown emperor.** Fragment of an altar shaped stone with pediment and moulding; inscription on the top of the shaft.

[?Αὐτοκράτ]ορα | [?Καίσαρα ---]Ν|-----

The preserved letters at the end of L. 1 show that this was an honorary inscription for an emperor, though the base and the lettering are much smaller than is the case for the other stones of the series, ed.pr.

1578. Melli (Kocaaliler). Honorary inscription for Septimius Severus, 193-211 A.D. *I.Pisid.Cen.* 150. S.Mitchell, *AS* 53 (2003) 142 no. 150, has rediscovered the inscription and republishes it with some modifications (English translation).

[Αὐτοκράτορα Καί]-
[σαρα Λούκιον Σε]-
πτίμιον Σευή-
4 ρον Περτίνα-

8 κα Σεβαστόν
σωτήρα τῆς οἰκου-
μένης ἡ βουλῇ καὶ
ὁ δῆμος

1-3. [Αὐτοκράτορα | Καίσαρα Λούκιον | Σεπτί]μιον κτλ., *I.Pisid.Cen.* || 6 and 7. the first four (L. 6) or two letters (L. 7) respectively are in brackets in *I.Pisid.Cen.*

1579-1582. Melli (Kocaaliler). Honorary inscriptions for patrons, 1st/2nd cent. A.D. S.Mitchell, *AS* 53 (2003) 145-148 nos. 5-8, publishes four new texts (English translations). They show that city patronage in the East was not completely abandoned after the early principate (cf. C.Eilers, *Roman Patrons of Greek Cities* [Oxford 2002], 282/283 [cf. also *SEG* LI 2334]).

1579: 145 no. 5 (ph.). **Honorary inscription for a propraetorian legate, 83-96 A.D.** Rectangular limestone base, re-used in the basilica church. Since the stone is complete on the upper part, the inscription must have begun on the pediment. This is the earliest datable inscription from Melli.

<p>----- [πρ]εσβευτήν καὶ ἀντιστράτηγον αὐτοκράτορος 4 [[Δ]ο[μ]ι[τ]ρ[ι]α[vo]υ] Καί-</p>	<p>σαρος Σεβαστοῦ [- - - - -] τὸν ἑαυτοῦ πάτρωνα 8 [κ]αὶ εὐεργέτην ὁ δῆμος</p>
---	--

The honorand was a governor of the province of *Lycia et Pamphylia* under Domitian, ed.pr. || 6. no traces of letters visible, but most probably [Γερμανικοῦ], ed.pr.

1580: 146 no. 6. **Honorary inscription for a patron of the city, 1st cent. A.D.** Rectangular block, re-used in the front wall of a line of late shops in front of the Hellenistic market building. Since the block is complete, the inscription must have begun on a stone above.

<p>----- τὸν πάτρωνα καὶ εὐεργέτην</p>	<p>vacat ὁ δῆμος</p>
--	--------------------------

Dated by ed.pr. according to the letter-forms.

1581: 146 no. 7 (dr.). **Honorary inscription for the patron of M. Ulpius (?) Caristanus [- -]cleo, 1st-2nd cent. A.D.** Console block projecting from the Doric building on the agora.

Μ(ἄρκος?) Οὐλ(πιος?) Καριστάνιος ΑΠΟΥ-
ΚΛΕΩΝ τὸν ἑαυτοῦ πάτρ[ω]-
[να] καὶ εὐεργέτην

The name of the honorand in the accusative should have stood on the upper rim, but no traces are preserved, ed.pr. || 1. initio, several Marci Ulpii are attested in Pisidian cities, but also the reading Γ. Τοῦλ(ιος) is possible, ed.pr. || 1. the person may have been connected to the Caristanii in Pisidian Antioch (cf. B.Levick, *Roman Colonies in Southern Asia Minor* [Oxford 1967] 111-113 [cf. now also *Nouv. inscr. d'Antioche* 174, Corsten]), even though perhaps only as having been enfranchised

through the governor of Lycia and Pamphylia, C. Caristanus Fronto (he could, in this case, not have been a M. Ulpius), ed.pr. || [1-2. O.Salomies, *An.Ép.* (2003) [2006] no. 1762, wonders whether Ἀπου(λῆιος) Κλέων could be read].

1582: 146-148 no. 8 (ph.; dr.). **Honorary inscription for the ab epistulis graecis Tib. Cl. Vibianus Tertullus, (ca.) 177 A.D.** Console block, re-used in a late wall on the agora.

Ἡ βουλὴ καὶ ὁ δῆμος
[Τι]β(έριον) Κ[λ](αύδιον) Οὐειβιανὸν Τέρτυλλον,
ἐπὶ τῶν Ἑλληνικῶν ἐπιστολῶν
4 τῶν αὐτοκρατόρων, τὸν πάτρωνα
καὶ εὐεργέτην τῆς πόλεως

2. The honorand is known from *I.Ephesos* 651 (*ILS* 1344); *AvP* VIII.3.28; *I.Selge* 13, ed.pr., who refers to the latter for his name and the indication that he was a citizen of Selge || 3-4. Tertullus was *ab epistulis graecis* under a joint rule; together with the evidence of the other inscriptions, this points to 177, after Commodus became Augustus, but before Tertullus became a *rationibus* (*I.Ephesos* 651), ed.pr. [O.Salomies, *An.Ép.* (2003) [2006] no. 1763, points out that in *I.Perge* 194 our honorand carries the title ὑπατος; he refers to W.Eck, *ZPE* 152 (2005) 261, who suggests identifying our Tertullus with the homonymous consul on record in a military diploma, Pleket].

1583-1584. Melli (Kocaaliler). Honorary inscriptions, 3rd cent. A.D. S.Mitchell, *AS* 53 (2003) 148/149 nos. 9/10, publishes two honorary inscriptions for private citizens (ph.; English translations).

1583: 148 no. 9. **Honorary inscription for Aur(elius/a) [- -].** Two non-joining fragments of a hexagonal limestone base.

<p>A Ἡ βουλὴ καὶ ὁ δῆμος ἐ- ῖμησεν Αὐρ(- -) 4 ΜΕΙΩΝΙΤ ΕΙΝΕΩΙΘΕ ΙΤΑΙΕΟ ΙΗΑCΙΑΡ 8 ΕΠΙΙΝΗ ΤΩΝΓΥ ΛΕΝΙ</p>	<p>B ----- ΚΕ[- -] ΜΟ[- -] 4 ΠΡ[- -] -----</p>
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3. It is not certain whether the honorand was male or female, ed.pr.

1584. 148/149 no. 10. Posthumous honorary inscription for M. Aur. [- -] Quadratia-nus Neon. Rectangular limestone block.

	[Μᾶρκον] Αὐρ(ήλιον)	8	[κηδε]στήν καὶ ἐκ
	[- - - -]νον Κο-		[πρ]ογόνων εἰς
	[δρατι]ανόν (Νέ-		[πο]λλὰ καὶ μεγά-
4	[ωνα] τὸν τῆς ἀρί-		[λα σ]υνναυξήσ[α]-
	[ση]τος μνήμης		[ντα -]ΙΥΙΝΙ[- - -]
	[φιλ]όπατριν καὶ		

2. Perhaps [Οὐλπια]νόν, ed.pr., who refers to our lemma no. 1581 || 2-3. for Κοδρατιανός cf. *I.Pisid.Cen.* 156, ed.pr. || 3. a word divider before the last cognomen || 3-4. Νέων, a Hellenized form of an epicchoric name, is widespread in this region, cf. *I.Pisid.Cen.* 161, ed.pr. || 7. for κηδε-στής cf. J.Nollé in W.Eck, *Lokale Autonomie und römische Ordnungsmacht in den kaiserzeitlichen Provinzen vom 1. bis 3. Jahrhundert* (Munich 1999) 107 note 52; cf. also *SEG XXXIII* 1105, ed.pr., who adds that the family of the deceased, perhaps land-owners, was traditionally generous toward the city || 11. perhaps [τὴν πα]τριδ[α - -], N.Milner apud ed.pr. [S.Follet, *An.Ép.* (2003) [2006] no. 1765, points out that Milner's reading is not compatible with the traces of letters seen by ed.pr.; she hesitantly suggests τὴν πόλιν or τὸ πολίχινον, Pleket].

1585. Melli (Kocaaliler). Building inscription, undated. Block with the bottom right-hand corner of a tabula ansata, which must originally have extended over four blocks of a wall. Ed.pr. S.Mitchell, *AS* 53 (2003) 149/150 no. 11.

	[- - - -]ΔΩΣΝΙΑΠΗΣ Γ	
	[- - -]ΣΩΣΤΗΝΓΟΙ	
	[- - -]ΡΙΘΣΙΝΑΛΕΡΕΝ	8
4	[- - -]ΚΑΘΙΕΡΩΣΑΝ	
	[- - -]ΙΟΓΟΝΘΝΟΣΚΗ	

5. Perhaps [ἀπό π]ρογόνων, ed.pr. || 9. the building was dedicated by a plurality of donors, ed.pr.

1586. Melli (Kocaaliler). Dedication to Zeus Megistos, the other gods of the city and the demos, Imperial period. Door lintel with two fasciae on which the inscription, presumably from the doorway to a temple or sanctuary, re-used in the city-wall. Ed.pr. S.Mitchell, *AS* 53 (2003) 150/151 no. 12 (ph.; English translation).

4 [Διὶ Μεγ]ίστῳ καὶ τοῖς ἄλλοις πατρίοις [θεοῖς]
[καὶ τῷ δήμῳ Νέων] Ὁσαεὶ καὶ Εἰη Ὁόαντο[ς εὐ]-
[σεβεῖς] καὶ φιλοπάτριδες καὶ κατ' ἐντολᾶ[ς - - -]
[- - - -]ΓΟΝΗΣ > ἀνέθηκαν ▲

[- - - - -]σσαν vacat

1. For Zeus Megistos (restored on the basis of space and sense) in Pisidia, cf. *I.Pisid.Cen.* 119 (Ariassos) and *IGR* III 364 (Adada [not no. 384; add Σαράπιδι after Διὶ [Μεγίστῳ, Corsten]); Zeus may have been the tutelary god of the city, cf. e.g. *SEG* II 717, 718 [cf. our lemma no. 1603], 719 [cf. our lemma no. 1598] and 732 (Pednelissos). *I.Selge* p. 86, and Ζεὺς Σολυμεύς at Termessos, ed.pr. || 2. Νέων Ὁσαεὶ may be identical with the man in *I.Pisid.Cen.* 161 (of which a photo is given), ed.pr. || 2-3. for the common combination of εὐσεβής and φιλόπατρις, cf. *IGR* IV 719 + 1700 (R.A. Kearsley, *Greeks and Romans in Imperial Asia*, *IGSK* 59 [Bonn 2001] no. 168); *I.Perge* 56, 63, 118, 120; *I.Side* 37, ed.pr. || 4. perhaps [Ἐπι]γόννης or [Ἀντι]γόννης which would refer to the testamentary instructions in L. 3; thus, e.g. (but too long) καὶ κατ' ἐντολᾶς τῆς αὐτοῦ μητρὸς [Ἐπι]γόννης, N. Milner apud ed.pr. || 4-6. perhaps ἀνέθηκαν | [vac. καὶ καθιέρω]σαν, A.Chaniotis, *EBGR* 2003 [2006] 375 no. 116, who adds that 'ἀνατίθημι refers to the donation, καθιέρω to the rituals of consecration'; he finds the same distinction in *SEG* XLV 1719, XLVI 1672 B and 1711, and for καθιέρω he refers, e.g., to *I.Anazarbos* 21 and *I.Kibyra* 37.

1587. Melli (Kocaaliler). Dedication to gods and goddesses according to an oracle from Klaros, 2nd/3rd cent. A.D. Rectangular limestone block with the relief of an altar, on the shaft of which is the inscription; on its top, holes for a bronze statuette, perhaps of Klarian Apollo; found in the cistern under the courtyard of a private house with an apsed room on the second floor (a cult place for the worship of the gods and goddesses mentioned in the text?). Ed.pr. S. Mitchell, *AS* 53 (2003) 151-155 no. 13 (ph.; dr.; English translation). To this text, only Latin parallels from the Roman West are known so far; M. reprints these inscriptions and provides an exhaustive commentary. Given their similarities, they all go back to a single original and may have been put up at roughly the same time, but not necessarily under Caracalla in 213 A.D., who allegedly ordered them to be erected after an illness (E.Birley, *Chiron* 4 [1974] 511-513 = *The Roman Army: Papers 1929-1986* [Amsterdam 1988] 365-367); the text was rather disseminated by the oracle of Klaros itself. The inscriptions, including the present one, are also quoted in full by C. P.Jones, *JRA* 18 (2005) 293-301 (cf. *JRA* 19 [2006] 368/369), who gives an overview of the relevant scholarship to date and suggests connecting them with the plague of about 165 A.D.; he disagrees with A.Busine, *Paroles d'Apollon* (Leiden-Boston 2005) 184-189, who argues that the oracle was diffused by Roman soldiers on the initiative of the priest at Klaros.

[θ]εοῖς καὶ θεαῖς ἀπὸ
ἐξηγήσεως χρησ-
μοῦ Ἀπόλλωνος

4 vv Κλαρίου vac.

1-2. ἀπὸ ἐξηγήσεως (= *interpretatio*, which occurs in the Latin texts) means that the oracle, mentioned in LL. 3/4, required an explanation; the oracle itself might have been *SEG* XXVII 933 from Oinoanda (Merkelbach-Staub, *SGO* IV 16-19 no. 17/06/01) which stated that there was only one god (= θεὸς ὕψιστος) in a second inscription from Oinoanda: *CIG* 4380 (n) on p. 1169 [cf. our lemma no. 1691], and the interpretation may have allowed the worship of the old deities as lesser gods; it would thus be a 'compromise formula' between monotheism and poly-

theism, ed.pr.; J. thinks it possible that, if Marcus Aurelius himself consulted Klaros, he gave the order to publicize the oracle world-wide; the 'interpreters' may then have been a body of Roman priests.

1588-1591. Melli (Kocaaliler). Epitaphs, Imperial period. Ed.pr. S.Mitchell, *AS 53* (2003) 155-157 nos. 14-17.

1588: 155 no. 14 (ph.; English translation). **Epitaph of the son of Osaes.** Rectangular block, built into the city wall.

ΦΥΛΑΚ Ὀσαεὶ ἐποίησεν
ἐαυτῷ καὶ τοῖς διαδόχοις

ΤΟΙΥC . Ν οὔτινες καὶ ἐπι-
4 μελήσονται αὐτοῦ

1. Perhaps Φύσας, ed.pr. [unattested so far, Corsten].

1589: 155/156 no. 15. **Epitaph of Ulpios Aelius Kleon, 3rd cent. A.D., perhaps after 250.** Four architrave blocks from a tomb building in the east necropolis. Given the similarities in shape and size as well as the fitting text, *I.Pisid.Cen.* 163 must have stood on the adjoining face of the mausoleum.

1 [Οὐλπίφ Αἰλῖφ Κλέ]ωνι ἥρωι οἱ γιονεῖς Οὐλπι[ος Αἰλῖ]ος Ῥηγουλ[ι]τῶνδος |
Ο[σαεῖς]

2 μ[νῆμα -- ? --]

The vertical strokes indicate the distribution of the words on the blocks || 1. the supplements Αἰλῖφ, Κλέωνι, Αἰλῖος, and Οσαεῖς are *exempli gratia*, ed.pr., who for Κλέων in the region refers to *I.Pisid.Cen.* 124 || 2. μ[νῆμα], ed.pr. [it is, however, not certain that the text ended there, particularly since, given γιονεῖς, the mother's name is to be expected, Corsten] || *I.Pisid.Cen.* 163: [- - -]α Νανη-ρις [- -] Αἰλῖφ [- -] ἥρω vac. καὶ τῇ μητρὶ vac.; for Νανηρις, ed.pr. refers to *SEG II* 713 (Pednelissos).

1590: 156/157 no. 16 (English translation). **Epitaph of the daughter of Samos, undated.** No description; found in a cave near Melli; after a copy by V.Köse.

ΙΑΜ Σάμου
θυγάτερα, γυνά-
[κα] τε οὖσαν

4 [- - -]ΜΟΥ, τὴν
[αὐτοῦ ἄ]δελφήν,
[μνήμ]ης χάριν

The restorations are uncertain, ed.pr. || 1. the third letter should rather be a *ny*, since an accusative is required; for the name Σάμος in the region, cf. *I.Pisid.Cen.* 112-114, 116/117 (Ariassos), ed.pr. [the second letter should be an *alpha*: [- - -]λίαν, Pleket] || 4. perhaps also Σάμου?, ed.pr. || 5. the deceased was buried by either brother or sister, perhaps because she had no other relatives, ed.pr.

1591: 157 no. 17 (ph.; dr.; English translation). **Epitaph of Nelbarotaris from Parban-na, undated [Imperial period].** Rectangular limestone block, found at Kozagözlek Tepe, about 1 km from the ancient site; inscription in bad lettering.

Νελβαρωτ-
αρις Βαρωμ-
ασιος
4 Παρβανν(εύς)

All names are epichoric and so far unattested, ed.pr. || 1-2. for -αρι cf. P.H.J.Houwink ten Cate, *The Luwian Population Groups of Lycia and Cilicia Aspera during the Hellenistic Period* (Leiden 1961) 180; cf. also Δωταρι in the Pisidian inscriptions from Sofular (cf. Zgusta, *KP* 156 § 317), whereas Νελ- has no parallels; -βαρω- also in the next name, C.Doni apud ed.pr. || 2-3. Βαρ- is also found in other Anatolian names, and the nominative ending -σις represents the indigenous suffix -zi [Houwink ten Cate 183/184], C.Doni apud ed.pr. || 4. for the ending of the ethnic, a variant of a south Anatolian ethnic suffix (Luwian -(u)wani/wana, Lycian -evñni/(e)ñni-(a)ñna), cf. Κοτέννα and Προστάννα, C.Doni apud ed.pr.

1592. Olbasa. Honorary decree for Sotas and covering letter of Attalos II, 159 B.C. or later. *SEG XLIV* 1108; cf. LI 1561. B.Dreyer in id.-H.Engelmann (see our lemma no. 1312) 46 note 159, agrees with I.Savalli-Lestrade (*SEG XLIV* 1108) that the 'Pisidian War' mentioned in the decree may well date to a later period than that suggested by ed.pr. (159 B.C.).

1593. Pednelissos. Inscriptions, Imperial period. *SEG II* 711-734. R.Behrwald, *AS 53* (2003) 117-130, has rediscovered most of the texts, republishes them with some new readings, and publishes several new inscriptions, found during a survey of the city (ph.; English translations). For the new or revised inscriptions, see separate lemmata; for the few texts with no or only minor changes, we give a *comparatio numerorum*:

	8 c	8 d	8 e	8 f	13	15
Behrwald						
SEG II	713	714	714 a	715	734	729

1594-1595. Pednelissos. Honorary inscriptions for Roman emperors. *SEG II* 720, 729. R.Behrwald, *AS 53* (2003) 118 no. 1 and 128 no. 16, has rediscovered the texts and republishes them with some new readings (ph.; English translations).

1594: 118 no. 1. **Fragment, 2nd/3rd cent. A.D.** *SEG II* 720.

Αὐτοκράτορα]	[- - - - ca. 14 - - - -]
Καίσαρ[α]	[- - - - ca. 9 - - - -] Σεβασ-
[- - - - ca. 14 - - - -]	τὸν
4 [- - - - ca. 14 - - - -]	8 ὁ δῆμος

1. Not in *SEG*; it must have stood on a separate block. B. || 2. Καίσαρ[ας], *SEG*, cf. LL. 6/7 || 2-6. Commodus or Geta, B., who refers to A. Mastino, *Le titolature di Caracalla e Geta attraverso le iscrizioni (indici)* (*Studi di storia antica* 5; Bologna 1981) 157 (Geta) and 175 (not in the list of Geta inscriptions) || 6-7. Σεβαστοῦς, *SEG*, therefore the plural in L. 2.

1595: 128 no. 16. **Honorary inscription for Trajan, 97-102 A.D.** *SEG* II 729.

Αὐτοκράτορα
Νέρουαν Καίσα-
ρα Τραϊανὸν Σε-

4 βασιτὸν Γερμα-
νικὸν
ὁ δῆμος

Dated between 97 (*Germanicus*) and 102 (not yet *Dacicus*), B. || 2. Νέρουαν clearly visible, B.; Νέρουα(ν), *SEG*.

1596. **Pednelissos. Honorary inscription, Hellenistic period?** Moulded block, found in the market building west of the agora. Ed.pr. R. Behrwald, *AS* 53 (2003) 121 no. 6 (ph.; English translation).

[- - -] ὄην Χαίρεα[ς?] | [τὸ] γ' αὐτοῦ φίλον

Dated according to the letter forms, ed.pr. || 1. in fine, a lacuna should be supposed since the Doric genitive Χαίρεα is not to be expected, ed.pr., who refers to C. Brixhe, *Le dialecte grec de Pamphylie* (Paris 1976) 100.

1597. **Pednelissos. Honorary inscription for Neon, 2nd cent. A.D.** Block, found in the agora. Ed.pr. R. Behrwald, *AS* 53 (2003) 118/119 no. 2 (ph.; English translation).

Ἡ πατρίς
Νέωνα Μεννέων,
φύσει δὲ Λάγου, φιλ[ό]-

4 πατρὶν κτίστην καὶ
τροφέα

Dated according to the letter forms, ed.pr. || 2. the genitive plural Μεννέων is without parallel; either an indication of father and grandfather with the same name (ed.pr.), or an undefined number of homonymous ancestors (S. Mitchell apud ed.pr.) || 4-5. κτίστης refers to building activity, τροφεύς to providing food or financing banquets, ed.pr., who for the latter quotes Robert, *Hellenica* VII 74-81, XI-XII 569-576, and *Monnaies grecques* (Geneva-Paris 1967) 66/67 and several recent examples.

1598. **Pednelissos. Honorary inscriptions, Imperial period.** *SEG* II 716, 719. R. Behrwald, *AS* 53 (2003) 121-125 nos. 7 and 9, has rediscovered the texts and republishes them with some new readings and short commentaries (ph.; English translations):

121/122 no. 7. **Honorary inscription for Aur. Maroniane Anna, 3rd cent. A.D.** (*SEG* II 716). LL. 6-7 σεμνοτάτην (σεμνιοτάτην, *SEG*); comment on the use of indigenous names as cognomina.

124/125 no. 9. **Honorary inscription for Aur. Thoantianus Molesis, 3rd cent. A.D.** (*SEG* II 719). The names mentioned consist of the elements 'Aurelius/-ia' and a name in the form of a patronymic on -ianus, Greek -ιανός, followed by a second, indigenous cognomen (L. 2: Αὐρ. Θοαντιανός Μολεσις; LL. 7-8: Αὐρ. Θοαντιανὴ Νανη; LL. 10-11: Αὐρ. Πολεμωνιανὴ Εἰα). – L. 3 ὑπηρεσίαν (ὑπηρεσίαν (*sic*), *SEG*). – L. 6 in fine, the sign for *denarii* (⌘) is visible, followed by the amount in L. 7 initio: εἰς' = 215 ([δην.] | εἰς, ed.pr.; εἰς', Tod in *SEG*). The epithet of Zeus, Σωσωνιανός in L. 7, where Δῆι (Δῆι, ed.pr.; Δῆι, *SEG*) is written for Δί, is formed like a patronymic on -ianus (see above) and may be derived from the name of the god Σώζων. – L. 11 in fine, χάριν (χάρην, *SEG*).

1599. **Pednelissos. Honorary inscription for the father of Theanos, 2nd cent. A.D.?** *SEG* II 725. R. Behrwald, *AS* 53 (2003) 120 no. 4, has rediscovered the text and republishes it with a new reading (ph.; English translation).

[- - -] γ' λυκύτατον πατέρα [- - -] Θέανος Μαισωλο[υ -]

[1. Initio, the name of the father of the dedicator should be restored: [Μαισωλον], Corsten; alternatively, several children could be mentioned, so that also the last preserved name would be in the nominative case: Μαισωλο[ς -], Chaniotis] || 2. Μέσων[ος?], *SEG*; for Μαισωλος see *SEG* II 724 (to which cf. our lemma no. 1603, which is the only other attestation of this name; it may be a local variant of Μανσωλος (Zgusta, *KP* 305 § 885-6), and Μέσσυλλος (*Sardis* VI.2 p. 96) a variant of Μαισωλος, B.

1600-1601. **Pednelissos. Honorary inscriptions, 2nd/3rd cent. A.D.** *SEG* II 712-715. R. Behrwald, *AS* 53 (2003) 122-124 no. 8, (re)publishes the text, written on an architrave, after autopsy with some new readings (ph.; English translations). It consists of a set of honorary inscriptions with a hitherto unpublished heading (a) in larger letters running along the upper edge of the architrave. The honorands were apparently members of the same family, and the inscriptions were incised over a longer period of time. We give here only the new heading and the revised restoration of the first inscription since there are no significant changes in the other texts.

1600: 122 no. 8 a. **Heading:** [Ἡ β]ολυ[ῆ] καὶ ὁ δῆμος ἐτέμνησεν

1601: 122/123 no. 8 b. **Honorary inscription for a man.** *SEG* II 712.

[-----] ἄνδρα πάντα ὑπὲρ τῆς
[πατρίδος αἰεὶ εὐνόως] πράξαντα καὶ λειτου-
[ργήσαντα, πρεσβεύσαντα καὶ εἰς τὴν βασι-
4 [λίδα 'Ρώμην πρὸς τῶς Αὐτοκράτορας κα-

Γάμος καὶ Νεικήτης καὶ Δόξα
οἱ Ἡγήμονος Ξάνθιοι Ἑρμαῖδα Κτή-

4

μονος Ξανθίαν τὴν μητέρα
μνήμης χάριν

1608. Termessos. Honorary inscriptions and self-representation of the elite and of professional associations. O. van Nijf in *Les élites* 307-321, presents ideas roughly similar to those mentioned in his article summarized in *SEG* L 1335.

1609-1610. Termessos (area of: Kelbessos). Honorary inscriptions, Imperial period. Ed.pr. A.V.Çelgin, *Adalya* 6 (2003) 131 note 73 nos. 1 and 2 (Turkish); cf. 136 (English summary); no description.

1609: No. 1. Honorary inscription for Artemeis.

Ἄρτεμεις Ἑρμ[αίου]
Πλαισβου, [ἡ γυνὴ ἱε]-
ρέως Μεγάλο[υ Θεοῦ]

4

Μολεους Ἑρμ[αίου]
Τρ(οκονδου) Ἄρμωτει[μου]

[2. The name Πλαισβος or Πλαισβας seems unattested so far, Corsten] || 3. following a suggestion of B. Iplikcioglu, ed.pr. identifies Μέγας Θεός (also attested in *SEG* XLIX 1868, reprinted by ed.pr. on 126 note 36 no. 2) with Artemis Kelbessis (cf. our lemmata nos. 1616-1619) [given the male form, the god may rather be Ζεύς Σολυμεύς whose cult is attested in Kelbessos, cf. our lemma no. 1616, Corsten].

1610: No. 2. Honorary inscription for Moles.

Ἱερέα Μεγάλου Θεοῦ
Μολητα Μολεσιος

4

Ἄρμωτειμον, Ἄρτεμει[ς]
καὶ Ἀρμαστα τὸν [πατέρα ?]

1. For Μέγας Θεός cf. the preceding lemma.

1611. Termessos (area of: Neapolis). Posthumous honorary inscription for Hermaios, before 212 A.D. Altar. Ed.pr. A.V.Çelgin, *Adalya* 6 (2003) 154 (ph.).

Ἱερέα Διονύσου
Ἑρμαῖον Τερμίλου
Σαμου, Μολης καὶ
Ἑρμαῖος καὶ Ἀπολ-
λώνιος, υἱοὶ Ἑρμαί-

4

8

ου, καὶ Ἑρμαῖος κα(ὶ)
Τροκονδας, υἱοὶ
Τροκονδου Ἑρμαῖου,
οἱ ἔγγονοι, κατὰ
vac. διαθήκην ▲

[8-9. Since Trokondas, son of the priest Hermaios, is not mentioned with his brothers in LL. 3-5, he must already have died, and his sons executed their grandfather's will (διαθήκη, L. 12) in his stead, Corsten].

1612. Termessos. Dedication of an equestrian statue to Constantine the Great Neos Helios, reign of Constantine the Great (between 324 and 337 A.D.). *TAM* III 45. After examination of the statue base, republished by I. Tantillo, *Epigraphica* 65 (2003) 159-184 (ph.; dr.).

Κωνσταντεῖνῳ Σεβ(αστῷ) | vacat Ἡλίῳ vacat | Παντεπόπῃ | vacat ὁ δῆμος vacat

T. argues that the first line has a different script and was engraved at a different time and that, therefore, an original dedication to Helios Panepoptes is likely to have been changed into a dedication to Constantine, assimilated to and probably represented as a radiant Helios on horseback || 2. for the cult of Helios T. refers to *TAM* III.1.101 and 132; T. also provides parallels for the representation of Helios as a radiant rider-god and points to coins with representations of an emperor and a rider-god || 3. παντεπόπης: for this epithet of Helios see Bernard, *Inscr. Métr.* 166 (Talmis), *JRS* 18 (1928) 173 no. 42 (Gerasa), and *SEG* XXXVII 1036 (Bithynia). T. || T. points out that there were close links between Constantine and Sol on coins and in panegyric sources; the Christian god was also regarded as ἐπόπτης, πάντων ἔφορος etc.; in T.'s view the Termessians must have known about those links.

1613. Termessos (area of: Kelbessos). Dedication?, Imperial period. *TAM* III 893. A.V. Çelgin, *Adalya* 6 (2003) 129, has rediscovered the two fragments of the inscription (break indicated by |), reverses their order and arrives at a new reading:

καὶ Μολητος Α[- ---- ca. 14-15 ---- -] NOY | Ἑρμαῖου
vacat Κόνωνος [- ca. 6-7 -] ΣΤΑΙ | [ca. 4-5] vacat
[ἀρξαμέ- ---- -] vacat

4 ἀρξαμένης τῆς κατα(τα)σκευῆς ἀρχοντεύοντος Τρ(οκονδου) β' Πιλλα(κουου)
Ἄρμωτειμου

1-2. Not in *TAM* || 3-4. *TAM* has the following text: [- ---- -] | [- ---- -] Ἀρτέμειδι
[- ---- -] | Ἰθόντος Τρ(οκονδου) ἐπὶ Ἀλλ(ακουου) Ἄρμωτειμου | ἀρξαμένης τῆς κατασκευῆς ἀρχοντος Εἰ[- ---- -]
[4. ἀρχοντεύοντος (from ἀρχοντεύω) instead of the normal ἀρχοντος is so far attested only in the Black Sea region: *IOSPE* 130, 156, 157?, 185? (Olbia), and *LPusa* 5. – In *SEG* XLIX 1868, a Trokondas τρίς Πιλλακουου Ἄρμωτειμου is honored, certainly the son of the Trokondas in this text, Corsten].

1614. Termessos (area of: Neapolis). Dedication to Aspalos Artemis, Imperial period. Inscription in a tabula ansata on a block of the anta of a temple near the summit of the city-hill. Ed.pr. A.V.Çelgin, *Adalya* 6 (2003) 145/146 (Turkish) and 158 (English) (ph.), with comment on the cult of the goddess, for which cf. also our lemmata nos. 1620-1625.

Τρ(οκονδας) Τερμιλου
'Ασπάλω

4 'Αρτέμιδι
εὐχὴν

2. ἄσπαλος = ἰχθύς, thus 'Fish-Artemis', ed.pr., who refers to the epithet 'Ἀσπαλῖς for Artemis in Thessaly [cf. SEG LII 560] and, for the combination of a noun preceding the name of the goddess, compares "Ἀστρον Κακαζ-βεύς in our lemma no. 1571; the goddess was 'worshipped by people making their living from freshwater fishing' (cf. the dedication to Μήτηρ 'Ορεῖα by a guild of fishermen in the Karain cave [SEG XLI 1330]). He rejects S. Şahin's interpretation, according to which ΑΣΠΑΛΩ is the genitive of a name 'Ἀσπαλῶς (cf., e.g., 'Ἀπολλῶς, -ῶ) for Trokondas' grandfather.

1615. Termessos (area of: Kelbessos). Epitaph of the family of Aur. Trokondas, after 212 A.D. TAM III 903. A.V.Çelgin, *Adalya* 6 (2003) 128, has rediscovered the sarcophagus and read the last lines (LL. 10-12) which were so far illegible; the inscription is in a tabula.

..... οὐ-
κ ἐξέσται δέ τι-
10 ἐπεὶ ὁ κατατεθῆναι, ἐπεὶ ἐκτεῖσει προστεῖ-
μου Θεᾶ Ἀρτέμιδι * , α

8-9. οὐκ ἐσται δέ τι-νι, whereafter the text breaks off, which should have continued in the illegible part below or outside of the tabula, TAM || 10. ἐπεὶ = ἐπὶ, Ç.

1616. Termessos (area of: Kelbessos). Epitaph of Hiereusamenos, Imperial period. TAM III 904. A.V.Çelgin, *Adalya* 6 (2003) 127/128 (Turkish) and 135/136 (English), republishes the inscription and, on the basis of our lemmata nos. 1617-1619, suggests reading in L. 2 Διὶ Σο-λυμῆ * , β καὶ Θεᾶ 'Αρτέμιδι * , β Κελβησιδί (TAM: Διὶ Σολυμῆ * . καὶ Θεᾶ 'Αρτέμιδι * [.. καὶ] Θεᾶ Βησιδί [* ...]).

1617-1619. Termessos (area of: Kelbessos). Epitaphs, Imperial period. Three epitaphs, found in the northern necropolis of Kelbessos (today Ahırtaş-Örentepe) during a survey in the territory of Termessos. Ed.pr. A.V.Çelgin, *Adalya* 6 (2003) 125 note 35 (cf. 135); no description. For Artemis Kelbessis cf. our lemma no. 1616.

1617: No. 2. Epitaph of Aur. Kastor, after 212 A.D.

Ἀν(ρήλιος) Κάστωρ Κλυνισβου τὴν σωματοθ[ήκην] ἐαυτῷ
καὶ τῇ γυναικὶ αὐτοῦ · Αὐρ(ηλία) · Γῆ 'Ηρακλέ[ωνος]
[κ]αὶ τοῖς υἱοῖς · Αὐρ(ηλίοις) · Ἀρτεῖμα νν καὶ Κάστο[ρι]
4 καὶ · Αὐρ(ηλία) · Ἀρμαστὴ θυγατρὶ καὶ · Αὐρ(ηλί-) · ν [-] · ν [4-5] Ἀρμ[- - -]
ἐτέρῳ δὲ οὐδενὶ ἐξόν ἐγκαταθέσθαι, ἐπε[ὶ] ἐκτεῖσει
Θεᾶ 'Αρτέμιδι

Κελβησιδί προσ-
8 τείμου * , αφ'

[1. The name Κλυνισβος or Κλυνισβας seems unattested so far, Corsten].

1618: No. 3. Epitaph of Aur. Molesis, after 212 A.D.

Ἀν(ρήλιος) Μολῆς Μο(λεους) τοῦ καὶ Συ-
ρίνα κατ(ε)σκεύασ-
εν τὴν σωματο-
4 θήκην Αὐρ(ηλία) Μολεσει
τῷ ἀδελφῷ, ἐτέ[ρῳ] οὐ-
δενί · ἐπεὶ [ἐ]κτεῖσει Θεᾶ
'Αρτέμιδι Κελβησιδί * [- -]

1619: No. 4. Epitaph of the children of Armasta, before 212 A.D.

Ἀρμαστα Τρο(κονδου) · Μο(λεους) · θυγάτηρ, τὴν σωματο-
θήκην [- 5-6 -] · Ἀρ(τειμου) · καὶ Μολεσει, τοῖς υἱοῖς,
κὲ τῇ θυγατρὶ αὐτῆς Οἶα Ἀνο-
4 στροας · μηδενὶ ἐξεῖναι, ἐπεὶ
ὁ πειράσας ἐκτεῖσει Θεᾶ 'Αρτέ-
μιδι Κελβησιδί * , α · παντὶ ἔχον-
τι ἐξουσίαν πράσιναι τὸ πρόσ-
8 τεῖμον ἐπὶ τ[ῷ] ἡμίσει ♣

[3-4. Ἀνοστροας which should be the genitive of a (undeclinable?) male name seems unattested so far, Corsten].

1620-1625. Termessos (area of: Neapolis). Epitaphs, Imperial period. Six epitaphs, found in the northern part of the necropolis of Neapolis during a survey in the territory of Termessos (no description). Ed.pr. A.V.Çelgin, *Adalya* 6 (2003) 149 notes 47/48 (cf. 158/159). He identifies Artemis (Akraia), to whom the fine for violation of the tombs is to be paid, with "Ἀσπα-λος "Αρτεμῖς in Neapolis (see our lemma no. 1614), since the only temple so far attested and situated near the summit of the city-hill, belongs to her, although she is not known for receiving figures; moreover, two cults for Artemis, but with different epithets, are unthinkable in a small settlement [not necessarily, Corsten].

1620: Note 47 no. 1. Epitaph of a family.

[- - - -, οἰκητ]ῆς ἐν Νεαπόλει, τὴν σ[ωμα]τοθή[κ]ην κατεσκεύασεν ἐαυτῷ
καὶ τῇ]

- προενειμένη γυναικὶ αὐτοῦ ὀνόματι Γῆ κ[α]ὶ τῷ [υῖ]φ
 αὐτοῦ Ἑρμῶ καὶ Διοτείμῳ Ἑρμεῦ, τῷ ἐ[κγόν]ῳ καὶ EP..EN[- - -]
 4 αὐ[τοῦ]· ἄλλω δὲ
 οὐδ[ενί] ἐξέσ[τα]ι
 ἀνῶξαι ἢ [μετ]ᾶ [τὴν]
 θέσιν αὐτῶ[ν] ἐ[πι]-
 8 θάψαι αὐτοῖς τινα,
 ἐπ[εὶ] ὁ πειράσας [τι] τοῦ-
 ταν, ἐ[κ]τεῖσει Θεῶ
 Ἀρτέμιδι Ἀκράϊα
 12 [* χ]εῖλια πεντακόσια, παντὶ δὲ τῷ βουλ[ομέν]ῳ ἐκδικεῖν ἐπὶ τῷ ἡμίσει

[read: 5. ἐξέσται; 6. ἀνοῖξαι; 7-8. ἐπιθάψαι, Corsten].

1621: Note 47 no. 2. **Epitaph of Aur. Moles, after 212 A.D.**

- Αὐρήλιος Μολῆς καὶ [- 5-6 -]OI..A...ACKAM..OCEΠI..A.O[- - - - 16-18 - - -]
 A.A[2-3]
 .YM[- 5-6-]νίου Κρατ[- 4-5 -] πρεσβευτοῦ Κλαυδίου Μαρσιλιανοῦ .A..O
 [- 5-6-]OI. προε-
 νειμένα[ς] ταῖς γυνεῖν αὐτῶν Αὐρηλία Ἀρτέμει καὶ Αὐρηλία
 4 Οα καὶ Αὐρηλία Ἀ[ρ]-
 τέμει, τῇ ἀδελφῇ
 Μο[2-3], καὶ Αὐρηλίῳ
 Ἀπολλωνίῳ Ἑρ-
 8 μέου δις [μ]όν(ον)· ἄλλω
 [δ]ὲ οὐδενὶ ἐξόν
 εἶνε ἐπικηδεῦ-
 (σ)ε τρόπῳ οὐδενί,
 12 ἐπὶ ἐκτεῖσει προσ-
 τείμου τῇ μὲν Θε-
 ῶ Ἀρτέμιδι Ἀκρέα <, α,
 καὶ τῷ ιερωτάτῳ ταμείῳ
 16 <, βφ'

[3. bracket missing somewhere || 10-11. read εἶναι ἐπικηδεῦ(σ)αι || 14 and 16. for < as a sign for drachma/denarius cf., e.g., *I.Arykanda* 38; H.Engelmann, *ZPE* 125 (1999) 137/138, Corsten].

1622: Note 48 no. 1. **Epitaph of Aur. Korkainas, after 212 A.D.** Sarcophagus.

Αὐ(ρήλιος) Κορκαινας Μίδ-
 ου τὴν σωματ(ο)θή-
 κην ἑαυτῷ κὲ τῇ γυ-

- 4 νεκὶ αὐτοῦ Α(ὐρηλίαν) Νανη-
 λιν κὲ Α(ὐρηλίον), [υῖ]όν αὐτοῦ,
 κὲ ΠΙΓ.N....
 κὲ Α(ὐρηλίαν) Ἀρτεμειν τὴν θ(υγατέρα), κὲ
 8 Α(ὐρήλιον) Αρτεμιαν .. [μό]ν-
 ον· [ἐπεὶ ὁ πειράσας ἐκ]τε-
 [ε]ῖσει Θεῶ Ἀρτέμιδι <, α

[1. The male name Κορκαινας seems unattested so far || 4-9. accusative for dative; cf. Brixhe, *Essai* 96/97 || 10. for < cf. the preceding lemma, Corsten].

1623: Note 48 no. 2. **Epitaph of Aur. Trokondas, after 212 A.D.** Sarcophagus.

- Αὐ(ρήλιος) Τροκονδας Κο[ρ]-
 κου καὶ Α(ὐρηλία) Νανη[η]-
 λης Μο(λεους), ἡ γυνὴ αὐτοῦ],
 4 τὴν σωματοθήκην
 κατ(ε)σκεύασαν [ἐ]αυτοῖς
 καὶ Αὐρηλίῳ Τρ[ο]κονδα κ[αὶ] Αὐρηλίῳ
 Μάρκῳ, [τέκνοις] αὐ[τ]ῶν·
 8 ἄλλω δὲ οὐδενὶ ἐτέ[ρ]ῳ ἐ-
 ξὼν εἶναι ἐπανῶξε·
 ὅς ἂν τις πειράσει, [δώσει]
 προστείμου Διὶ Μεγ[ί]-
 12 στω καὶ τῇ Θεῶ Ἀρτέμιδι[τ]
 [* .], παντὸς ἔχοντο[ς] τὴν
 ἐξουσίαν ἐπεγδικεῖν τὸ
 πρόστε[ι]μον ἐπὶ τ[ᾶ] λ[η]μή-
 16 ματα ὑφ' ἡμίσει· διατεταγμ[έ]-
 να κύρια

[1. The male name Κοροκας/ος seems unattested so far || 9. read ἐπανοῖξαι, Corsten || 16-17. δια-
 τεταγμ[έ]νῳ ('their will is valid'), Chaniotis; διὰ τεταγμ[έ]νῳ, ed.pr.]

1624: Note 48 no. 3. **Epitaph of Thoas, Imperial period.** Sarcophagus.

- Ἱερεὺς Θόας EP[- - -]
 τὴν σ[ωματο]θήκην
 ἑαυτ[ῷ] καὶ[?]
 4 [- - - - - - - -]
 [ἄλλω δὲ οὐδενὶ]
 ἐξέσται ἐ[πιθάψαι]
 [τινα, ἐπεὶ ὁ πειράσ]-

8 ας ἐκτείσει προστείου Θεᾶ Ἀρτέμιδι *, α

5. Or [οὐδενὶ δέ], ed.pr. || 6. or ἐ[ν]θ[ε]ν[αί], ed.pr.

1625. Note 48 no. 4. Epitaph of Platon, Imperial period. Sarcophagus.

4 Πλάτων Τρο(κονδου) Μολεσιος ἐαυτῷ
κὲ τῇ γυνεὶ αὐτοῦ Ἀρτέμει κὲ
τοῖς υἱοῖς αὐτοῦ Ἀρπια κὲ Τρο-
κονδα, ἐπὶ τῷ μὴ ἐξόν εἶ-
νε ἄλλω τινι, ἐπὶ ἐκ[κ]τ-
εῖσει Θεᾶ Ἀρτέμιδι *, α

PAMPHYLIA

1626. Perge. Inscriptions, Imperial period. S.Şahin in H.Abbasoglu-W.Martini (edd.), *Die Akropolis von Perge 1* (Mainz 2003) 167-174, (re)publishes eight inscriptions (including one in Latin). For the two new texts see our lemmata nos. 1627 and 1630, for the published ones the following *comparatio numerorum*:

CIG	Şahin	IGR III	Şahin	I.Perge 1	Şahin
4342	2	797	8	57	3
4342b	8			58	2
		LBW		173	8
IGR III		1373	8	234	6
796	2			235	7

1627. Perge. Building inscription, 81-84 A.D. Limestone block, found at the south slope of the acropolis; inscription in a framed field. Ed.pr. S.Şahin in *op.cit.* (our lemma no. 1626) 167-171 no. 1 (ph.; German translation).

----- (?) -----
01 [ἐπὶ Γαίου Καριστανίου Φρόντωνος πρεσβευτοῦ ἀντιστρατήγου]
02 [τοῦ Αὐτοκράτορος Καίσαρος Δομιτιανοῦ Σεβαστοῦ καὶ Λουκίου]
2 [Οὐειννοῦ Λόγγου ἐπιτρόπου τοῦ Σεβαστοῦ τοῦτο τὸ ἔργον ὁ ἱερεὺς τῆς
4 [Ἀρτέμιδος καὶ δημιουργὸς τὸ τρίτον καὶ γυμνασί[α]ρχος νέων τε καὶ
4 [γεραίων καὶ παιδων, εὐσεβὴς φιλόκαισαρ καὶ φιλόπατρις πανάρετος
6 [υἱὸς τῆς πόλεως καὶ πρόεδρος Δημήτριος Ἀπολλωνίου Ἐπικύδρου καὶ
6 [Ἀπολλωνίου Ἐπικύδρου ὁ ἀδελφὸς αὐτοῦ ἐπέδωκαν
[τῷ δήμῳ or τῇ πατρίδι -----] τε καὶ ἐν τῷ

[βουλευτερῶν? ----- ἐπισκευ]άσειν ὑπέσχοντο

Date: C. Caristianus Fronto was *legatus Augusti pr. pr. Lyciae et Pamphyliae* 81-84 A.D., cf. *I.Perge* 56; the new inscription should belong to the same period, ed.pr. || all supplements *exempli gratia*, ed.pr. || 1. only the lower half of the letters is preserved; the upper part must have been inscribed on another block on top, ed.pr. || 4-5. the men are known from the dedication of an arch in Perge: *I.Perge* 56, ed.pr. || 5. Apollonius is apparently identical with Τιβέριος Κλαύδιος υἱὸς Ἀπολλωνίου Κυρεῖνα Ἀπολλωνίος Ἐλαιβάτης in *I.Perge* 58, ed.pr. || 6-7. the βουλευτήριον is mentioned as having been repaired by Apollonios in *I.Perge* 58, ed.pr.

1628. Perge. Epitaphs on ostothekei, Imperial period. T.Korkut-R.Tekoğlu, *ZPE* 143 (2003) 105-116, (re)publish several epitaphs on ostothekei. For a new inscription see our lemma no. 1629. [Some notes on two published texts: 108 no. 6 (ph.; German translation) is *I.Perge* 17; C.Brixhe, *BE* (2004) no. 326, points out that the name Τουαλλίς is a variant of Τοαλ(λ)ίς, - 108/109 no. 8 has been published several times: *SEG* XVII 636; R.Merkelbach-S.Şahin, *EA* 11 (1988) 137/138 no. 70; now also in *I.Perge* II 403. K.-T. read Ἀνικρος | Κάρπος, but the previous editions have Ἀνίκιος | Κάρπος; cf. O.Salomies, *An.Ép.* (2003) [2006] no. 1732 (or "A. Νίκιος Κάρπος? For the *nomen* Nicus see, e.g., *CIL* VIII 5299, 5448-5450, 9539; X 6045a, Corsten)].

1629. Perge. Epitaph of Melena, 50-100 A.D. Round altar with garland; in a niche two female figures; inscription below. Edd.pr. T.Korkut-R.Tekoğlu, *ZPE* 143 (2003) 108 no. 7 (ph.; German translation): Ἡραεῖς τὴν εἰδεῖαν κυρίαν | Μέλενα μνήμης ἔνεκεν

1630. Perge. Epitaph erected by C. Capatius Erastus, High Imperial period. Limestone block, re-used in the wall of a cistern on the acropolis. Ed.pr. S.Şahin in *op.cit.* (our lemma no. 1626) 173 no. 5 (German translation); now also *I.Perge* 378 (ph.; German translation), whose text we print below.

C. Capatius Erastus sibi fr[at]ri et liberto u[er]ae q[ue] et LVTYCHII[- -] Cesso Cissi filio hoc sepulch[rum] monumentum est heredes	Γάιος Καπάτιος Ἐραστος ἐαυτ[οῦ] ἀδελφῶν καὶ ἀπελευθέρων κα[ὶ] ἀπελευτέρων καὶ Κίσσων Κίσσου ▲ τὸ μνημα καὶ κληρονόμοις ▲
4	8

[1. For the *nomen* gentile Capatius see Solin-Salomies, *Repertorium* s.v., Corsten] || 2. in fine, l(ibertate) Uty-cill[ae]?, *I.Perge* || [5 and 7. for -φ- instead of -π- in the Greek version of Capatius and -τ- instead of -θ- in ἀπελευτέρω cf. Brixhe, *Essai* 110-113; but the stone is damaged at this very spot (see photo), Corsten].

1631. Perge. Rhodian amphora stamps, ca. 240-86 B.C. I.Laube in *op.cit.* (our lemma no. 1626) 133/134 nos. 1-14 (no inscription preserved on no. 15), publishes several amphora stamps found during the excavations at Perge (ph.).

- A: 133 no. 4. **Damonikos**, ca. 240-205 B.C.: Δαμ[ον]ίκου, | Ἀρτ[αμ]ιτίου
 B: 134 no. 11. **Mentor**, ca. 240-205 B.C.: Μέντορος(ς), | Βαδρομ(ίου)
 C: 134 no. 12. **Sostratos**, ca. 240-205 B.C.: ἐπὶ Σωστράτου
 D: 133 no. 3. **Damokrates**, ca. 240-175 B.C.: Δαμοκράτους
 E: 134 no. 13. **Soteridas**, ca. 240-150 B.C.: Σωτηρίδα
 F: 133 no. 2. **Damokles**, ca. 205-175 B.C.: ἐπὶ Δαμοκλέους, | Πεταγεινίου
 G: 133 no. 6. **Herakleitos**, ca. 205-175 B.C.: Ἡρακλείτου
 H: 133 no. 8. **Kallikrates**, ca. 205-175 B.C. (?): ἐπὶ Κ[αλλικρ]άτους, | Πετ[αγειν]ίου
 I: 133/134 no. 9. **Marsyas**, ca. 205-150 B.C.: Μαρσύα, | Καρνείου
 J: 133 no. 7. **Hippokrates**, 184-150 B.C.: Ἱπποκράτους
 K: 133 no. 1. **Archelaïdas**, 182-176 B.C.: ἐπὶ Ἀρχιλα[ί]δα, | Ἀρταμιτίου
 L: 133 no. 5. **Gorgon**, ca. 175-150 B.C.: ἐπὶ ἱερέως | Γόργονος, Καρνε(ί)ου [the photo seems to show KAPNIOY, Corsten.]
 M: 134 no. 10. **Menandros**, 107-86 B.C.: Μενάνδρου
 N: 134 no. 14. [?], undated: [-]N[-] [-]

1632. Perge. Pamphylian (?) amphora stamps, undated. I.Laube in *op.cit.* (our lemma no. 1626) 134 nos. 16/17, publishes two amphora stamps found during the excavations at Perge (ph.; dr.). They come possibly from Pamphylian workshops.

- A: 134 no. 16: ραρκε B: 134 no. 17: AN[-]O[-] [-]

1633. Perge. Amphora stamps of unknown provenance, Hellenistic period (?). I.Laube in *op.cit.* (our lemma no. 1626) 135 nos. 18-24, publishes seven amphora stamps found during the excavations at Perge (ph.; dr.).

- A: 135 no. 18. **Hephaistio**:- Ἡφαιστιο(-) with reference to G.Jöhrens, *Amphorenstempel im Nationalmuseum von Athen* (Mainz 1999) 152 no. 462, with a Knidian potter 'gleichen Namens' [L. suggests thus Ἡφαιστιο(ς), which should, however, be Ἡφαιστῖω(ς); perhaps rather Ἡφαιστιο(ν) from the (much rarer) name Ἡφαιστῖος?, Corsten].
 B: 135 no. 19. **Nikias**: Νικία (perhaps from Knidos, where a homonymous potter is known: Jöhrens, *op.cit.* 141 nos. 426/427, 188-167 B.C.).
 C: 135 no. 20. **MANA** D: 135 no. 21. **Diph**:- ΔΙΦ[-]
 E: 135 no. 22: Ὑ F: 135 no. 23: Α[-] G: 135 no. 24: Ε[-]

1634. Perge. Inscription on pottery, 4-7th cent. A.D. Clay lid with decoration in relief and part of an inscription. Ed.pr. N.Firat in *op.cit.* (our lemma no. 1626) 126 no. 26 (dr.). No text, we read from the drawing: ΑΙΠΥΘΩ

1635. Side. Dedication to Vespasian, Titus and [---], 74 A.D. *I.Side* 33. In a study of architectural decoration in Pamphylia, S.Young, *Adalya* 6 (2003) 187, publishes a photograph of fragment 1.

1636. Side. Agonistic inscription, Imperial period. *I.Side* 132. J.-Y.Strasser, *EA* 35 (2003) 63-68, republishes the text with modifications and commentary; cf. now S.Follet, *An. Ép.* (2003) [2006] no. 1729.

<p>[-]λαβὼν τὰ [νηφ]ισθέν[τα ἄθλα κατὰ τὸν] 2 [τ]ῆς θέμιδος νό[μον περὶ ἁ]-</p>	<p>θλήματος ἀνδρῶν [ἀκονιτί?], 4 ἐπειδὴ εἰς μόνος ἄθλη[τῶν] ▲ παρώδευσεν ▲</p>
---	--

0-3. [-] στεφαν[ισθεῖς κατὰ τοὺς] τῆς θέμιδος νό[μον ἁ]θλήματος ἀνδρῶν [(Disziplin)]. *I.Side*; S. points out that in *themides* the prize consisted of money (and a statue), so that the mention of a wreath as prize 'according to the rules' would make no sense; ἄθλημα is used in agonistic inscriptions to denote exceptional cases as this one where there was no opponent, which may have been expressed with [ἀκονιτί?] in L. 3 in fine; the mention of the discipline in the genitive is grammatically not possible here; the victor received a prize according to the rules for (περὶ, L. 2) a competition without opponent; instead of περὶ, F. suggests τὸν περὶ or τὸν ἐξ || 3. F. tentatively suggests restoring the discipline, e.g. παγκρατίου or πυγμῆς (?).

1637. Side. Two oracles on the base of an agonistic altar, 253 A.D. *I.Side* 134. J.-Y. Strasser, *EA* 35 (2003) 68-76, reprints the text and argues that the numbers τνθ' and σοδ' above the text of the oracles (B and C) represent the numerical values of the dedicants' names, calculated on the basis of a system where each letter had a numerical value according to its place in the alphabet (e.g., μ = 12, ν = 13 etc.). The altar was dedicated by two councillors, father and son (A LL. 1-3); σοδ' above C equals 274 which is the total numerical value of the letters of the most significant parts of the son's name (Μᾶρκος Αὐρήλιος Σελευκιανός Σέλευκος τετράκι νέος). The father's name is not completely preserved, but if one restores it as Μᾶρκος Αὐρήλιος Μ[α]ρια[ν]ός Σέλευκος, its numerical value is τνθ' = 359 (B). The oracles are not connected with the foundation of the agon, but with the erection of the altars.

On this basis, he wonders (very hesitatingly) whether the letters νθ in *I.Side* 124 L. 6 could be restored to [σ]νθ' = 259, which is the numerical value of θέμιν ... δευτέρων ... ἐπιβατήριον in LL. 4-7.

1638-1639. Side. Epitaphs, Imperial period. T.Korkut-R.Tekoğlu, *ZPE* 143 (2003) 109 no. 9 and 113 no. 17 republish two square ostothekei of white limestone [which have not been included in *SEG* nor in *I.Side*]. In addition, they reprint *I.Side* 213 (no. 18) and 215 [not 214] (no. 16).

1638: 109 no. 9 (German translation). **Epitaph of Hermias, 2nd cent. A.D.** T.Korkut, *Die kaiserzeitlichen pamphylich-kilikischen Girlandenostheken aus Kalkstein* (Mar-

burg 1999) no. 198 [CD-Rom publication; now also in his book *Girlanden-Ostotheken aus Kalkstein in Pamphylien und Kilikien* (Mainz 2006) no. 156]. Chest of an ostotheke; in the Antalya Museum: Ἐρμίου Πλούτο[υ]

- 1639: 113 no. 17. **Epitaph of Ianuari(o)s, 175-200 A.D.** T.Korkut, *op.cit.* (1999) no. 129 and *op.cit.* (2006) (our lemma no. 1638) no. 239. Lid of an ostotheke, inscription on the gabled front; in the depot of the Side Museum: Ἰανουάρη, ἰεὺψύχει

LYCIA

1640. **Lycia. Elite families.** Starting from Licinnia Flavilla's famous genealogical inscription (*TAM* II 905; new fragments in *SEG* XLVI 1709), C.Slavich in B. Virgilio (ed.), *Studi Ellenistici* 15 (2003) 275-295, points out that in Lycia there is a small group of elite families, whose members intermarry and are prominent both in their own city and in the Lycian League (πολιτευόμενος καὶ ἐν ταῖς κατὰ Λυκίαν πόλεσιν πάσαις), and whose offspring penetrates into the equestrian and senatorial orders. S. offers prosopographical reflections on *SEG* XLIV 1211 (Greek text; stemma of the family of the honorand M. Αὐρήλιος Διονύσιος on 291) and XLVII 1801. S. argues that the imperial high priest Γ. Λικίννιος Τηλέμαχος (1801 L. 4) may have to be linked with the Xanthian family of the Claudii Telemachi rather than with the Licinnii from Oinoanda. The cognomina Τηλέμαχος and Στασίθεμις alternate in the Xanthian family. Members of this family either married into the Licinnii family or were enfranchised on the initiative of the governor C. Licinnius Mucianus or directly by Claudius or Nero. S. cautiously suggests that the high priest of 1801 is identical with the high priest Λικιννίου [-- ca. 8-9--, Πανῆμου καὶ on record in *TAM* II 905, col. XVII, doc. no. 60 L. 1.

1641. **Lycia. Indigenous names.** N.Cau in B. Virgilio (ed.), *Studi Ellenistici* 15 (2003) 297-340, provides two lists of new indigenous Lycian names derived from publications which appeared after Zgusta, *KP* and id., *Neue Beiträge zur kleinasiatischen Anthroponymie* (Prague 1970). The Kibyatis and Milyas have not been included. The first list (299-324) is arranged topographically: after each name the publication and date of the relevant inscription, the reference to Zgusta or, if not in Zgusta, the word 'nuovo', and the gender are given. The second list (325-337) presents the names in alphabetical order, together with their equivalents in Lycian texts, insofar as the latter are known. On 339/340 an alphabetical list of names in reversed order.

On 337/338 Cau refers to an epitaph engraved on a sarcophagus from Phaselis: Ἐλπίδι ΠΟΡΕΣΙ [...].οξ[...].ηλη (N.Cau, *Nouvelles Assyriologiques Brèves et Utilitaires* 3 [2000] 54/55 (non vidimus)). ΠΟΡΕΣΙ could be part either of the name of Elpis' husband in the nominative or, more likely, of Elpis' patronymic in the genitive. We have the indigenous name Πορεσις; on a Lycian triobolos the indigenous word *puresi* occurs: Puresis probably was the name of a Lycian dynast rather than a toponym. Cau refers to his article 'Sur l'anthroponyme lycien Puresi / grec *Πορεσις, in *Nouvelles Assyriologiques Brèves et Utilitaires* 3 (2000) 54/55 (non vidimus). [In

B. Virgilio (ed.), *Studi Ellenistici* 16 (2005) 345-376, N.Cau presents an alphabetically arranged catalogue of all indigenous Lycian names on record in the Lycian inscriptions, a small list of Lycian names and their Greek equivalents, and a complete list of all Lycian names in Greek inscriptions. *Ibid.* 377-421, an alphabetically arranged survey of Lycian names in Greek inscriptions from the Kibyatis, Milyas, Olympos, and Phaselis, [Pleket].

1642-1648. **Northeastern Lycia (Havuzönüdamı, between Kosara and Typallia). Dedications to Ares, undated.** Seven dedications found in the sanctuary of Ares at Havuzönüdamı southwest of Antalya; cf. *SEG* LII 1404-1410 [*SEG* LII 1404-1421 should also belong to Lycia, not Pamphylia]. Ed.pr. B.Iplikçioglu, *AST* 20, 2 (2003) 73 nos. 18-24.

- 1642: No. 18. **Dedication of Moas and friends.** Μοας καὶ ἐταῖροι Ἄρη εὐχὴν

[1-2. [ο]ταῖροι, ed.pr. (typing error).]

- 1643: No. 19. **Dedication of Mosch[-] from Myra.** Μοσχ[-] τοῦ Ἀπολλ[λ-]λου Μυρε[ύς] Ἄρη εὐχὴν[v]

- 1644: No. 20. **Dedication of Osallas from Kitanaura.** Οσαλλας [-] ΛΟΥΚΑΡΙ[-] Κι[ταναυρεὺς] Ἄρη

2. Καρι[κοῦ], Καρι[στανίου], Καρι[στανιανού]?, ed.pr. || 2-3. the first occurrence of the ethnic Κιταναυρεὺς from the city of Kitanaura near Termessos in Pisidia, ed.pr. [for this city cf. *SEG* XLVI 1707, XLIX 1932, and LII 1435, Corsten.]

- 1645: No. 21. **Dedication of Kallineikos?.** [Οἱ σὺν -] ΑἸΝΕ[-] ταῖροι Ἄρη εὐχὴν

1-2. [Καλ]λίνε[ικω]?, ed.pr.

- 1646: No. 22. **Fragmentary dedication.** [Μ]εγάλ[ω] Ἄρη εὐχὴν | οἱ σὺν ΧΗΝΑ[-] ΠΟ..ΜΗΚΟΥ[ι] [-] Ν..Ι.ΕΛ..Ο.Λ...Ρ..ΙΤΕΚΝΟ.ΚΑ.Ι ἀνέστησαν

- 1647: No. 23. **Fragmentary dedication.** ΠΟ.ΟΑΙΛΑΑΚ. Ἄρη εὐχὴν

[1-2. Cf. Οσαλλας in our lemma no. 1644?, Corsten.]

- 1648: No. 24. **Fragmentary dedication.** Ἄρη Μεγάλ[ω] ἐπη[ί]κο[ι] εὐχὴν | - -]

1649. **Northeastern Lycia. Boundary inscription, undated.** Inscription on the surface of a rock in the region between the cities of Trebenna, Typallia, and Onobara. Ed.pr. B.Iplikçioglu, *AST* 20, 2 (2003) 73/74 no. 25.

“Ο(ρος) | Τ(υπαλιωτῶν) Ὁ(νοβαρέων)? or “Ο(ρος) | Τ(ρεβεννατῶν) Ὁ(νοβαρέων)?

1650. Aperlai. Milestone, 292-305 A.D. IGR III 691; cf. RRMAM II 185. After autopsy, B. Leadbetter, *EA* 36 (2003) 127-136, republishes the inscription (English translation) and suggests a connection with the purple trade. The column is made from porphyry which may allude to the purple production at Aperlai, where a large midden of the crusted shells of *murex trunculus*, the purple production at Aperlai, was found in the 1970s. The stone marked the beginning of the road to the source of purple dye, was found in the 1970s. The stone marked the beginning of the road to the port of Simena, from which the purple fleeces were exported since Aperlai had no harbor. This shows the importance attached to the purple trade in the time of Diocletian.

1651. Arykanda. Sale of a priesthood of Artemis, late Hellenistic period. I.Arykanda 2. C.Schuler, *Chiron* 33 (2003) 485-504 (German translation), republishes the text and interprets it as a regulation (διαγραφή; LL. 8/9) concerning the sale of a priesthood. In *I.Arykanda* it was considered a document regarding a sale of confiscated goods.

- 4 [- -5-6- -]Ε ἐδικάσσει [·]ΑΝ τῷ βουλ[ομένῳ - -]
[· - ?]ὑπόδικος δὲ ἔστω καὶ τοῖς ἀδικ[ηθεῖσιν]· ἡ δὲ πρια-
[μένη] καταβαλεῖ τὸ ἐξέυρεμα πᾶν παραχρῆ-
[μα τῆς ὥλης]· καὶ ἐπρίατο Κουανα Ερμα[- -]
[μετὰ] κ[υρίου] τοῦ ὑοῦ Πιγρέους τοῦ Οσ[- -]
8 [- -5-6- -] ἀργυρίου ἧθ' ἑξ ἑσας' καὶ ἀπέχει Ο[- -]
[- -ca. 5- -]ἵνα δὲ πᾶσιν εὐεπίνγνωτος ἦ ἡ ὥλη, οἱ ἔνεσ-
[τῶτες] ταμίαι ἐπανάγκες ἀπεγδόσθωσιν τῆς δια-
[γραφῆς] ταύτης τὸ ἀντίγραφον ἐν τῇ πα[ρασταδί]
[τῆς εἰρη]μένης θεοῦ καὶ τὸν περὶ τοῦ ἄ[ν]-
12 [τιγρά]φου λόγον θέσθωσαν ἐν ἀνηλώμα[τι]· ἐὰν δὲ
[μὴ] ποιή[σονται] πρόνοιαν περὶ τῆς ἀνα[γραφῆς],
[ὀφειλέ]τωσαν καὶ οὗτοι ἱερὰς Ἀρτέμ[ιδι] ὥς
[ἀπὸ] καταδικῆς ἀργυ[ρίου] ἧθ' ἑξ ἑσας' ρ'· vacat ὦν καὶ ἔ[στω] ἡ
[πράξις] παντὶ τῷ βουλομένῳ ἐπὶ [τῷ] ἡμίσει/τρίτῳ

In the lost lines before L. 1 a fine of possibly 100 drachmae (cf. LL. 13/14: καὶ οὗτοι and ρ') may have been imposed on an evil-doer || 1. [-] Ε ἐδικάσσει. *I.Arykanda*. S. considers two options: 1) ἐδικάσσει [πᾶν] τῷ βουλ[ομένῳ], possibly meaning something like: '(the judge) assigns to the plaintiff the entire fine' (and not one third or a half: see L. 4); 2) ἐδικάσσει, implying a construction like: [ἐὰν δὲ μὴ ---] ἐδικάσσει, [ἂν] ἂν (or [ἢ] ἂν) τῷ βουλ[ομένῳ] δοκῇ (or ἐξῇ): 'if the judge does not pass sentence (or: 'if the judge does not collect the fine'), what pleases any citizen should be done' [or [ὅσον δὲ] ἐδικάσσει [ἐλάν] τῷ βουλ[ομένῳ] πράττειν]. Chaniotis || 2. [-]ἵκους; in fine nothing after ἀδικ[ηθεῖσιν]. *I.Arykanda*. In this line it is stipulated that the evil-doer is also liable for the harm done to the ἀδικηθέντες. The latter may have been the visitors of the temple who were charged disproportionately by the priestess; alternatively they may have been those among the competitors who were treated unfairly during the auction. S., who rejects a supplement τῆς βλάβης in fine for reasons of space || 3. ὁ δὲ πριάμενος κ[α]-

ταβαλεῖ etc. πα[---], *I.Arykanda*. 'Εξέυρεμα: the price bid by the purchaser, S., who refers to *I.Mylasa* 216 L. 8 (τὸ ἐξέυρεον ἀργύριον: 'die von der Pächterin --- gebotene Pachtsumme'; τὸ εὖρον ἀργύριον also occurs; cf. S. on 486 note 4 and 491 note 20); for [παρχρη] S. refers, *inter alia*, to *I.Kalchedon* 11 LL. 20-22 and *LSCG* 87 L. 17. S. also considers τὸ ἐξέυρεμα πᾶν [τῆς] ἱερῶσ[υ]νης ('weniger wahrscheinlich') [for ἐξέυρεμα see also H.-U. Wiemer, *Chiron* 33 (2003) 280 (cf. our lemma no. 842)] || 4. [-]νης and in fine 'Ερμα[ισ]?, *I.Arykanda* || 5. -]υ-ριον etc., *I.Arykanda*; for μετὰ κυρίου S. refers to *Syll.*³ 1234 LL. 4/5 (from Lykian Timiussa) and *I.Arykanda* 210 (the numbers in LL. 4/5 point to a business transaction; in L. 4 S. reads τριακο-) || 6. ἀργύριον ^{NA} ἧθ' ἑξ ἑσας', *I.Arykanda*; KΘ could be interpreted as referring to καθαρηφόροι (coins of the Lycian League) but NA remains enigmatic; 216 dr. is the result of the auction; ἀπέχει denotes the fact that the seller cashed the total price at once (in other documents the purchaser often paid the price in instalments), S., who considers ἀπέχει ὁ [δῆμος] πάντα (or ἀπέχει ὁ [λην] τὴν τιμὴν ὁ δῆμος) || 7. in fine, ἡ ὥλη, *I.Arykanda*; S. also considers ἡ ὥλη καὶ ἡ ἱερεῖα (or πριαμένη), οἱ ταμίαι || 8. -- οἱ ταμίαι, *I.Arykanda* || 8-9. διαγραφῆ: the terminus technicus for the document in which all the privileges and duties for the priesthood were laid down, S. ['Pflichtenheft', H.-U. Wiemer, *Chiron* 33 (2003) 268-272 (cf. our lemma no. 842)] || 9. -- τῆς ἐπιγραφῆς ταύτης and in fine ΠΑ[---], *I.Arykanda*; in fine *I.Arykanda* considers ἐν τῇ πα[σταδί] or ἐν τῇ ΠΑ[ταρέων] πόλει; ἀντίγραφον: the copy to be engraved on the stone, S., who refers to *I.Mylasa* 801 LL. 16/17 (anagraphe of τὸ ἀντίγραφον τοῦ ψηφίσματος); there is not enough space for a restoration ἐν τῇ πα[ρασταδί] τοῦ ναοῦ | τῆς εἰρη[μένης] θεοῦ || 10. in fine, τὸ ἄ[ντιγραφον], *I.Arykanda* || 11. --]ρου and in fine nothing after ἐν ἀνηλώμα[τι], *I.Arykanda*; 'they shall enter the costs for the engraving under the heading "expenses"', S., who refers to *I.Illion* 52 L. 25 (λόγον θέσθαι τῆς διαπάνης) and *I.Magnesia* 100 (b) LL. 36-38 (θέσθω δὲ ὁ αἶρε[θ]ησ[όμενος] ἀνὴρ ἐπὶ τῆς ἀναγραφῆς περὶ ὧν ἂν χεῖρη λόγον πρὸς τε τὸν γραμματέα etc.), with many parallels for separate headings of λήμματα/πρόσοδοι and ἀναλώματα; S. also considers but rejects [εἰς τὸν τοῦ εἰροῦ λόγον ('enter the costs in the treasury of the temple')] || 12. -- ἐὰν δὲ μὴ ποιή[σονται], *I.Arykanda* || 13. --? ἀποτινέ[τωσαν] and in fine 'Ἀρτέμ[ιδι] δραχμᾶς --, *I.Arykanda*; [ὥς] ἀπὸ καταδικῆς: 'wie nach erfolgter Verurteilung'; the fine could be collected without lodging a complaint against the evil-doers, S., who refers to *SEG* XLIII 980 (ὥς ἀπὸ καταδικῆς τέλος ἐχούσης) and to the formula καθάπερ ἐκ δίκης || 14. in fine, ὦν καὶ εἰ[-, *I.Arykanda* || 15. --] παντὶ τῷ βουλομένῳ ἐπὶ[-, *I.Arykanda* || In *diagraphai* concerning the sale of priesthoods fines invariably are to be paid to the deity, whose priesthood is offered for sale. This means that *I.Arykanda* 2 concerns the priesthood of Artemis, to whom the fine in L. 13 is to be paid, S., who reflects (501-504) on the various ways priesthoods in Lykia were assigned to people. [Cf. now also H.-U. Wiemer, *Chiron* 33 (2003) 263-310 (our lemma no. 842)].

1652. Daidala. Dedication to Τύχη ἀγαθή and Ἀφροδίτη, 2nd cent. B.C.? TAM II 163. W.Tietz, *op.cit.* (our lemma no. 1670) 237 note 36 (cf. 245 note 66), rejects the supposed existence of a Rhodian ἐπιστάτης on the island of Tersane Adasi (on the basis of this text suggested by H.-U. Wiemer, *Rhodische Traditionen in der hellenistischen Historiographie* [Frankfurt 2001] 190 [cf. also *SEG* XLIII 964, Corsten]), since the inscription was found re-used on the island but originates from near Daidala.

1653-1668. Elmalı (area of: Tanabeli). Dedications to Kakasbos, undated. Numerous dedications (no description of their physical appearance) found in what must have been an ancient

cult place on the north-northeastern slopes of the Akdağ, ca. 2 km west of Tanabeli near Elmalı.
Ed.pr. B.Iplikcioglu, *AST* 20, 2 (2003) 71/72 nos. 1-16.

- 1653: No. 1. **Dedication of Aur. Terbemis.** [A]ύρ. Τερβημης Μολητος | Κύρσαντι
εύχην

[For the identification of Kyras with Kakasbos cf. our lemmata nos. 1657 and 1661.]

- 1654: No. 2. **Dedication of Doulos.** [Δ]ούλος Τρολ[κ]ονδου Κακκισβεῖ εύχην

2-3. For the form Κακκισβέυς, dat. Κακκισβεῖ, ed.pr. refers to *SEG* XVII 712 (Oinoanda); P.Frei, *ANRW* II 18, 3 p. 1809 [where, however, Frei reconstructs the nominative Kakasbis, Corsten]; Delemen, *Rider-Gods* 118/119 no. 92.

- 1655: No. 3. **Dedication of Glykon.** Γλύκων [- - -]ανου ΜΑ[- - -]Κύρ[σ]αντι εύχην

- 1656: No. 4. **Dedication of Hermaios.** [Ε]ρμαῖος CAOQ[- - -]ΧΡΑ[ca. 2] Κύρ[σ]αντι
εύχην

- 1657: No. 5. **Dedication of Hermas.** 'Ερμάις δ' ΒΑΡΕ[- - -]Κύρσα[ν]τι {Θ}Θεῶ Κ[ακα-
σβεῖ]

[1. 'Ερμάις, ed.pr.; 'Ερμαῖς, common as a woman's name, would be surprising, given that δ' would indicate the descent on the mother's side; the male name 'Ερμάις is, however, attested only once, cf. *LGPN* III.B s.v. (*SEG* XXII 383 from Thespias/Boiotia), Corsten.]

- 1658: No. 6. **Dedication of Syros.** [Σ]ύρος Σωπάτρ[ο]ύ εύχην

- 1659: No. 7. **Dedication of Trokondas.** [Τρ]όκο[ν]δας, υἱός [- ca. 4 -] ca. 2]ΧΑ, Κύρσαν-
τι εύχην

- 1660: No. 8. **Fragmentary dedication.** [- - -]εος [- - -] Κύρ[σ]αντι | εύ[χ]ην

- 1661: No. 9. **Fragmentary dedication.** [ca. 3].ιος Κακ[σ]βεῖ | Κ[ύρ]σαντι [εύχην]

1. The first letter after the break could be a Λ, ed.pr.

- 1662: No. 10. **Dedication of the son of Prokla--(?).** [- - Π]ροκλα[-?] Κακασβεῖ | [Κύρ-
σαντι] εύχην

1. [Π]ροκλα[νοῦ], ed.pr. [this name is not attested; rather [Π]ροκλᾶ or another genitive form of Προκλᾶς, Corsten].

- 1663: No. 11. **Dedication of Aur. Aetes (?).** 'Ερμοσίου Αἰύρ. 'Αέτης

Reading not certain; if rightly interpreted, the dedicant's name follows after his father's, ed.pr.

- 1664: No. 12. **Fragmentary dedication.** [ca. 3]ΘΗC.. Κύρσι[α]ντι Θεῶ εύχην

- 1665: No. 13. **Fragmentary dedication.** [- 4-5-]PNE[- ca. 5 -]K]ύρσαντι εύχην

- 1666: No. 14. **Fragmentary dedication.** [- - -]PMA[- - -]Κύρσαντι Θεῶ εύχην

1. [Ε]ρμα[ίου]?, ed.pr.

- 1667: No. 15. **Fragmentary dedication.** [?]ΤΡΟΥΟΜΙ[- -?]ΟΚΗΘΕΙΝ[- -]....

- 1668: No. 16. **Fragmentary dedication.** [- - -]ΑΠΙΟΥΣΟΝΟΚΟ[- - -].ΚΙ

1669. **Elmalı (area of: Tanabeli). Dedication to the Dioskouroi, undated.** Dedication (no description of its physical appearance) found at the findspot of our lemmata nos. 1653-1668.
Ed.pr. B.Iplikcioglu, *AST* 20, 2 (2003) 73 no. 17.

[- - -]ΡΔΙΑ[- - -]
[Διοσκό]ροις εύχην

1670. **Fethiye. History of the Gulf of Fethiye.** On the basis of archaeological, epigraphic, and numismatic evidence, W.Tietz, *Der Golf von Fethiye. Politische, ethnische und kulturelle Strukturen einer Grenzregion vom Beginn der nachweisbaren Besiedlung bis in die römische Kaiserzeit* (Bonn 2003), studies the political, ethnic, and cultural history of the region around the Gulf of Fethiye (ancient Telmessos). For new interpretations of and notes on inscriptions see our lemmata nos. 1652, 1671, 1678-1682, 1706, 1708-1711, and 1718.

1671. **Hippoukome. Honorary decree for citizens, 2nd/1st cent. B.C.** *TAM* II 168. W. Tietz, *op.cit.* (our lemma no. 1670) 250-263, suggests that the people mentioned without a sum of money in the subscription list (in parts c and d) contributed to the construction of the bath by providing building material or labor. The differences in script on parts b (end) through d can be explained by the constant adding of names. The communities whose inhabitants participated in the subscription (Sestos, Pallene, Lymnai, Kastanna) were subordinated settlements. From an examination of the onomastic material, T. concludes that Hippoukome had closer cultural links to Lycia, the Kibyrratis, and Phrygia than to Caria; most names are Greek.

1672. Vacat.

1673. Kibyra. Honorary inscription for Ge, Imperial period. Ed.pr. T.Corsten, *AST* 20, 2 (2003) 84.

Ὁ δῆμος καὶ οἱ [πρα]-
γματευόμενοι ἐν-
ταῦθα Ῥωμαῖοι [ἐτε]-
4 μισαν Γῆν Επ[- - - -],
γυναῖκα δὲ Μο[- - -]
Νεοπτολ[έ]μου [vacat?]
στεφάνῳ καὶ εἰς[όνι χρυ]-
8 σῇ

[4 and 5. in fine, the name of Ge's father and husband resp.] || 7-8. εἰς[όνι] ΞΗ (?), ed.pr.

1674. Kibyra (area of: Anbarcik). Dedication to the Dioskouroi, undated [Imperial period?]. Relief of the Dioskouroi on the surface of a rock. Ed.pr. T.Corsten, *AST* 20, 2 (2003) 84.

Ἑρμαῖος Διογένης Διολσκούροις εὐχὴν

1675. Kibyra. Epitaph of Magas, Imperial period. Block, found in the necropolis of Kibyra. Ed.pr. T.Corsten, *AST* 20, 2 (2003) 84.

Ὁρθαγόρας καὶ Τρωί-
λος καὶ Μάγας τὰ τέ-
κνα Μάγαντι Ὁρθαγόρου
4 ν τῷ πατρὶ μνήμης
vacat ἔνεκεν vacat

1676. Kibyra (area of: Büyükanal/Küçükalan). Epitaph of Athenagoras, Imperial period (3rd cent. A.D.?). Sarcophagus, found on a field between Büyükanal and Küçükalan. Ed.pr. T.Corsten, *AST* 20, 2 (2003) 84.

Ἀθηναγόρας Θληπᾶ κατεσκεύασεν ἐαυτῷ ζῶν
καὶ τῇ γυναικί μου Ἐνάδει ζῶν καὶ τοῖς τέκνυς
καὶ ὃν ἂν αὐτὸς βουληθῇ Ἀθηναγόρας· ἐτέρῳ δὲ
4 οὐδενεὶ ἐξέσται ἐνθάπαι ἐν τῇ σορῷ· ἐπεὶ ἀποτείσαι
τῷ ἱρωτάτῳ φείσκω * φ' καὶ τῷ ἰκονόμῳ τοῦ τόπου * φ'.
▲ τούτου ἀντίγραφον ἐς τὰ ἀρχεῖα(α) ἐτέθη ▲

[2. Read γυναικί, Ἐνάδει, τέκνοις || 4. read οὐδενί, ἀποτείσαι || 5. read ἱρωτάτῳ φείσκω, ἰκονόμῳ; the ἰκονόμῳ was presumably the manager of (a part of) an estate, cf. T.Corsten in S.Mitchell-C.Katsari, *Patterns in the Economy of Roman Asia Minor* (Swansea 2005) 17/18 for an estate to the north of the city of Kibyra || 6. read ἀντίγραφον εἰς.]

1677. Kyaneai. Greek-Lycian bilingual epitaph with imprecation, ca. 380 B.C. *TAM* I 72 (a-b); *SEG* XLIII 977; Strubbe, *Arai Epitymbioi* 376. After further cleaning operations on the sarcophagus, M.Zimmermann-G. Neumann in *Lykische Studien* 6 (AMS 48; Bonn 2003) 187-192 (ph.), present a complete version of the Greek (Z.) and an enlarged view of the Lycian text (N.). The latter, however, is still not complete. The Lycian version was considerably longer than the Greek and is likely to have been the principal text. We present the Greek text (which covers about a third of the southern side of the sarcophagus and the entire eastern side) and reproduce in the app.cr. in fine the German translation of the enlarged Lycian version.

Τόδε· τ[ὸ μνη]μα Κυδαλιη[ς]· ἔ[στ]η[σ]ε[ν] αὐτῷ· Μορωζα υἱὸς καὶ ὅστις τι αὐτὸν
ἀδικήσαι οἱ θεοὶ ἄπολέσειαν· οἱ ἀγοραῖοι

For the θεοὶ ἀγοραῖοι Z. refers to *TAM* I 44 (c) L. 22 (*CEG* 177): [δ]ώδεκα θεοὶς ἀγοραῖς ἐν καθαρῷ τεμένει [cf. also *SEG* XLII 561 (Macedonia), Corsten]; Z. suggests that the sarcophagus was erected near the agora of the settlement [see now T.Drew-Bear, G.Labarre in G.Labarre (ed.), *Les cultes locaux dans les mondes grec et romain* (Actes du Colloque de Lyon, 7-8 juin 2001; Lyon-Paris 2004) 90/91; they suggest that the sarcophagus stood in a necropolis rather than near or in the agora, Pleket] || Lycian version: 'Diesen Sarkophag, nun hat ihn hingestellt/errichtet xudalijem, der Sohn des Murauza, für ---'; 'und wer ihm (?) Schaden macht, den werden/sollen die Götter der Agora erschlagen'.

1678. Lissai. Honorary decrees, 3rd cent. B.C. *TAM* II 158-161. W.Tietz, *op.cit.* (our lemma no. 1670) 170-177, argues (*contra* R.Bagnall, *The Administration of the Ptolemaic Possessions outside Egypt* [Leiden 1976] 106) that the inscriptions are too close in time to allow for an interruption of Ptolemaic rule between nos. 158/159 and 160. He tentatively suggests dating no. 161 to 283-275 B.C. (283 B.C. if the restoration [Π]τολε[μ]αίο[υ Σ]ω[τ]ήρ[ος] in *TAM* is right; 275 B.C.: no. 158 mentioning Ptolemy II). The ἐφεστικώς (no. 159 L. 11; no. 160 L. 11; restored in no. 158 L. 9), or rather two ἐφεστικότες was/were the highest civic official(s). The title of εὐεργέτης τοῦ δήμου was apparently not very important in the city, since the Rhodian honorand (no. 159) received many other privileges, but the title of εὐεργέτης is not mentioned, contrary to nos. 158 and 160 for citizens of Lissai where only this title is given. On 175-177 he argues that the inscriptions were not re-used at their findspot, but found *in situ* on an 'Ehrenwand' in a sanctuary outside the city.

1678 bis. Lissai. Epitaph of a man, 1st cent. B.C./A.D. Limestone block, found built into a farmhouse on the Eren Tepesi, near where the central settlement of ancient Lissai may have been; cf. W.Tietz, *op.cit.* (our lemma no. 1670) 168-170. Ed.pr. W.Tietz, *EA* 36 (2003) 121-126 (ph.; German translation).

[- - - - - οἰκῶν ἐν] Αἰσσαις τῆς Καυνίας
[κατεσκεύασεν τὸ] μνημεῖον ἑαυτῷ καὶ τῇ γυ-
[ναϊκὶ καὶ τοῖς τέκ]νοῖς μου καὶ τοῖς vacat
4 [ἐξ αὐτῶν] vacat

Dated according to letter forms, ed.pr. || 1. initio, the missing name of the deceased (a μέτοικος, given the formula οἰκῶν ἐν) must have been given without his father's name, ed.pr. || 1. Lissai (not Lissa, as assumed so far) has until now been located, on the basis of *TAM* II 158-161, ca. 10 km south of Dalaman; in the period of the inscription, the city was (completely or only partially) incorporated into the territory of Kaunos (Καυνία, so far unattested), which explains why it is not mentioned in imperial lists of cities on the Lycian coast, ed.pr. || 4. supplement *exempli gratia*, ed.pr.

1679. Lydai. Membership in the Lycian League, Hellenistic and Imperial periods. W. Tietz, *op.cit.* (our lemma no. 1670) 142-154, argues that Lydai was certainly a member of the League (cf. R.Behrwald, *Der Lykische Bund* [see *SEG* L 1348] 177/178, who leaves the question open), although it is nowhere attested as such, not being mentioned in the *Stadiasmus provinciae Lyciae* (*SEG* LI 1832) and not among the beneficiaries of Opramoas' donations. However, the *Stadiasmus* proves that the region up to the Indos river and thus also Lydai was included in the province; in addition, there are honorary inscriptions for Roman governors of the province of Lycia from the city (e.g. *TAM* II 131). In *TAM* II 508 (with the reading of *SEG* XLVIII 1740), T. finds proof for Lydai's membership in the League already in the 1st cent. B.C.; he also refers to *TAM* II 143 and 145 which give evidence for officials of the Lycian League from the city at roughly the same time.

1680. Lydai. Status of the community, Imperial period. On the basis of *TAM* II 130-139, 143-148 [however, 145 does not mention the term πόλις, Corsten], 151/152, 155, and 157, which give evidence for the working of βουλή and δῆμος and mention civic offices and institutions, W.Tietz, *op.cit.* (our lemma no. 1670) 141/142, argues that Lydai was a polis and not part of a sympolity with Kalynda or Krya (thus R.Behrwald, *Der Lykische Bund* [see *SEG* L 1348] 178/179).

1681. Lydai. The family of the Iulii, Imperial period. On the basis of inscriptions and archaeological evidence, W.Tietz, *op.cit.* (our lemma no. 1670) 155-163, provides a new reconstruction of the family stemma of the Iulii with corrections to the one given in the commentary to *TAM* II 138, the two most important of which are: (1) Γ. 'Ιούλιος [- -] (1) in the epitaph *TAM* II 152 was not the father of the tomb owner and, therefore, did not necessarily bear the cognomen

'Ἡλιόδωρος (contra E.L.Hicks, *JHS* 10 [1889] 58 and *TAM* II 138) since the tomb must, on archaeological grounds, belong to the first half of the 2nd cent. A.D. and thus to Γ. 'Ιούλιος Διόφαντος (11), whose father was a Γ. 'Ιούλιος 'Ἡλιόδωρος (8). (2) Διόφαντος (11) was twice married, first (*TAM* II 138) to Σωφρονίς (10), then (*TAM* II 154) to Κοκκήια Σαρπηδονίς (12).

1682. Lydai. Honorary inscription for Θευγένης, undated [Hellenistic period?]. *TAM* II 148. W.Tietz, *op.cit.* (our lemma no. 1670) 136/137, locates the demos Κρήνη to which Theu- genes belonged in the south-eastern part of the peninsula of Lydai, near a lake at the modern village of Gölcük where numerous ancient remains are to be found.

1683. Mnara. Dedication of a statue to Zeus and 'all the other gods', undated. Base, found by a road near the remains of a temple. Ed.pr. B.Iplikçioğlu, *AST* 20, 2 (2003) 75 no. 27.

Δανναλης δ' Ἀλιοσαλλου
Ἐμβρομον τὸν υἱὸν διὰ καὶ
τοῖς ἄλλοις θεοῖς πᾶσι

[1. Both names seem unattested, and one could also read Δαλιοσαλλου || 2. Ἐμβρομος is well attested at, e.g., Arykanda (*I.Arykanda* 46/47, 49, 110, 125, 153; S.Şahin, *EA* 24, 1995, 97), Corsten.]

1684. Mnara. Epitaph (?) of Hermaios (?), undated. Inscription on a plaque beneath a rock-cut tomb on the Kavak Dağ. Ed.pr. B.Iplikçioğlu, *AST* 20, 2 (2003) 75 no. 28.

ΕΡΜΑΙΟΜΑΤΡΙ

The interpretation is uncertain; ed.pr. suggests different possibilities: Ἐρμαιοματρι = Ἐρμαιοματρι (dat.) or Ἐρμαιοματρις (nom.), a male name composed of Ἐρμαῖος and Ματρις; Ἐρμαιοματρι as the dat. of a female name composed of Ἐρμαῖος and Μαρτα.

1685. Myra(?) (area of: Alakilise). Building inscription, 500-565 A.D. Fragment of an architrave. Edd.pr. P.Grossmann, H.-G.Severin, *Frühchristliche und byzantinische Bauten im südöstlichen Lykien (Istanbuler Forschungen* 46; Tübingen 2003) 44/45 (ph.).

[- - -]ν (boss) ἐπὶ Μακαρί[ου - - -]

MAKAP: part of a name rather than a form of μακάριος since it is not preceded by an article, ed.pr.

1686. Myra(?) (area of: Asarcık [Karabel]). Dedication, 500-565 A.D. P.Grossmann, H.-G.Severin, in *op.cit.* (our lemma no. 1685) 80, republish the inscription, on the balustrade of a baptistry in the church, found but not completely read by M.H.Harrison, *AS* 13 (1963) 134/135.

ἡ εὐχὴ Νικο + λάου ναυκλήρου μεσάτου

[? ἡ εὐχὴ Νικο + λάου] ναυκλήρου μεσάτου, H.

1687. Myra (?) (area of: Alacahisar). Quotation of a psalm, 500-565 A.D. P.Grossmann, H.-G.Severin, in *op.cit.* (our lemma no. 1685) 109, republish the inscription, on a lintel in the church, read in part by M.H.Ballance from a photograph (M.H.Harrison, *AS* 13 [1963] 136 note 109).

ἡ πύλη τοῦ Κυρίου δίκαιοι εἰσελεύσονται ἐν αὐτῇ

Psalms 118.20 || [ἡ πύλη τοῦ Κυρίου δίκαιοι εἰσελεύσονται ἐν αὐτῇ], H.

1688. Myra (?) (area of: Güceymen Tepesi). Epitaph, Imperial period. Limestone block, found in or near the church. Ed.pr. H.-G.Severin in P.Grossmann, H.-G.Severin, *op.cit.* (our lemma no. 1685) 114 (ph.).

τὸ μνημῆον κατεσκ[εύασεν]
Ἀπολλώνιος Δημητ[- -]
ἀπὸ Ἱερᾶς Πόλεως [- -]

1. In fine κατεσκ[εύασατο] also possible, ed.pr. || 4. traces of letters.

1689. Oinoanda. Honorary epigram for Iulius Lucius Pilius Euarestus, 238-244 A.D. SEG XLIV 1182 (B). W.Dickie in *Essays William Slater* 232-246, presents a detailed commentary of the epigram, focusing on the motifs of φθόνος and μῶμος. Envy and carping criticism were entwined in Greek thought from Pindar onwards; the antithesis between φθόνος and ζῆλος/μῆτις is attested in Greek literature. The exhortation to the viewers not to show envy had an apotropaic function, aiming at protecting the statue both against defacement and ironical comments [cf. the imprecations aiming at the protection of the statues, dedicated by Herodes Atticus, against malicious attacks (J.Tobin in *Preatti XI Congresso* 535-542) and the treatment of the statue of a tyrannicide in *I.Erythrai* 503. The rare word ταγαί (L. 7) almost certainly designates an oracular response. The expression πάτερ γλυκερή (L. 13) assimilates the relation of the good citizen to his polis with that of the affection between mother and child (cf. the expression γλυκύτατος in epitaphs); for this tendency in the Imperial period see J.Strubbe in K.Demoen (ed.), *The Greek City from Antiquity to the Present* (Louvain – Paris – Sterling 2001) 37, Chaniotis].

1690. Oinoanda. Inscription of Diogenes, 2nd cent. A.D. M.F.Smith, *The Philosophical Inscription of Diogenes of Oinoanda* (Vienna 1996); SEG LII 1445. M.F.Smith, *Supplement to Diogenes of Oinoanda. The Epicurean inscription* (Naples 2003), provides additions and corrections to his previous editions. Among the additions are ten fragments which were found during a short excavation at the site in 1997. For further studies and a review see J.Hammerstaedt, *EA* 39 (2006) 1-48, and id., *Gnomon* 79 (2007) 30-34.

1691. Oinoanda. Oracular response from Klaros concerning the nature of God, 2nd/3rd cent. A.D. SEG XXVII 933; Merkelbach-Stauber, *SGO* IV 16-19 no. 17/06/01. M.Wallraff, *Mediterraneo antico* 6 (2003) 534/535, argues that the inscription does not necessarily have anything to do with Θεὸς Ὑψιστος; cf. our lemma no. 2248.

1692-1695. Patara. Epitaphs, Imperial period. Round ostothekai with garlands. Edd.pr. T.Korkut-R.Tekoğlu, *ZPE* 143 (2003) 105 no. 1 and 111/112 nos. 13-15.

1692: 105 no. 1 (ph.; German translation). **Epitaph of Hipparchikos, 25-50 A.D.** In the Antalya Museum; LL. 1-2 are above, LL. 3-5 below the garland.

Ἀρσασίς Ἀρτείου
Παταρίς Ἱππαρχικῶι
Δημοσθέ[νους τῷ ἑαυτῆς] ἀν-
δρὶ μ[νήμης ἔνεκεν]
ἥρω[ι]

[2. The name Ἱππαρχικός is rare; an example in *I.Smyrna* 290, Corsten; for names on -ικός see also SEG XXVII 1273, Pleket.]

1693: 111 no. 13 (ph.; German translation). **Epitaph of Clodia Gemella, early 1st cent. A.D.** In the excavation house at Patara.

Γαίος Κλώδιος Γαίου υἱὸς
καὶ Αἰῶ Πωλίου θυγάτηρ
Γέμελλα Κλωδίᾳ Γαίου
4 Γεμέλλη τῇ ἑαυτῶν θυγατρὶ
μνήμης ἔνεκεν

2. (Γ)αῖα, ed.pr., but it is the nomen Haia, O.Salomies, *An.Ép.* (2003) [2006] no. 1736 || [4. ἑαυτῶν for ἑαυτῶν, cf. Brixhe, *Essai* 81, Corsten.]

1694: 111 no. 14. **Epitaph of a man, 75-100 A.D.** In the excavation house at Patara.

[-- ? --] | τῷ ἀνδρὶ Ἑρακλ[-- ?]

1695: 111/112 no. 15 (ph.). **Epitaph of a family, 50-75 A.D.** In the excavation house at Patara.

Ἀπολλώνιος Ἑρμα-
δαννου τοῦ [..]ΗΤΟ[-- ?]
[---- τῷ] υἱῷ καὶ Α[-- ?]
4 [....]ΟΣ τῇ γυναικὶ
[μνήμη]ς ἔνεκεν

[1-2. For Ἑρμανδαννας see Zgusta, *KP* 169 § 355-1, Corsten; cf. the indigenous name Ἑρμανδαν-
νας (*ibid.* 169 § 355-13), Brixhe, *BE* (2004) no. 326 || 3. ΟΣ should be the ending of the wife's fa-
ther's name, Corsten.]

1696. Phellos (area of: Kırandağ (or Çardaklı)). **List of contributions by priests of Zeus for a religious ceremony, 2nd/1st cent. B.C. (LL. 1-29) and late Hellenistic/early Imperial period (LL. 30-42).** Large limestone column built into a Byzantine church. Ed. pr. C. Schuler, *Lykische Studien* 6 (AMS 48; Bonn 2003) 166-177 no. 1 (ph. of squeeze). The site of Kırandağ probably is that of an ancient village or deme on the territory of the city of Phellos. Ed. pr. briefly refers to the evidence for the existence of such settlements on the territory of Lycian cities. [For the Lycian names see N. Cau, *art. cit.* (our lemma no. 1641).]

- 1) -----
εὐωχί[α]ν[---]
vacat ἑκτός vacat?
- 2) ΑΡΟΥ[.]ΕΤΟ[-----]
4 Ἑρμανδοβερῖος [e.g. ἐπηγγελῖατο βουθυσίαν καὶ]
ὅσα πρὸς τῇ[ν] βουθυσίαν[---?]
ἰδίους δαπ[ανή]μασι[---?]
vacat ἑκτός vacat?
- 3) 8 Διὸς Ἑρμα[--- τοῦ δεινὸς ἱεράτευσε?]
καὶ ἐπηγγείλατο e.g. βουθυσίαν καὶ]
ν ὅσα πρὸς [τὴν] βουθυσίαν[---?]
ἰδίους δαπ[ανή]μασι[---?]
- 12 vacat ἑκτός vacat?
- 4) Ὅρους τοῦ [---]
vacat ΒΕΡΓΩ[---?]
ἐπηγγείλατο [βουθυσίαν]
16 καὶ εὐωχίαν [ἰδί]οις [δαπανή]μασι

- ν καὶ ἐγγλύκι[σε καὶ ---?]
- 5) Διὸς Ἑρμα[--- τοῦ δεινὸς ἱεράτευσε?]
καὶ ἐπηγγείλατο βουθυσίαν καὶ εὐωχίαν]
- 20 ἰδίους δαπανήμα[σι καὶ e.g. ἤλιψε καὶ ἐγγλύκισε.]
- 6) Ὅρους τοῦ Ὀρίου ἱερατ[ε]ύ[σ]α[ς] ΧΟΝΑ[---]
ἐπηγγείλατο βου[θυ]σίαν καὶ εὐ[ω]χίαν]
ἰδίους δαπανήμασι καὶ ἤλιψε [καὶ ἐγγλύκισε.]
- vacat
- 7) 24 Διὸς Ἀρυμβασις Ἑρμανσαλον ἱε[ρα]τεύσας]
ἐπηγγείλατο βουθυσίαν καὶ εὐωχίαν]
[ἰ]δίους δαπανήμασι καὶ ἤλιψε [καὶ ἐγγλύκισε.]
- 8) Διὸς Ἑρμῶναξ ν Καρταδιος ἱε[ρα]τεύσας]
28 ἐπηγγείλατο[ο] βουθυσίαν καὶ εὐωχίαν]
[ἰ]δίους δαπανήμασι καὶ ἤλιψε [καὶ ἐγγλύκισε.]
- 9) Ἀλέξανδρος
Κασάνδρου
32 ἱερατεύσας
Διὸς
ἀ[π]᾽ ἔδοκε αὐτοῖ[ς]
συνεωχίαν
11) 36 [..]ανης Ἑρμαίου ἱερατεύ-
[σ]ας Διὸς ἐπηγγείλατο καὶ
[ἐτ]έλεσεν ἰδίους δαπανή-
μα[σιν] [β]ουθ[υ]σίαν καὶ εὐ-
40 ωχίαν καὶ ἡρίστισεν
[καὶ] ἤλιπεν vacat
12) [--- Ἑρμαίου ἱε[ρα]τεύ[σ]ας[---]

- 10) Βοίηθος Παρ[---]
ἱερατεύσας Διὸς[---?]
ΤΟΥΡΟΥ [ἐπηγγείλατο]
καὶ ἐτέλεσεν βουθυσίαν καὶ εὐωχίαν[?]
- 13 (?) Ε[---]

Ed. pr. distinguishes thirteen sections, each containing the name of the priest and various gifts; LL. 1-29 and 30-42 have been engraved by two different masons; the sections were engraved successively on the stone. Each section mentions the contributions of the priest of Zeus concerned to the cultic ceremony (βουθυσία; εὐωχία; γλυκίζω; ἀλείφω; ἀριστίζω; a catalogue with contributions by local benefactors, not priests, to a rural feast is on record in TAM IV.1.15-18). The priests are likely to have taken the initiative of recording their performance; the column on which the texts have been engraved probably belonged to the local temple of Zeus, ed. pr., who adds that the priestly ἐπαγγελία were not a formal obligation and differed in content || 2 (and 7 and 12). ἑκτός: its meaning remains obscure, ed. pr., who cautiously suggests that in the last parts of the texts contributions which exceeded their ἐπαγγελία were mentioned || 4. ed. pr. refers to the variant Ἑρμανδοβερῖος in Antiphellos (for Ἑρμανδοβερῖος see now also M. Wörle in F. Kolb (ed.), *Chora und Polis* (Munich 2004) 291-302, Pleket) || 5 (and 10). ὅσα πρὸς τῇ[ν] βουθυσίαν: 'all that goes with the βουθυσία', ed. pr., who refers to SEG XXVIII 980 (βουθυσίαν καὶ τὰ πρὸς αὐτά); from LL. 15 onwards such activities were mentioned explicitly || 13 (and 21). Ὅρους: possibly the same person, ed. pr.; the name is unattested so far, ed. pr., who refers to the Lycian name Oras; in 21 Ὅριος or Ὅριος, ed. pr., who refers to indigenous names beginning with Erma- and increasingly assimilated to Greek na-

1699: 180/181 no. 4. **Epitaph of Sarpedon, his wife and children, ca. 2nd cent. B.C.**
Sarcophagus with lid; seen by Kalinka but not rediscovered by ed.pr.; inscription in a

tabula ansata; also in A.-M. Schwyer, *op.cit.* (see preceding lemma) 234/235 (Çardaklı no. 27).

Τὸν τάφον κατεσκευάσ[α(ν?)το ..]ΑΞΟΑΣ[---ca. 8--]...ΑΛΟΣ καὶ Σαρπηδὼν
[τοῦ] Σαρπη-
δόνος ἐαυτῶ καὶ γυναικί] αὐτοῦ καὶ τέκνοις· ἄλλω δὲ μηδενὶ ἐξέστω
θάψαι· εἰ δὲ μή, ἄ[μ]αρτωλὸς [ἐ]στω θεοῖς χθονίοις καὶ ὀφειλέτω Φενε-
λλει-
4 τῶν τῶι δῆμωι (γ γ καὶ ἔστω ἡ προσ[γγ]ελία [κα]τ' αὐτοῦ παντὶ τῶι [βο]υ-
λομένωι

1. Between κατεσκευάσ[α(ν?)το] and καὶ Σαρπηδὼν there is perhaps a *rasura*, ed.pr., who adds that Kalinka noted 'Beschildigungen'; a restoration κατεσκευάσ[αντο --]ασας [τοῦ δεινός] καὶ Σαρπηδὼν --- ἐαυτῶ καὶ γυναιξί] αὐτῶ [v κτλ. is possible but hard to reconcile with ἐαυτῶι in L. 2, ed.pr., who also considers the possibility that the erased person owned the sarcophagus and that Sarpēdon extended the right of burial to his wife and children.

- 1700: 181/182 no. 5 (ph.). **Epitaph of Perdikkas and his family, 2nd/1st cent. B.C.** Sarcophagus seen (and inscription copied) by Kalinka and rediscovered by ed.pr.; on all four sides long, rectangular tabulae; inscription on one of the long sides; also in A.-M. Schwyer, *op.cit.* (see our lemma no. 1698) 236 (Çardaklı no. 29).

Τὸν τάφον κατεσκευάσατο Περδίκκας Οσέτου Φελλεῖτης
ἐαυτῶ καὶ γυναικί καὶ τέκνοις· ἄλλω δὲ μηδενὶ ἐξέστω θάψαι
ἢ ἀνοῖξαι· ἐὰν δὲ τις θάψῃ ἢ ἀνοῖξῃ, ἄμαρτωλὸς ἔστωι θεοῖς χθονίοις
4 καὶ [ὁ]φιλέτωι τῶι δῆμωι τῶι Φελλειτῶν (γ γ τῆς πράξεως οὔσης παντὶ τῶι
βου-
[λομένωι ἐπὶ τῶι τρίτῳ/ῆμισι]

ἐξέστωι (L. 2), ἄμαρτωλός (L. 3) and ὀφιλέτωι (L. 4) show that the function of the iota adscriptum was no longer quite clear to the redactor, ed.pr. || 5. below the tabula no traces of letters are discernible, ed.pr., who supposes that the letters could have been painted.

- 1701: 182-184 no. 6 (ph.). **Epitaph of Iason and his family, late Hellenistic/early Imperial period.** E. Petersen-F. von Luschan, *Lykien, Milyas und Kibyratis* (Vienna 1889) 27 no. 34. Sarcophagus rediscovered by Schuler; on one of the long sides inscription (LL. 1-4) in a tabula ansata; LL. 5-10 below the tabula.

Τὸν τάφον Ἰάσων Ερμακοῦ ἐαυτῶ ἐαυτῶ καὶ γυναικί
καὶ τέκνοις, ἄλλω δὲ μηδενὶ ἐξέ(σ)τω θάψαι· ἐὰν δὲ τις
θάψῃ, ἄμαρτωλὸς ἔστωι θεοῖς χθονίοις καὶ ὀφειλέτω
4 τῇ Φελλειτῶν πόλει (γ γ τῆς πράξεως οὔσης
παντὶ τῶ βουλομένω ἐπὶ τῶ ῆμισι.

συνεχώρησεν δὲ Ἰάσων Δημητρίῳ Σεραπί-
ωνος τῷ ἰδίῳ καὶ γυναικί αὐτοῦ καὶ τέκνοις·

8 ν Συνχορό δὲ καὶ [-2-3-]Ο[-ca. 8--]ΛΙΔΙ Ἀλεξήνορο[ς]
[- --]ΜΟ[- ----] καὶ τῷ τετροφιμένω μου

1. Ἰάσων --- ἐαυτῶ: in *rasura*; the erasure of the name of the original owner was done carelessly; as a result ἐαυτῶ ἐαυτῶ was not adapted to the new situation, ed.pr., who points out that the original inscription (LL. 1-5) dates from the late Hellenistic period, whereas the new words in LL. 1 and 6-9 have been engraved by a different mason in the Roman period before 212 A.D.; the new owner granted somewhat later the right of burial to Demetrios and his family (LL. 6/7) and subsequently to another person (LL. 8/9) || 7. τῷ ἰδίῳ: Iason underlines his special, affectionate relationship to Demetrios, ed.pr.

- 1702: 184/185 no. 7 (ph.). **Fragment of an epitaph, Hellenistic period.** Sarcophagus; inscription in a tabula.

LL. 1-3: isolated traces of letters

4 ἄλλω δὲ μ[η]θενὶ ἐξέ[σ]τω θάψαι μηδενὶ α[λ] ἑτερον]
τρόφω μηδεν[ι]· εἰ [δ]ε μή, ἄμα[ρ]τωλὸς ἔστω [-ca. 7-θ]εοῖς
χθον[ίοις] καὶ [ὁ]φιλέτω [ι]ε[ρ]ὰς Λητοῦς (γ γ τῆς προσ-
ανγ[ελ]ίας οὔσης [π]αν[τι] τῶι βουλομένωι π[ρὸς] τοὺς λογιστὰς
8 vacat [ἐπὶ] τῷ ῆμισι vacat

6. For funerary fines to be paid to Leto on Phellos' territory ed.pr. refers to G. Davies, *JHS* 15 (1895) 108/109 no. 18 || 7. λογιστὰς: see our lemma no. 1698.

- 1703: 185 no. 8 (ph.). **Fragments of a sarcophagus.** Inscription on one fragment.

[- -]ΑΙΣΕΠΙΣΥΜ[- -]
[- -] . . . [- - - - -]

1. [-]αισερίς Υμ[-], [-]καὶ Σερισυμ[-] or [-]αισ Εριεμ[-], ed.pr., who assumes that the first line of the epitaph contains the epichoric name(s) of the owner(s).

1704. **Rhodiapolis. The Opramoas inscription, ca. 123-152 A.D.** TAM II 905 (*IGR* III 739); SEG L 1355. C. Katsari, *EA* 35 (2003) 141-145, offers an explanation for the phrase '(Opramoas) δωρησάμενος αὐτῶ (the people) δηνάρια πεντάκις μύρια πρὸς οἷς πέρυσσι ὑπέσχητο εἰς τὴν καταλλαγὴν τοῦ νομίματος δηναρίους πεντάκις χειλίοις' in LL. V E 5-9 (ed. Kokkinia). She interprets καταλλαγὴ not as 'exchange' of coins, but as the commission for the exchange. Since the Lycian League did not mint coins between 43 A.D. and Gordian III (238-244 A.D.), it had to 'buy' small denominations for daily use from the Roman mint. Opramoas' dona-

tion was meant to cover the costs incurred in this process (e.g., fee, shipment, exchange commission).

1705. Sidyma. Epitaphs in their archaeological context. C. Berns, *op.cit.* (our lemma no. 1284), reprints two inscriptions in their archaeological context and suggests dates: TAM II 206 (254/255 no. 37 A 1: ca. 69-100 A.D.), 207/208 (257/258 no. 37 A 3: late 1st cent. A.D.).

1706. Telmessos. Letter of Eumenes II to the Καρδάκων κόμη with remains of a document from the reign of Antiochos III, 181 B.C. and 194/193 B.C. Maier, *Mauerbauinschriften* I 248-250 no. 76; Greek text and Italian translation now also in B. Virgilio, *Lancia, diadema e porpora. Il re e la regalità ellenistica* (Pisa 2003) 300-302 no. 32. W. Tietz, *op. cit.* (our lemma no. 1670) 346-352, reprints the text with German translation and commentary. He subscribes to the explanation of the κατοικοῦντες ἐν Καρδάκων κόμῃ as (descendants of) Persian soldiers (cf. e.g. C. Schuler, *op.cit.* [our lemma no. 1184 app.cr.] 149 with note 63). In addition to Schuler's argument that the name fits a Classical date better, T. points to the fact that the tower, the restoration of which the Kardakes asked for, is characterized as προῦπάρχον (L. 18) and heavily damaged at that time. He dates the foundation of the colony to the mid-4th cent. B.C., when the Lycian dynasts were removed and Lycia had been given to Caria. At the time of the letter, the settlement had lost its military significance and was thus called κόμη and not χωρίον. – As to the localisation of the settlement, T. suggests an ancient site on the Belen Dağ (south-east of Telmessos); for the site, see V. Schweyer in J. Borchhardt–G. Dobesch, *Akten des II. Internationalen Lykien-Symposiums* [Vienna 1993] II 40) or another one in the Kayaköy Valley (south of Telmessos).

1707. Telmessos (?). Inscription concerning a land dispute, ca. 100-142 A.D. Lower fragment of a gray-white limestone stele with tenon; in a private collection in Fethiye, exact find-spot unknown. The inscription contains part of a court ruling concerning land in the Rhodian Peraia (evidenced, e.g., by persons known from Rhodes around 100 A.D., like Claudius Antipatros in L. 8), apparently neglected estates owned and let by Rhodes but illegally sold by private persons to 'Lycians'. The land may have been located either at Daidala or on the island of Megiste, both of which belonged to Rhodes but lay within or close to Lycian territory. Since no Roman authority is mentioned, edd.pr. date the inscription to a period of Rhodian 'autonomy', before the island came (again) under direct Roman control after the earthquake of 142 A.D. Edd.pr. H. Köktürk–N. P. Milner, *AS 53* (2003) 131-138 (ph.; dr.; English translation).

[...] τῶν μισθωσαμένων περᾶσθαι τὰ χωρία ὑπὸ
[τι]νῶν μὲν ἐκ τοῦ φανεροῦ ξένοις, ὑπὸ τινα[ν δὲ]
[ἐ]π' ὀνόμασι πολιτῶν, κατεσχῆσθαι δὲ κάκεῖνα ὑπὸ
4 ξένων· ὑπὸ τινῶν δὲ ἐτι νῦν ἀναφέρεισθαι μὲν
τὰς ἰσφορίας ὡς αὐτῶν διακατεχόντων, περᾶσθαι[τι]

δὲ τὰ χωρία ξένοις καὶ ταῦτα πάντα νῦν ὑπὸ Λυκίων διακατεχεσθαι· εἶναι δὲ ἐκ τῶν πεπρακότων
8 Ξενοφῶντα Μενάνδρου, Κλα(ύδιον) Ἀντίπατρον· καταξιῶν
τούς τε κληρονόμους τοῦ Ἀντίπατρον καὶ τὸν Ξενοφῶντα καὶ τοὺς λοιποὺς τοὺς πεπρακότας ἀποκαταστήσαι· ἀποκραινάμενον δὲ Μνασαγόρα υἱοῦ καὶ
12 [κ]ληρονόμου Κλα(ύδιου) Ἀντίπατρον ὑπὲρ αὐτοῦ καὶ τῶν
[ἀ]δελφῶν καὶ συνκληρονόμων τὰ μὲν ψηφίσματα ἐπιγινώσκειν καὶ τοὺς νόμους, τὸν δὲ πατέρα μηδὲν ἡμαρτηκέναι· οὐ γὰρ μισθωτὴν αὐτὸν γεγονέναι,
16 ἀλλὰ ἐκ πράσεως ἰς αὐτὸν ἐληλυθέναι τὰ χωρία καὶ (τὰ) διὰ τὸ πόρρω εἶναι τῆς πόλεως ἀμελούμενα πεπρακέναι· τοῦ δὲ Ξενοφῶντος ἐλεγχθέντος χωρία ἃ ἔσκειν ἐν μισθώσει Ἀρτεμίκλεια ἐπὶ περιγραφῇ καὶ
20 τῆς πόλεως καὶ τῆς γυναικὸς παρελθόντων
ναὶ ἰς μίσθωσιν· πεπρακέναι δὲ παρὰ τὰ ψηφίσματα, λέγοντός τε ἀποκείσθαι τὴν τιμὴν αὐτῶν ἐπὶ ταῖς τραπέζαις καὶ μὴ βεβουλησθαι
vacat

Since the inscription addresses the Lycians involved in the dispute, it is written in the *koine* found in Lycian inscriptions as opposed to the dialect used on Rhodes, edd.pr. || edd.pr. refer to several examples of legal terminology: L. 2 ἐκ τοῦ φανεροῦ 'in the open', i.e. without concealing the identity of the buyer, and L. 3 [ἐ]π' ὀνόμασι πολιτῶν 'in the names of citizens'; L. 3 κατεσχῆσθαι, L. 5 διακατεχόντων and L. 7 διακατεχεσθαι indicate 'the taking or continuance of physical possession or occupation of land, as opposed to ownership' || 4-5. for ἀναφέρεισθαι ... τὰς ἰσφορίας cf. Plut., *Pomp.* 45.3 (revenues of Rome); civic dues of landowners may be meant here, edd.pr. || 6-7. ὑπὸ Λυκίων should mean that the dispute was not an inter-city rivalry, but involved citizens of several cities in the neighboring province, edd.pr. || 8. initio, Ξενοφῶντα, corrected by the mason into Ξενοφῶντα (cf. Gignac, *Grammar* I 137), edd.pr. || 8. in fine, καταξιῶν: 'to claim' in a law suit, edd.pr. || 8-9. Claudius Antipatros and his heirs may well be the priest of Athena Lindia and his family, attested in *I.Lindos* 448-450 and 461/462, edd.pr. || 10-11. ἀποκαταστήσαι 'to restore, reconstitute, return to a position', perhaps the equivalent of the Roman *restitutio in integrum*, edd.pr. || 16. read ἐληλυθέναι (cf. Gignac, *Grammar* I 259), edd.pr., who translate it as 'passing by conveyance (sale)' || 18. ἐλεγχθέντος 'convicted', edd.pr., who explain that Xenophon had 'fraudulently obtained the lease ... of properties ... owned by the city, but let to Artemikleia' || 18-19. read ἔσκειν (cf. Gignac, *Grammar* I 137), edd.pr. || 19. ἐπὶ περιγραφῇ 'by fraud', edd.pr. || 23. read τραπέζαις (cf. Gignac, *Grammar* I 123), edd.pr.

1708. Telmessos. Epitaphs, late Classical/early Hellenistic and Imperial periods. TAM II 31-48. W. Tietz, *op.cit.* (our lemma no. 1670) 305/306 notes 50 and 53, dates these rock-cut tombs to the 4th cent. B.C. and provides some observations on the following epitaphs:

Nos. 37-39: The term προγονικόν may point to the tomb owners being members of old families who lived in Telmessos already in the Classical period.

Nos. 40/41 a: The inscriptions date from the late 4th cent. B.C. (cf. the letter forms of the tomb of Ἀμύντας [TAM II 30]), which is also supported by the term μυνδῖται (from Lycian miñti) and the sum of six Alexander-drachmae in no. 40 (the comparatively small amount is not without parallel in this period; cf. TAM I 4, 11, 31, 36 etc.).

No. 41 c: The inscription is from the Imperial period and the reading ἐξ[ειργάσ]α[ν]τ[ο] (LL 3/4) is very uncertain; if correct, a restoration of the tomb must be meant since it is stated in LL 9/10 that it was bought from the δήμος.

Nos. 42-48: On the basis of the letter forms, T. argues that these inscriptions were not inscribed by the original tomb owners; the new owners did therefore not state that they built them; as a result the restoration [Κατεσκεύασαν Οὐ?]εἰλ(ῖα) κτλ. in no. 48 L. 1 cannot be right.

1709. Telmessos (area of: Dont). Epitaph of Eutaktos, Imperial period. TAM II 127. W.Tietz, *op.cit.* (our lemma no. 1670) 337-339, argues that the findspot of the inscription need not have belonged to Kadyanda, even given the ethnicon Καδυανδέως of the deceased and the fact that the fee for a violation of the tomb is to be paid to this city. The findspot is too far away from Kadyanda and too close to Telmessos to belong to the former instead of the latter. T. suggests that the deceased owned land in this part of the territory of Telmessos [in addition, the reason that the fine is to be paid to Kadyanda lies possibly in the fact that the deceased is a citizen of this city, Corsten].

1710. Telmessos. Epitaphs of the family of Agathopous, Imperial period. TAM II 58/59, 62. W.Tietz, *op.cit.* (our lemma no. 1670) 309 note 53 and 319 with notes 121-124, provides some remarks.

No. 59: He doubts the restoration δο[ύλ]ο[υ] in L. 2 since slaves had no family and could not give instructions about the use of their tomb [cf., however, e.g. *I.Kibyra* 296, Corsten].

No. 62 c: He rejects the restoration μνημείον μίν[ιδιος] τῆς Κλε[ίδ]ρου (*sic*), since a female name instead of μίνδιος is to be expected. – Finally, T. suggests that Ἐπαφρόδειτος Ἀγαθόποδος in no. 58 LL. 1/2 was a son of Ἀγαθόπους in no. 59 (the name 'A. is not otherwise attested in Lycia), that the woman in no. 62 c, whose name is lost (LL. 2-6: Μίν[-] τῆς Κλε[ίδ]ρου (*sic*) δ[ις?] τ[ο]ῦ Ἀγ[α]θόποδος κτλ.), was the latter's great-granddaughter, and that, consequently, Κλέανδρος in no. 62 b was another son.

1711. Telmessos. Bilingual Greek-Lycian epitaph of Ἀπολλωνίδης and Λαπάρας, late 4th cent. B.C. TAM I 6. W.Tietz, *op.cit.* (our lemma no. 1670) 110/111, comments on the inscription and argues that the tomb owners (father and son) were Greeks or hellenized Anatolians since the Greek name Ἀπολλωνίδης was misspelled in the Lycian text and the term ἔγγονοι was translated with the Lycian word for 'children', which is not correct. He rejects the interpretation of the term οἰκεῖοι (L. 5) by T.R.Bryce, *The Lycians* (Copenhagen 1986) 152/153, that the men belonged to the family of the elder Apollonides' wife, and prefers to explain it by a relationship of proxeny, by which the Greeks were under the protection of a Lycian citizen. T. concludes from the fact that a fine for the violation of the tomb is given only in the Lycian text that the in-

scription was set up when Lycian institutions were still active; the Lycian text was thus added to 'officially' protect the tomb.

1712-1713. Tlos (area of: Deliktaş). Epitaphs, Imperial period. Ed. pr. T.Korkut-R. Tekoğlu, *ZPE* 143 (2003) 115 nos. 23/24 (German translation).

1712: 115 no. 23 (ph. of squeeze). Epitaph of Nike, 3rd cent. A.D. No description; white limestone. Photo and English translation also in N.Çevik-B. Varkıvanç-I.Kızgut-F.F. Gülşen, *Adalya* 6 (2003) 195 (dated to the late 2nd cent. A.D.).

Νείκη ἡ ἐλευ-	4	ας Οὐαλεντί-
θερωμένη		νας μνήμης
ὑπὸ Πομπεί-		ἔνεκεν

1713: 115 no. 24. Epitaph of ... Arteimas and his family, 150-200 A.D. Chest of a white limestone sarcophagus; inscription in a tabula ansata.

	Τὴν σωματοθήκην κατεσκε-
	ύασεν [-]ης ὁ καὶ Ἀρτείμας
	Ἀρτε[ίμου] Τλωεὺς ἑαυτῷ καὶ
4	γυναικὶ καὶ τοῖς τέκνοις ἐξ ἡμῶν
	[-] αὐλ[ο] δὲ μηδενὶ
	[ἐξέ]στω θάψαι τινα [-]
	----- 3 lines -----

1714. Trebenna (area of). Epitaph of Hermaios and his family, Imperial period. Ed. pr. B.Iplikcioglu, *AST* 20, 2 (2003) 73 no. 17.

Ἑρμαῖος τρίς	8	τὴν σωματο-
τοῦ καὶ Ἀττάλου		θήκην μόνον[ις].
κατεσκεύασ-		οἷς ἕτερον δὲ μη-
4	εν ἑαυτῷ καὶ	δέναι ἐξεῖναι, ἡ ἐκ-
τῇ συμβίῳ Ἀρ-	12	τεῖσι προστίμου ν [τ]ῇ Τρε-
τεμι Μολεουσ		βεννατῶν πόλναι * .β
Κασσεμμου		

5. Ἀρτεμι = Ἀρτεμει, ed.pr. || 10-11. ΜΗΔΕΝΑ, lap. || 11. ἡ = εἰ δὲ μή, ed.pr. || 11-12. ἐκτεῖσαι = ἐκτελεῖσαι, ed.pr.

1715. Trebenna. Epitaph of Trokondas and Artemeis, Imperial period (before 212 A.D.). Bell-shaped limestone lid of an ostotheke, found between the southern and the northern necropolis of Trebenna. Ed.pr. B.Iplikçioğlu, *EA* 35 (2003) 153-155 no. 1 (ph.)

Τροκονδας	4	καὶ τῆ γυναικί μου
Οσαειτος		Ἀρτέμει τῇ καὶ Μει
τοῦ Σελμαμου		

1-2. Τροκονδας, derived from the name of the Anatolian god Tarhunt, and Οσαεις are especially wide-spread throughout Pisidia, Lycia, and southern Phrygia, ed.pr. (with numerous examples) || 3. for the epichoric name Σελμαμος cf. Zgusta, *KP* 451 § 1360-1 s.v. Σαλμας with note 15, where Σαλμαμος is reconstructed, ed.pr. || 5. for Μει, mostly feminine, see Zgusta, *KP* 308/309 § 891-1 and 891-2, ed.pr.

1716. Trebenna. Epitaph of Moles, Imperial period (before 212 A.D.). Bell-shaped limestone lid of an ostotheke, found in the south-eastern necropolis of Trebenna. Ed.pr. B. Iplikçioğlu, *EA* 35 (2003) 155/156 no. 2 (ph.)

Μολης		
[T]ροκον-		
δου δ' κ[αί]		
4 γυν[ῆ]		
κατεσ-		
κεύασ[αν]		τοθήκην ἑαυτοῖς
τὴν ὁσ-	8	καὶ τοῖς ἰδίοις

1. Μολης is, particularly in Pisidia and Lycia, a very common epichoric name, ed.pr.

1717. Xanthos. The περίοικοι. On the basis of *SEG* XLVIII 1741, O.Casabonne, *Cahiers Kubaba* 5 (2003) 91-108, supports the interpretation of the περίοικοι as citizens who lived in the rural territory of Xanthos (cf. *SEG* LI 1824; LII 1424); the corresponding word in the Lycian text means 'habitants de l'arrière-pays'. Cf. also C.Brixhe in A.Christidis (ed.), *Ιστορία της Ελληνικής γλώσσας* (Thessaloniki 2001) 682-690, and id. in A.Blanc-A.Christol, *Les langues en contact dans l'antiquité* (Nancy 1999) 93-94 (non vidimus).

1718. Xanthos. Inscriptions in honor of the Lycian dynast Arbinas, early 4th cent. B.C. *TAM* I 44; *SEG* XXVIII 1245; XXXIX 1414; XLII 1245. W.Tietz, *op.cit.* (our lemma no. 1670) 93-99, comments on the inscription. He argues that Arbinas cannot have been a dynast of Tios (*SEG* XXVIII 1245) or Kaunos (J.Bousquet, *CRAI* [1975] 138-148); he suggests instead that, in the beginning, he ruled in Telmessos, to which also Daidala (and the region beyond) belonged; it is from Daidala that he began his conquest of Xanthos and Pinara as well as the recon-

quest of Telmessos, from which he had been driven. The report in the inscription is thus to be interpreted as an inter-dynastic quarrel. After he had reconquered Telmessos, he moved his residence to Xanthos where he was finally buried in the Monument of the Nereids. The attribute εὐλίμενος for Telmessos (B 6) refers to the city's harbor, to which the settlement (originally at Hızırlik in the hinterland) was moved. Numismatic evidence shows that Arbinas must have extended his rule to regions west of Telmessos into territory which was culturally Carian.

1719. Xanthos. Four documents concerning an embassy of the Kytenians to Xanthos, 206/205 B.C. *SEG* XXXVIII 1476; XLVII 1822. A.Erskine in K.Buraselis-K. Zoumboulakis, *The Idea of European Community in History II* (Athens 2003) 205-216, reprints the text (English translation of LL. 14-42) and comments on the supposed συγγένεια between Kytenion and Xanthos. The inscription shows that the Xanthians considered themselves and were accepted as Greeks, and to demonstrate this, they inscribed the text with its exhaustive narration of kinship with the Greek motherland in their federal sanctuary. [For the concept of kinship cf. also our lemma no. 2208.]

J.Ma, *Past and Present* 180 (2003) 9-39, presents an English translation of the Xanthian decree (A) and subsequently focuses on networks of interaction between the poleis of the Hellenistic world (323-ca. 100 B.C.). M. thinks in terms of 'a system of autonomous communities, densely interconnected by a civic culture which sustained and depended on connections' (14); a civic culture characterized by the language of συγγένεια, inter-state arbitration ('foreign judges'), recognition of ἀσυλία of a city and temple by as many cities as possible, dispatch of θεοποῖ announcing pan-Hellenic festivals in the world abroad. The 'system of autonomous communities' is approached through Colin Renfrew's concept of 'peer polity interaction', i.e., a network of 'equipollent, interconnected communities', characterized by a shared culture. The 'other' is not the polar opposite of the polis but the latter's peer. Cities have the same 'mental' or 'cognitive map'.

But at the same time there were 'mental maps --- each with their *different* priorities and histories' (26); and in addition to 'equipollent' cities there were 'supra-polis powers' (Hellenistic kings, leagues, Romans). However, 'to a considerable extent, the protocols of peer polity interaction shaped the parameters of superpower behaviour' (30). In the process various inscriptions are adduced in order to illustrate the components of the 'mental map(s)'.

[Though M. has an open eye for historical change and notes that 'networks of peer polity interaction did not exist as a perfectly *homogeneous* matrix', it looks as if Hellenistic and Roman powers in M.'s scheme appear as predominantly 'embedded' in the ideology of 'peer polity' and are not conceptualized as powers in their own right, always capable of imposing their will on the peer polities, though not always willing to do so. Cf. my comment on M.'s sophistication in his book on Antiochos III and the Greek cities in *SEG* XLIX 2457. Pleket].

1720. Xanthos. Hellenization and Romanization. On the basis of archaeological and epigraphical evidence, J.de Courtis, *REG* 116 (2003) 1-16, investigates the development of the city from the Lycian to the Byzantine period and comments on the processes of Hellenization and Romanization. Despite undeniable Greek influence, especially in the language of the inscriptions, Xanthos presents itself as a Lycian city during the Classical period. It is only in the Hellenistic pe-

riod, during which the city's wealth and importance diminish (evidenced by both archaeological and epigraphical finds), that Greek replaces Lycian completely. Whereas building activity during the Flavian period (attested epigraphically by, e.g., *TAM* II 270; *BE* (1953) no. 196) is, for the most part, restricted to remodelling ancient structures, Romanization is in full vigour in the 2nd cent. A.D. At the same time, allusions to a glorious past occur, as the following mosaic inscription shows which was found on the upper agora in a hall (perhaps for the imperial cult) within what may have been a basilica.

ὦδε γὰρ ἔβρισεν Λυκίων ἀ[γός], ὧς τὸ πάρος περ

Incomplete quotation, modelled on Homer, *Il.* 12.345 (ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ κτλ.), ed. pr.

LYKAONIA

1721. Iconium. Epitaph of L. Aelius Priscus and his family, 2nd/3rd cent. A.D. McLean, *Konya Museum* 51; cf. *SEG* LII p. 498 for LL. 1-5. O.Salomies, *An.Ép.* (2003) [2006] no. 1717, suggests a modified text.

	Λ. Αἴλιος Πρ[εῖσ]- κος Πατρο[κλέ]- ους υἱὸς καὶ Λου- κία Αἰλία [- ca. 5 -] αιω γυνή [ἀντοῦ] ἐαντοῖς κ[αί] Ῥεννίω Φ[- ca. 5 -] 8 πατρὶ [καί] τέκ-		νοῖς λάρνα[κα καί] στήλῃν σὺ[ν τῷ βωμῷ(?)] καὶ θήκη[ν], 12 μνήμ[η]ς [ἐν]- [ε]κ[εν]. vacat ὅς δ' ἄ[ν] ἐπεισβιάσεται, δώ- 16 σει (*). φ' [- -]
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1. Δ., *An.Ép.*; Λ., previous edd. [*An.Ép.* per err.? The photo clearly shows a *lambda*, Corsten] || 2-3. Πατρο-
[κλ]εύς, previous edd. (McLean thought also of the uncontracted form) || 3-5. text of *SEG*; υἱὸς [] κ[αί] Αἰλία |
ἀπὸ γυν[ή], McLean || 10. στήλῃν σὺ[- ca. 6 -], McLean, who suggests in the comm. the text above, or, 'less
likely', συ[νβίω] || 11. Θή[κη], McLean || 15-16. text of *An.Ép.*; ὅς δ' ἄ[ν] δώ[σ]ει (text), ὅς δ' ἄ[ν] ἐπιβιάσεται,
δω[σ]ει (comm., 'if there is sufficient space'), McLean || 16. in fine τῷ φίσκῳ/τῇ πόλει, McLean.

1722. Iconium. Epitaph of Aur. Matia, 212-250 A.D. McLean, *Konya Museum* 96 with *SEG* LII p. 498/499. M.Sève, *An.Ép.* (2003) [2006] no. 1718, suggests dating the text to the time shortly after the *Constitutio Antoniniana* (McLean: 3rd/4th cent. A.D.) and for the indigenous name Ματία refers to Robert, *Noms* 336-351.

CILICIA

1723. Cilicia. Inscriptions from cities in west Cilicia. K.Tomaschitz, *AAWW* (Ph.-Hist. Kl.) 138 (2003) 124-147, gives an overview of the inscriptions from Hamaxia, Korakesion, Laertes, and Syedra: categories of inscriptions; chronological distribution; information on the political structure; religious and cultic life; agonistic activities. Texts from Hagel-Tomaschitz, *Repertorium* (see *SEG* XLVIII 1750) and from Tomaschitz, *Unpublizierte Inschriften* (see *SEG* XLVIII 1751) play an important role.

1724. Cilicia. The cult of Athena Oreia, 2nd/3rd cent. A.D. E.Borgia, *Cahiers Kubaba* 5 (2003) 73-89, studies the cult of 'Αθηνᾶ 'Ορεία. This syncretistic deity of an indigenous goddess and Athena (Παρθένος, according to her representations) is attested only in Cilicia Tracheia in the 2nd and 3rd cent. A.D., and her rural cult was exclusively connected with caves. The 'Hellenization' of the indigenous deity may have begun in the early Hellenistic period, perhaps instigated by a central power (Seleukids or Teukrids of Olba?). The epithet 'Ορεία is, apart from this context, used only once for Athena (Nonnus, *Dionysiaca* 15.178), whereas the cult of Μητήρ 'Ορεία is widespread in Asia Minor. B. argues that Athena Oreia did not develop from the Anatolian Mother of Gods (as did Meter Oreia) but that she is to be connected with a goddess similar to Maliya in Lycia. The further epithet Κρισσο(υ)α (*SEG* XXXVII 1299, 1327) may derive from a place name Kiršu, attested in Babylonian sources (cf. also the personal name Κρισσαμος, Hagel-Tomaschitz, *Repertorium* Dal 11 and 36).

1725. Arsinoe (exact provenance unknown). Letter of Thrasesas to the city of Arsinoe including a copy of the decree of Nagidos concerning the relations between the two cities, some time after 238 B.C. *SEG* XXXIX 1426; XLII 1285; LII 1462. D.Foraboschi in B. Virgilio (ed.), *Studi Ellenistici* 15 (2003) 183-185, suggests that the ἐπινεμόμενοι βάρβαροι, who were expelled by the governor Aetos and whose land was given to the colonists of Arsinoe, have to be interpreted in an anthropological context: the barbarians are herdsmen; ἐπινέμομαι means both 'to live' and 'to pasture'; the new colonists were farmers: agriculture and (new) city belonged together closely.

1726. Diokaisareia. Masons' marks, undated. In a report on the survey of Diokaisareia, D.Wannagat, *AST* 20, 1 (2003) 198, mentions the discovery of 115 masons' marks on the wall of the temenos of the temple of Zeus. They were identification marks of different workshops and served as a means of accounting. Two identical marks on adjacent blocks (the second one upside down) are illustrated (ph.): ΔΗ

1727. **Diokaisareia. Epitaph of Konon, late Imperial/early Byzantine period.** *JHS* 12 (1891) 268 no. 67; Hagel–Tomaschitz, *Repertorium* OLD 22. H.Şahin, *EA* 36 (2003) 154/155, re-publishes the inscription with a new interpretation (German translation).

Μνήμα διαφέροντα
Κώνονος υιοῦ
Σανδαν σακά

2-3. Κώνονος υἱός / Σανδανσακα, edd.pr. [read Κώνονος]; Σανδαν σακά ('sack-maker'), Robert, *Noms* 500 note 4, whereas G.Laminger-Pascher, *Die Sprache* 21/2 (1975) 174-177, points out that Σανδαν cannot be a genitive; she sees in Σανδανσακα Konon's patronym, which she interprets as an indo-european-(indigenous)-iranian hybrite formation; Zgusta, *KP* 455 note 28, thinks it possible that Konon was the father and Sandan the son; Ş., however, points out that in Cilician inscriptions the father's name follows after υἱός, so that Konon must be the son; the mason must twice have written the nominative (υἱός Σανδαν) instead of the genitive (υἱοῦ Σανδαν) [Ş. translates, however: '... Denkmal des ... Sandan, Sohnes des Konon', Corsten]. C.Brixhe, *BE* (2004) 365, states that Σανδαν cannot be the nominative of a male name nor Σανδαν the genitive; he suggests therefore that the stonemason wrote υἱός instead of υἱοῦ, and added a 'parasite' ny to the correct genitive Σανδα.

1728-1729. **Elaioussa Sebaste. Honorary inscriptions, Imperial period.** E.Borgia–M.H. Sayar in E. Equini Schneider (ed.), *Elaioussa Sebaste II* (Rome 2003), 525-528 nos. 1/2, (re)publish two honorary inscriptions (ph.; Italian translation).

1728: 525/526 no. 1. **Honorary inscription for Hadrian, 117-138 A.D.** Limestone block, re-used in a late wall in the theater; since the block is complete, the inscription must have continued on an adjacent stone.

(Αὐ)τοκράτορα	(Νέρουα υἱόνόν),
(Κ)αίσαρα, θεοῦ	(Τραϊανόν 'Αδρι)-
(Τ)ραϊανού Παρθι-	(ανόν Σεβαστόν),
4 (Κ)οῦ υἱόν, θεοῦ	8 -----

Certainly not identical to the honorary inscription for Hadrian mentioned by M.Gough, *AS* 4 (1954) 54/55, since the theater was excavated after 1995; both texts testify to Hadrian's importance for the city, edd.pr., who suggest connecting the many honors for this emperor in Cilician cities with his visit in 129 A.D.

1729: 526-528 no. 2. **Honorary inscription for the boy wrestler M. Aur. Marcianus, reign of M. Aurelius and Lucius Verus, or ca. 200 A.D.** *SEG* LI 1854. B.–S. re-publish the inscription with a better photograph and brief commentary. In contrast to ed.pr. and on the basis of combined archaeological and onomastic data, they now prefer a date around 200 A.D.

1730-1732. **Elaioussa Sebaste. Building inscriptions, Imperial period.** E.Borgia–M.H. Sayar in *op.cit.* (our lemmata no. 1728-1729) 528-535 nos. 3-5, (re)publish three building inscriptions (ph.).

1730: 528-532 no. 3. **Antiochos IV of Kommagene, 38-72 A.D.** *SEG* LII 1462 bis. Seven fragments of an architrave, among which five are unassignable (frg. c-g).

a+b	[Βασιλεὺς Μέγας 'Αντίοχος 'Επιφανὴς Φιλόκαι[σαρ καὶ Φι]λορώμαιο[ς vacat Φιλέλλην [- - ca. 8 - -] πατρίδος vac. --- καί]
c	[- - -]ΣΜΕ[- - -]
d	[- - -]ΣΑ[- - -] [- - -]ΩΣΙ[- - -]
e	[- - - - - - -] [- - -]ΣΙ[- - -]
f	[- - - - - - -] [- - -]ΟΔ[- - -]
g	[- - - - -] [- - -]ΑΙΦ[- - -]

In *SEG* only a+b with the following tentative reading from the photo: a [- - - 'Αντίοχος] 'Επιφανὴς φιλόκαι[σαρ? - - -] | vacat φιλέλλην b [- - - φι]λορώμαιο[- - - | - - -] πατρίδος [- - -] || a+b, this is the first attestation of the king's full name and titulature; cf. the shorter forms in *IGR* IV 945 and 954, as well as *SEG* XVII 381 D (c) 8-10 (all from Chios), with *EEP* 134-137 and 140-142, and P.M.Fraser in M.J.Vermaseren (ed.), *Studien zur Religion und Kultur Kleinasiens. EPRO* 66 (Leiden 1978) I 359-371, B.–S. || in fine, perhaps [φίλος τῆς] πατρίδος or [εὐεργέτης τῆς] πατρίδος, B.–S., for the latter of which they refer to the Bosporean dynasts (*CIRB* 981-983, 1047, 1118, 1122).

1731: 532/533 no. 4 (Italian translation). **Fragment, reign of M. Aurelius and Lucius Verus (?).** Fragment of a limestone architrave from the *scaenae frons* of the theater with remains of an inscription on the upper fascia.

[- - -]ΥΣ ἔδωκε[v - - -]

Part of the dedicatory inscription of the *scaena* or of a later restoration (less probable), B.–S. || initio, the ending either of a personal name or of a function such as (ἀρχ)λεπρεύς, or of an accusative plural (e.g., θεατρικούς), B.–S.

1732: 533-535 no. 5 (Italian translation). **Fragment mentioning a C. Iul. Fabia-, 150-200 A.D.** Fragment of an architrave, found east of the eastern agora wall in a heap of architectural blocks.

Γ(άιος) Τ(ούλιος) Γ(άιου) υἱὸς Φαβία[νός (?) - -]

In fine, also Φαβία[ι - -] (tribus) is possible, B.-S.

1733. Elaioussa Sebaste. Inscriptions concerning an aqueduct and a bath built by Illous, late 5th cent. A.D. *IdC* 12 (cf. *SEG* XXXVI 1240) and *IdC* 22 (*SEG* XXXVII 1325); cf. *SEG* XLIX 1942. I. Furlan in *EPKOE. Studi in Onore di Franco Sartori* (Padova 2003) 109-115, republishes the inscriptions (ph.; dr.; Italian translations) and argues (contra D. Feissel, cf. *SEG* XLIX 1942) that Ἰλλους, mentioned in both texts, is one and the same man, i.e. the *consul* and *magister militum* in the late 5th cent. A.D. (*PLRE* II 586-590).

1734. Vacat.

1735-1736. Elaioussa Sebaste. Dedications, Imperial period. Edd.pr. E. Borgia-M.H. Sayar in *op.cit.* (our lemmata no. 1728-1729) 535-537 nos. 6/7 (ph.; Italian translation).

1735: 535/536 no. 6. **Dedication of M. Aur. P. -, late 1st/2nd cent. A.D.** Fragment of the upper part of a square limestone altar (?); this type of monument is rare in Cilicia, but frequent in Syria.

Μ(ᾱρκος) Αὐρ(ήλιος) Π. ΕΛΛΥΡ[- -]

1736: 536/537 no. 7. **Dedication of Antipatros, Imperial period (?).** Round altar, found re-used in the former school at Ayaş.

Δ. ΙΟΥΡΟΜΑΣΤΑΔΕΙ
Ἀντίπατρος τριήραρχος
καὶ πλήρωμα Ὀμονόιας

3. πλήρωμα: the crew of a ship, cf., e.g., *SEG* XXXIII 835 [not XIII 835] from Alikante; Ὀμόνοια is presumably the name of the ship, edd.pr.

1737. Elaioussa Sebaste. Christian funerary epigram for An(a)tolia, ca. 6th cent. A.D. Upper part of a gray marble slab used as a tomb-lid, found in the agora basilica. Edd.pr. E. Borgia-M.H. Sayar in *op.cit.* (our lemmata nos. 1728-1729) 538-540 no. 9 (ph.; Italian translation).

1-2 Ὅστις ἐμὸν παρὰ σῆμα τεὸν ἰποδὸς ἔχνος ἐρείδεις
2-4 ἐνθα μινυνθαδὴν Ἀντολί[ι]ν με βλέπεις

4-5 ἡ γόνον ὠδίνουσα τέκον θαλλήτοιο τελευτήν
5-6 κείμει δ' ἀρτιτόκος ἀνδρὶ [λι]ποῦσα γούος †
✕

1. initio, OETIE, lapis || 1-2. cf. *AP* 7.525 (Kallimachos) and 8.188 (Gregory of Nazianz), edd.pr. || 2-3. μινυνθάδιος indicates the short lifespan of the deceased woman, edd.pr. || 3. Ἀντολίην instead of Ἀνατολίην for metric reasons, edd.pr. || 4. there is no exact parallel for γόνον ὠδίνουσα, but for γόνος cf., e.g. *GV* 441, 526, 557 etc., for ὠδίνω cf. *AP* 7.464 and *IGUR* 1322, edd.pr. || 4-5. θαλλήτοιο τελευτήν already in Hes., *Scutum* 357; cf. the Homeric θανάτοιο τέλος/τέλος θανάτοιο (e.g., *Il.* 5.553, 9.416, 11.451 etc.), edd.pr. || 5-6. ἀρτιτόκος is evidence for the high mortality rate of women in childbirth, cf., e.g., *GV* 793 and *AP* 7.729, edd.pr.

1738. Elaioussa Sebaste. Epitaph of Protas, Imperial period. Lower part of a round, moulded limestone funerary altar, re-used in a modern wall in the south-eastern part of the agora. Edd.pr. E. Borgia-M.H. Sayar in *op.cit.* (our lemmata no. 1728-1729) 537/538 no. 8 (ph.; Italian translation).

Μελίτιν[η] Πρωτᾶ
Πρωτᾶν [- -]

ἀδερφὸν μνήμης
4 χάριν

1-3. 'Melitine Prota a sua sorella Prota etc.', edd.pr. [certainly the male name Πρωτᾶς (see *LGPN* II-IV s.v.): 'Melitine, daughter of Protas, (for) her brother Protas etc.', Corsten] || 3. ἀδερφὸν for ἀδελφόν; the substitution of -λ- by -ρ- is frequent, edd.pr., with several examples from the region [attested all over the Greek world, cf. Brixhe, *Essai* 44/45, Corsten].

1739. Korykos. Epitaph of Georgios and Zenobios, undated. *MAMA* III 364 b [not 394 b]; Hagel-Tomaschitz, *Repertorium Kry* 413 b. H. Şahin, *EA* 36 (2003) 153/154, republishes the inscription and suggests a supplement in L. 2 (German translation).

Σωμ[ατοθή(κη)] Γεορ-
γίου μ[υρεψο]ῦ καὶ
Ζηνοβ[ίου πλου]μαρίου (?)

2. μ[.....]υ, edd.pr.; for μυρεψός, a maker of unguents, cf. Hagel-Tomaschitz, *Repertorium Kry* 151, 169 and 618, Ş.

1740. Laertes. Epitaph of Touelias/-ios, 175-200 A.D. J. Nollé-S. Şahin-C. Vorster, *EA* 5 (1985) 135 no. 11; Hagel-Tomaschitz, *Repertorium* 310 no. Lae 41; T. Korkut, *op.cit.* (1999) no. 45 and *op.cit.* (2006) (our lemma no. 1638) no. 74. T. Korkut-R. Tekoğlu, *ZPE* 143 (2003) 114 no. 21, republish the inscription with a different reading and interpretation: Τουελίου

Τον ελιον, Korkut, *op.cit.* no. 45; Του Ελιου, the other edd., which is translated by edd.pr. '(Aschenkiste) des Tou(s), des Elias/os Sohn' [TOY ΕΛΙΟΥ, Korkut no. 74]. C.Brixhe, *BE* (2004) no. 326, compares Τοαλιος (Zgusta, *KP* 518 § 1575-3).

1741. Amathous. Dedication of a portal and capitals of a stoa by the gymnasiarch Onesikrates, 163-145 B.C. *SEG* XX 142. In a report on the work of the French School at Amathous in 2001, J.-P. Prêtre et alii, *BCH* 126 (2002) [2003] 567/568 (dr.; French translation), present a graphic reconstruction of this inscription, which they interpret in the light of the situation in situ, elaborating T.B. Mitford's argument: certain elements of the south stoa on the agora like the flutes of the capitals (cf. L. 6: ἐπικίονας) point to the mid 2nd cent. B.C., whereas the construction dates to the mid 3rd cent. B.C. The monumental entrance at the back of the stoa can be identified with the θύρωμα (L. 4); it probably gave access to the gymnasium where Onesikrates served as a gymnasiarch (a balaneion typical of gymnasia architecture was found behind the stoa).

1742. Amathous. Dedication to Herakles, 43/42 B.C.? *SEG* XLVII 1866. On the basis of a photograph J. Bingen, *CE* 78 (2003) 236-240, reads the date in L. 6 as (ἔτους) ις' (or [ι]ς') instead of (ἔτους) ι', yielding 37/36 instead of 43/42 B.C.: the text belongs to the period from 36 to 30 B.C. for which Kleopatra VII's title Θεὰ νεωτέρα (here L. 2) is on record in her whole empire. B. discusses two related subjects: the new double dating starting in Kleopatra VII's regnal year 16 ('year 16 which is also year 1', absent from our text and apparently introduced gradually), and her title Φιλόπατρις, never attested outside Egypt, but on record in a papyrus dated 'year 17 which is also year 2' [cf. *SEG* LI 1005 app.cr., where 'Kleopatra VII' should be read, and not VIII]. The title is also on record for King Archelaos of Cappadocia, and refers to his Macedonian origin (*I.Délos* 1634; *SEG* LI 1005), which supports B.'s view that Kleopatra introduced the title to underline the Macedonian character of her reign (*CE* 74, 1999, 118-123); he also returns to a Demotic document (30 B.C.; *CRAI* 1999, 49-66) showing that the epiklesis Θεὰ νεωτέρα was adopted by the population of Upper Egypt; Φιλόπατρις, however, is absent, which might imply that the title was in use for a very limited period only [See now F. Muccioli, *ZPE* 146 (2004) 105-114].

1743-1747. Amathous. Epitaphs, 2nd/3rd cent. A.D. Limestone cylindrical cippi with large mouldings above and below; small mouldings and incised strokes on the shaft; inscriptions on the shaft; found in the western nekropolis of Amathous and now in the Limassol District Museum. Ed.pr. I. Nicolaou, *RDAC* (2003) 303-305 nos. 8-12 (ph.; translations).

1743: 303-305 no. 8. Epitaph of Dionysios.

[Δι]ονύσιε | [Δι]δόμεν | χρηστέ, χαῖρε

1744: 305 no. 9. Epitaph of Hom(e)ilos: "Ομειλ[ε] Δημητρίου χρηστέ, | χα[ί]ρε

1745: 305 no. 10. Epitaph of Olympos.

Ἔλυμπε | Φιλοκρά(ο)τι(ου)ς (?) | χρηστέ, χαῖρε

2. ΚΡΑΟΤC, lapis.

1746: 305 no. 11. **Epitaph of Apollo:** Ἀπόλλων | χρηστέ, | χαῖρε

1747: 305 no. 12. **Epitaph of Eaphrodeitos.**

Ἐπαφρόδεϊτε | Ἀρίστωνος | χρηστέ, χαῖρε

1747 bis. **Kourion. Hymn dedicated to Antinoos, 130/131 A.D.** *I.Kourion* 104. Republished by P.Goukowsky, *art.cit.* (cf. our lemma no. 477) 219-221, who discusses the assimilation of Antinoos (μά[κ]αρ Βει[θ]ύνιε) with Eros, the son of Iris (χρυσοπετρίου γόνε μα- [τρ]ός). As in an epigram in Thespias (see our lemma no. 477), Antinoos is expected to serve as an intermediary between mortals and gods (L. 6: ἄγγελον τόνδε; cf. his assimilation with Hermes in Rome: *IGUR* 143). G. rejects D.Lebek's suggestion (*ZPE* 12, 1973, 110/111) that Antinoos was assimilated to Adonis and suggests several restorations. L. 3: π[α]ύ φλογ[ω]πά (π[ο]ρυ- [ρ]ε)ῶπα, *I.Kourion*); LL. 5/6: [ἄ]γαλ[μα] ([κ]ιθάρις)μα, *I.Kourion*); L. 6: [ἡ]γάθ[ε]ον ἄγγε- λον ([ἀ]ργαλ[έ]ον, *I.Kourion*).

1748-1754. **Limassol. Epitaphs, 2nd/3rd cent. A.D.** Limestone cylindrical cippi with large mouldings above and below (mostly not preserved); small mouldings and incised strokes on the shaft; inscriptions on the shaft; found at or near the site of 'Agios Georgios tis Havouzas' in the town of Limassol; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (2003) 301-303 nos. 1-7 (ph.; translations).

1748: 301 no. 1. **Epitaph of Sa[---]:** Σα[---]ν (?) | χαῖρε

1749: 301 no. 2. **Epitaph of Artem(e)is:** Ἀρτεμεις | [χρησ]τή, χῆρε

[1. For the orthographic variant Ἀρτεμεις see *SEG* XXXVI 1544, Martin] || 2. The chi is cross-shaped; +

1750: 303 no. 3. **Epitaph of Eisa[---]:** Εἰσα[---] | [χρησ]τέ or [χρησ]τή, | χαῖρ[ε]

1751: 303 no. 4. **Epitaph of Nike:** Νίκη χρηστίη, χῆρε

1752: 303 no. 5. **Epitaph of Demetria:** Δεμετρία | χρηστίη, | χαῖρε

1753: 303 no. 6. **Epitaph of So[---]:** Σω[---] | χρηστέ, | χαῖρε

1754: 303 no. 7. **Epitaph of Sam[---]:** Σαμ[---] | Μελίτ[ω]νος | χρηστίη, χαῖρε

1755. **Nicosia. Altar of Arsinoe Philadelphos, early 3rd cent. B.C.** Rectangular stone found during excavations at the hill of Agios Georgios in Nicosia. The tip of a metal dowel protrudes at the base indicating that the stone was originally attached to another object. Mentioned by D.Pilides, *RDAC* (2003) 184 (ph.; majuscule text).

Ἀρσινόης | Φιλαδέλφου

[The stone was attached to an altar for the cult of Arsinoe Philadelphos: see L.Robert, *OMS* VII 626-634, with special reference to parallels from Cyprus; cf. *SEG* XL 739 and 763; the letter forms (N with uneven hastae; small O above the line; Σ with divergent hastae; no apices) are in accordance with an early 3rd cent. B.C. date, Pleket].

1756. **Paphos (New). Honorary inscription for Ptolemy VI Philometor, 145 B.C. or shortly later.** *SEG* VI 809 (XLV 1863*). F.Muccioli, *art.cit.* (cf. our lemma no. 1922) 108, traces the political context of this inscription: after the battle of Enopara and the death of Alexander Balas and Ptolemy VI, an anti-Egyptian feeling arose at the Seleukid court (cf. Josephus, *Ant.lud.* 13.120) under the influence of one of the φίλοι of Demetrios II rather than of the king himself. After suppressing this tendency, Demetrios decided, inter alia, to honor Ptolemy VI with a statue in Paphos. Contra W.Huss, *Ägypten in hellenistischer Zeit* (cf. *SEG* LI 2089) 588 note 401, M. argues that it was erected post mortem, i.e., in 145 B.C. or shortly later. The commemoration of Philometor, father of Κλεοπάτρα Θεά, wife of Demetrios at the time, was meant to counter attempts to dissociate Syria from Egypt. Cf. also id., in L.Crisuolo - G.Geraci - C.Salvatera (edd.), *Simblos. Scritti di storia antica* 3 (Bologna 2001) 302/303.

1757. **Paphos (Old). Honorary statue for a gymnasiarch (dedicated to Aphrodite?), before 15 B.C.** Rectangular block (pedestal) of reddish limestone; found in a layer of post-medieval debris in the sanctuary of Aphrodite in Palaipaphos. Ed.pr. A.Kolb, *RDAC* (2003) 239-246; cf. also P.Le Roux, *An.Ép.* (2003) [2006] no. 1778.

[Ἡ πόλις ἡ] Παφίων vacat ἔτους [...]ΩΙ[---]
[τὸν δεῖνα --]α Ὀνάσαντος νεωτέ[ρου]
[-----] γυμνασίου vacat

4

1. Or [Ὁ δῆμος ὁ] Παφίων; the dedicatory formula provides a terminus ante quem of 15 B.C., since after that year the city was always called Σεβαστή; ἔτους [...]ΩΙ[---]α, ed.pr. [Ἡ πόλις ἡ]vacat per errorem], referring to *SEG* XX 141 (LL. 4/5: (ἔτους) β', μηνὸς) Ῥωμίου κ' ἐπὶ Αὐτοκράτορος Καίσαρος Σενήρου Περτί- νου and rejecting [...]Α]ῶ[ου] (Macedonian calendar, used in Cyprus until the late 3rd cent. B.C.: too early for our inscription); on 239 note 3, ed.pr. observes that 'No Egyptian month-name seems to fit in here'; on 240 she

implies that both a Ptolemaic and a Roman era are possible; a date to the 'Roman period' is preferable in view of the letter forms; alternatively, she suggests that the end of the line contains part of the name of the honorand; the vertical hasta in fine may belong to another letter than iota. Le R. || 4. [Ἀφροδίτη] or [Ἀφροδίτη Παφία], ed.pr. || ed.pr. amply comments on the gymnasium of Paphos, known from honorary inscriptions dating from the late 3rd cent. B.C. to the 1st cent. A.D. (texts and brief discussions of *SEG* XX 174, 198; XXIII 647; XXX 1630; *OGIS* 164-166; *IGR* III 950; T.B.Mitford, *JEA* 46, 1960, 109-111).

1758. Paphos (New). Dedication of the reconstructed theatre to Zeus Kapetolios (Capitolinus) and the Antonine emperors, 139-161 A.D. *SEG* LII 1496. J.-B.Cayla, *An.Ép.* (2003) [2006] no. 1780, points out that in I.Nicolaou's restoration (cf. *SEG* LII) the length of L. 1 (35 letters) is imposed by the imperial titulature; consequently her restoration of L. 2 (26 letters) is too short, the more so since the letters are more cramped than in L. 1. The size of the lacunae on the left and right side is unknown, and N.'s restorations should be considered uncertain; especially [Θεῶν Διτ] (L. 1 initio) is suspect; in L. 2 in fine, more elements may have been listed (with καὶ [--] instead of κατ[εσκευάσεν --]) [See also the reflections, much in the same sense, by A.Martin in *SEG* LII 1496 app.cr. in fine].

1759. Paphos (New). Rhodian amphora stamps, early 2nd cent. B.C. / undated. Two stamps on handles of (probably) Rhodian amphoras found in pottery deposits abandoned at various dates at the site of 'Saranda Kolones' castle. Ed.pr. J.W.Hayes, *ABSA* 98 (2003) 470 no. 116 and 477 no. 173 (dr. of both): 1) Ἀριστάρχ(--) (rectangular; Rhodian; early 2nd cent. B.C. no. 116); 2) Π(?)Ω[--] and ΟΥΟΣ (left and right of Helios (?) head; ΟΥΟΣ divided by verticals (sunrays?) to right; circular stamp with inscription encircling the head; Rhodian or imitation?; no parallels; undated).

1760. Potamia (area of: Archangelouthkia). Christian fragment of unknown character, 6th cent. A.D.? Limestone plaque; originally a stone mould for jewelry (re-use); inscription on the back; now in the museum of Nicosia. Ed.pr. I.Michaelidou-Nicolaou, *RDAC* (1964) 189/190 no. 1 (ph.). H.-G.Buchholz, *RDAC* (2003) 133, reproduces this text in an article entitled 'Einige zyprische Gußformen'. We present this inscription which, unlike the other inedita from *RDAC* (1964), was omitted in *SEG* XXIII for unknown reasons.

† Χορη οἱ α[-----]
κεδονομοδι[-----]
ηδηλοβια βάρος [---]
4 ση κε ο Δημη[-----]
τη κε ο μελη[-----]
Ηλια ρηση ἀπὸ ---
οκιο σκηνές [-----]
8 ρθου πέντε [-----]

στρατη ος μα [-----]
οκομενος μη[-----]
κε η περη [-----]
12 οηλ δύο [-----]
ο καοκυρο [-----]
κ ο χληος [-----]
α

1. ἀγγελικοί], with χορή instead of χοροί?, ed.pr. || 4. Δημήτριος?, ed.pr. || [6. Ἡλία ῥήσει ?, Chaniotis].

1760 bis. Salamis. Funerary epigram for Demonax, 2nd/1st cent. B.C. *LBW* 2761; *GV* 1833; *Salamine de Chypre* XIII 191. S.Struffolino, *art.cit.* (cf. our lemma no. 906 ter) 99-101, reprints the text (Italian translation), discusses the literary influence on this poem (*Od.* 8.155-164) and adduces parallels for death in the sea (*AP* 7.586) and the perception of life as a journey (*AP* 7.452).

1761. Unknown provenance. Inscription on a lead miniature amphora, 2nd-4th cent. A.D. J.L.Myres, *Handbook of the Cesnola Collection of Antiquities from Cyprus* (The Metropolitan Museum of Art; New York 1914) 518 no. 5979. Republished by L.Y.Rahmani, *art.cit.* (cf. our lemma no. 2145) 48 no. 20 (ph.): Εὐθηρίου

Εὐθυμει, M.; Εὐθηρίου, J.R.Mertens apud R. || for the name cf. our lemma no. 2108 sub (7).

KOMMAGENE

1762. Kommagene. New temenos inscriptions. The sites of Ancoz and Seleukeia-on-the-Euphrates/Zeugma yielded new examples of the inscription concerning the cult foundation and sacred nomos by Antiochos I; both belong to a series of similar τεμένης sites dedicated to the cult of various deities and established by the king throughout Kommagene (the others are: Adyaman, Çaptulu Agaç Küllük, Direk Kale, Doliche, Horik (?), Kılafık Höyük, Selik/Samosata, and Sofraz Köy); they are distinguished in the inscriptions from other places of worship which are referred to as ἱεροθέσια (the architectural complexes of Nemrud Dag, Arsameia-on-the-Nymphaios and Arsameia-on-the-Euphrates; the presence of a royal tomb distinguishes them from the τεμένης). Three larger fragments from Seleukeia/Zeugma were published by C.Crowther - M.Facella in *AMS* 49 (2003) 41-80 (see our lemmata nos. 1769-1771); two of these (BEc and BEd [for these sigla see below]; our nos. 1769/1770) probably belong to the same text; they represent a text version identical to that of the Ancoz fragments, published by J.Wagner - G.Petzl, *ibid.* 85-96. Both C.-F. and W.-P. restore the new fragments on the basis of parallel texts from other Kommagenean sanctuaries; those from Ancoz (eight small fragments) are incorporated in a composite temenos inscription: see our lemma no. 1763. One of the Ancoz fragments (ANd) provides the slightly corrected definitive text version of one of the regulations concerning the charges of the hierodouloi, which was incorrectly restored in the temenos inscription from Samosata so far (see our lemma no. 1763 app.cr. ad L. 114, and 1769 app.cr. initio). One of the Zeugma texts (BEe; our lemma no. 1771) was erased in favor of BEc; it represents an earlier version which is paralleled in the inscription from Sofraz Köy (SO; our lemma no. 1776), republished by C.-F. (71-74)

in an Appendix in which they also republish four other temenos texts (see our lemmata nos. 1764, 1766, 1768, and 1777 = Cb, D, Sx, and AD, respectively).

C.-F. underline the evolution in the ruler cult of Antiochos, basing themselves on texts and dexiosis reliefs. The temenos in Zeugma was established soon after the city came under Antiochos' control in 64 B.C.; it was dedicated to Zeus Oromasdes, Apollo Mithras Helios Hermes, and Artagnes Herakles Ares (BEe). The dexiosis depicts Apollo Mithras Helios Hermes, earlier relief finds from Zeugma represent Artagnes Herakles Ares. The replacement of BEe by BEc points to a change in the form and expression of the ruler cult between the early and later years of Antiochos' reign. SO (66-64 B.C.), dedicated to Apollo Epekoos and Artemis Diktynna, revealed that the pantheon had not always been syncretistic (no Persian counterpart for these deities; no Persian rituals as in the nomos texts from Nemrud Dag, Arsameia-on-the-Nymphaios, Arsameia-on-the-Euphrates and Samosata, in which the priests are required to wear Persian vestments when offering). A feature uniting the parallel texts AD, SO, and BEe is that they were each overcut by dexiosis reliefs added to the stelai. In SO and probably also AD the relief was cut after the original inscription had been emended; BEe already had the revised SO text. Consequently the 'images of the gods carved on the stelai and the images of myself that I established together with them' referred to in SO and AD (SO LL. 7-9 and 27-29; AD LL. 1-3) cannot be the same as the gods represented in the dexiosis scenes on SO and AD themselves, which were added later; earlier reliefs may have depicted the king and the gods separately instead of on a single stone (as stated in BEc LL. 18/19); the Apollo on SO is not the Epekoos mentioned in the text, but Apollo Helios assimilated to Mithras and Hermes. Sx and Sz, without underlying texts, offer a unified representation of Antiochos' ruler cult (relief scenes and inscriptions were executed at the same time); the same applies to BEc and the dexiosis scene. They all belong to the same stage. BEc LL. 18-21 (cf. SO LL. 24-26) makes the connection explicit. The central role of the dexiosis belonged to the later stages of Antiochos reign, when the king had 'obtained the fulfilment of a life of many years' (BEc L. 14; Sx LL. 18/19; cf. N LL. 22/23). Unlike BEe, the inscriptions on AD and SO were not replaced, presumably because the addition of new texts seemed superfluous: the reliefs superseded the text of the inscriptions. The planetary alignment (7 July 62 B.C.) represented on the Lion Horoscope, which forms part of a tableau with a series of reliefs representing dexiosis scenes between Antiochos and the gods of his pantheon, seems too early for the adoption of the dexiosis motif in the iconography of Antiochos' temenos sites; its significance was probably brought into prominence later in retrospect, possibly in a relatively late stage of Antiochos' reign (cf. our lemma no. 1769 app. cr. ad L. 13). On 65-68 C.-F. discuss three inscriptions dating after Antiochos' death (in the 30s of the 1st cent. B.C.) to show that his ruler cult and Greco-Iranian syncretism did not survive him (SEG XLI 1501; XLIV 1290; F.K. Doerner, *MDAI(I)* 16, 1966, 161/162, with the revised text by J. and L. Robert, *BE* 1968, no. 549).

G. Petzl, *ibid.* 81-84, comments on the meaning of the dexiosis on the Zeugma and other reliefs; A. Schütte-Maischatz, in *AMS* 45 (2003) 103-113 (map of Kommagene), discusses the relationship between landscape and religion in Antiochos' ruler cult, concluding that it started in Samosata which played a key role in its diffusion. For E. Winter's study see our lemma no. 1765.

[See also M. Facella, 'Recenti studi sulla Kommagene' in B. Virgilio (ed.), *Studi Ellenistici* XV (Pisa 2003) 373-382 (review of J. Wagner, ed., *Gottkönige am Euphrat*; cf. *SEG* L 1381); P. F. Mittag, 'Zur Selbstdarstellung Antiochos' I. von Kommagene', *Gephyra* 1 (2004) [2005] 1-26; M. Meyer, 'Πατρις παντρώφης. Die Kommagene

auf dem Nemrud Dag' in B. Brandt - V. Gassner - S. Ladstätter (edd.), *Synergeia. Festschrift für Friedrich Krininger* (Vienna 2005) II, 321-327; M. Facella, *La dinastia degli Orontidi nella Kommagene ellenistico-romana* (Studi Ellenistici XVII; Pisa 2006)].

For the sake of convenience we present a list of the sigla used for the Kommagenian cult inscriptions in the articles by W.-P. and C.-F. (cf. *ibid.* 44/45 note 4; we omit anepigraphic relief fragments).

- A Cult inscription from the hierothesion at Arsameia-on-the-Nymphaios: F.K. Dörner in F.K. Dörner - T. Goell, *Arsameia am Nymphaios* (Tübingen 1963) 40-59; H. Waldmann, *Die kommagenischen Kultformen unter König Mithradates I. Kallinikos und seinem Sohne Antiochos I.* (Leiden 1973) 82-100; for the text and an Italian translation see now B. Virgilio, *Lancia, diadema* -- (2nd ed.; cf. our lemma no. 2205) 251-262 no. 15.
- As Cult inscription from the hierothesion at Arsameia-on-the-Nymphaios: F.K. Dörner in *Arsameia am Nymphaios* (see above sub A) 95-97; Waldmann, *Die kommagenischen Kultformen* -- (see sub A) 100-109;
- AD Lower part of relief stele from Adyaman with dexiosis scene and same text as Cb and SO: J. Keil in F.K. Dörner - R. Naumann, *Forschungen in Kommagene* (Berlin 1939) 51-53; Waldmann, *Die kommagenischen Kultformen* -- (see sub A) 5-15; for a revised text see our lemma no. 1777;
- ANa-h See our lemma no. 1763;
- BEc See our lemma no. 1769;
- BEd See our lemma no. 1770;
- BEe See our lemma no. 1771;
- Cb Fragmentary inscription from Çaputlu Ağa Küllük with the same text as AD and SO: Waldmann, *Die kommagenischen Kultformen* -- (see above sub A) 45-47; for a revised text see our lemma no. 1764;
- D Fragmentary inscription from Doliche with the same text as Sx and BEc: *SEG* XXXII 1385; for a revised text see our lemma no. 1766;
- N Cult inscription from the hierothesion at Nemrud Dag: *OGIS* 383; Waldmann, *Die kommagenischen Kultformen* -- (see above sub A) 61-79;
- SO Relief stele from Sofraz Köy with cult inscription and dexiosis scene: *SEG* XXVI 1623; for a revised text see our lemma no. 1776;
- Sx Relief stele from Samosata with cult inscription and dexiosis scene: *GIBM* 1048a (*OGIS* 404; *IGLS* 52); for a revised text see our lemma no. 1768;
- Sy Cult inscription from Samosata: Waldmann, *Die kommagenischen Kultformen* -- (see above sub A) 28-32;
- Sz Relief stele from Selik, near Samosata, with cult inscription and Herakles dexiosis: *IGLS* 51; *SEG* XII 554 (revised text by P.M. Fraser); Waldmann, *Die kommagenischen Kultformen* -- (see above sub A) 33-42.

1763. Ancoz. Temenos inscription of king Antiochos I of Kommagene, 38 (or earlier?) - 31 B.C. J. Wagner - G. Petzl in *AMS* 49 (2003) 85-96 (ph.), present a catalogue of 19 fragments of limestone or basalt blocks bearing reliefs (11) and inscriptions (8); found re-used in several buildings in the village of Ancoz. The basalt fragments originally belonged to a group of (four or five?) stelai bearing at least one dexiosis-relief (king Antiochos I and an unknown deity) and a complete text of the cult foundation; the limestone fragments belonged to a much larger relief stele representing a dexiosis of Antiochos and Apollo, similar to the Antiochos and Herakles-dexiosis found in Zeugma; both monuments were erected in the yet unlocated temenos of the Kommagenian ruler cult in Ancoz. W.-P. assigned the sigla ANa-ANh to the inscribed fragments; only ANa was previously published: F.K.Dörner - T.Goell, *Die Ausgrabungen im Hierothesion des Mithradates Kallinikos von 1953-1956* (Berlin 1963) 30; see also H.Waldmann, *Die kommagenischen Kultreformen* -- (cf. our lemma no. 1762 sub A) 43/44, who gave the fragment the siglum AN. The fragments show that we have the later stage of the temenos-inscription, known inter alia from the large hierothesia (especially Nemrud Dag and Arsameia-on-the-Nymphaios); for the date, possibly late in Antiochos' reign, see our lemma no. 1769 app.cr. ad L. 13). On 91-96 P. presents a composite text based on all temenos-inscriptions known so far, indicating the texts of seven fragments from Ancoz in bold (fragment ANh could not be accommodated; it bears the first letters of seven lines: **ΙΙΟΙΕΙΖΕΙΠΙΙΟ**). We reproduce this text below, underlining the Ancoz fragments.

- [vacat Βασιλεὺς μέγας Ἀντίοχος] ANa
[vacat Θεὸς Δίκαιος Ἐπιφανὴς Φιλορώμιος]
[vacat καὶ Φιλέλλην, ὁ ἐκ βασιλείως Μιθραδάτου]
BEc 4 4 [vacat Καλλινίκου καὶ βασιλίσσης Λαοδίκης]
Θεᾶς Φιλαδέλφο[υ τῆς ἐκ βασιλείας Ἀντι-]
όχου Ἐπιφανοῦς Φιλομήτ[ορος Καλλινίκου]
τοῦτον τύπον ἰδίας γνώμης νόμον τε κοινῆς εὐσε-
BEc 5 8 βείας εἰς χρόνον ἅπαντα προνοίαι δαιμόνων στήλαις
ἐνεχάραξεν ἱεραῖς· ἐγὼ πάντων ἀγαθῶν οὐ μόνον κτῆ-
σιν βε[β]αιοτάτην, ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀνθρώποις
ἐνόμισα τὴν εὐσέβειαν, τὴν αὐτὴν τε κρίσιν καὶ δυνά-
BEc 12 12 μεως εὐτυχοῦς καὶ χρήσεως μακαριστῆς αἰτίαν ἔσχον,
παρ' ὅλον τε τὸν βίον ὦφθην ἅπασιν βασιλείας ἐμῆς καὶ φύ-
λακα πιστοτάτην καὶ τέρψιν ἀμίμητον ἡγούμενος τὴν
ὁσιότητα· δι' ἃ καὶ κινδύνους μεγάλους παραδόξως διέφυ-
BEc 16 16 γον καὶ πράξεων δυσελπίστων εὐμηχάνους ἐπεκράτησα
καὶ βίου πολυετοῦς μακαριστῶς ἐπληρώθην· ἐγὼ πατρῶαν
[β]ασιλείαν παραλαβὼν εὐθὺς διότι τε Ὁρομάσδου καὶ Ἀπόλ-
λωνος Μίθρου Ἡλίου Ἑρμοῦ καὶ Ἀρτάγνου Ἡρακλέους Ἀρεῶς
BEc 20 20 τοῦτο νέον τέμενος παλαιᾶς δυνάμεως ἔκτισα καὶ τύ-
χης ἐμῆς ἡλικιωτῶν θεῶν μεγάλων τιμὴν ἐποιήσαμην, ἐ[ν]
ἱερᾷ τε λιθεῖται μῖα περιόχης ἀγάλμασι δαιμονίοις χα-
ρακτῆρα μορφῆς ἐμῆς δεχόμενον θεῶν εὐμενεῖς δε-

- BEc 24 24 ξιάς παρέστησα, μίμημα δίκαιον φυλάσσω ἀθανάτο[υ]
φροντίδος, ἥ πολλάκις ἐμοὶ χεῖρας οὐρανίου εἰς βοήθει[α]-
αν ἀγώνων ἐξέτειναν· χάραν τε ἱκανὴν καὶ προσό-
δους ἐξ αὐτῆς ἀκινήτους εἰς θυσῶν πολυτέλειαν ἀ-
BEc 28 28 πένειμα θεραπείαν τε ἀνέγλειπτον καὶ ἱερεῖς ἐπι-
λέξας σὺμ πρεπούσαις ἐσθῆσιν Περσικῶι γένει
κατέστησα κόσμον τε καὶ λειτουργίαν πᾶσαν
ἀξίως τύχης ἐμῆς καὶ δαιμόνων ὑπεροχῆς ἀνέ-
BEc 32 32 θηκα· περὶ δὲ ἰ(ε)ρουργῶν αἰδίων διάταξιν πρέπου-
σαν ἐποιήσαμην, ὥπως σὺν αἰς ἀρχαῖος καὶ κοι-
νὸς νόμος ἔταξεν θυσίαις καὶ νέας ἐορτὰς
εἰς τε θεῶν σεβασμὸν καὶ ἡμετέρας τι-
BEc 33 36 μὰς ἅπαντες οἱ κατ' ἐμὴν βασιλείαν ἐπιτε-
λῶσ[ιν]· ν σώματος μὲν γὰρ ἐμοῦ γενέθλιον
N 83-84 38 Αὐδοναίου ἐκκαίδε/κάτην, διαδήματος δὲ Λώου δεκά-
την ἀφιέρωσα μεγάλων δαιμόνων ἐπι-
N 86 40 φανείαις, αἵτινες ἐμοὶ καθηγεμόνες
εὐτυχοῦς ἀρχῆς καὶ βασιλείας πάσῃ
κοινῶν ἀγαθῶν αἰτίαι κατέστησαν·
χάριν τε θυσῶν πλή-
N 90 44 θους καὶ μεγέθους
εὐωχίας δύο προσκαθώσισσα ἡμέρας,
ἐκατέραν τούτων ἐνιαύσιον
ἐορτήν· βασιλείας δὲ πλήθος
N 94 48 εἰς συναγωγὰς καὶ πανηγύρεις
καὶ θυσίας ταύτας διελὼν κατὰ
κόμας καὶ πόλεις τοῖς ἔγγιστα
τεμένεσιν ὥς ἡρμοζεν ἐκάστοις
N 98 52 κατὰ γ(ε)ιτνίαν ἐνεορτάζειν ὥρι-
σα· τοῦ δὲ λοιποῦ χρόνου κατὰ
μῆνα μία[ν] ὁμώνυμον τ[α]ῖς εἰρημέ-
ναις - ὑπὲρ μὲν γενέσεως ἐμῆς τὴν
N 102 56 ἐκκαίδεκάτην, ὑπὲρ δὲ ἀναλήψεως
διαδήματος τὴν δεκάτην - αἰεὶ διὰ
τῶν ἱερέων γεραίρεσθαι παρήγγει-
N 105/As 69 59 λα· / διαμονῆς [δ]ὲ [το]ύ[τ]ω[ν] ἐνεκεν, ἣν ἐμφρονί]-
As 66 60 μοις [ἀ]νδράσιν εὐσε[β]εῖς [αἰ]ετῆ[ρ]ε[ι]ν, οὐ[ν] μόνον εἰς τιμὴν ἡμετέ]-
[ρ]αν, [ἀλλ]ὰ καὶ μακ[α]ριστὰς ἐλπίδας ἐκάστου τύχης, ἐγὼ καθο-
[σι]ώ[σα]ς ἐν στ[ή]λ[α]ις ἀσύλοις ἐχ[ά]ραξ[α] γ[ν]ώμηι θεῶν ἱερὸν ANb
νόμον, ὃν θέμις ἀ[ν]θρώπ[ω]ν [γεν]εα[ί]ς ἀπ[άν]των, οὓς ἂν χρό-
As 70 64 νος ἀπ[ει]ρος εἰς διαδ[ο]χ[ή]ν [χ]ώρας τ[α]ύτης ἰδίαι βίου μοί]-
[ραι] κ[α]ταστήσῃ, τηρεῖν ἄσυλον ἐ[ἰ]δ[ό]τας, ὥς [χα]λεπῇ νέμει -
[σις] βασιλικῶν δαιμόνων τιμω[ρ]ὸς ὁμοίως ἀμελείας τε καὶ ὕβρε]-

- [ω]ς ἀ[σ]έβειαν δι[ώ]κει, ν καθωσι[ω]μένω[ν] [τε ἡρώων ἀτιμασθείς]
 68 [νό]μος ἀ[ν]γ[ε]ιλ[ά]τους ἔχει [π]οιν[ά]ς· [τ]ὸ μὲν [γ]ὰρ [ῥ]ισιον ἅπαν
 As 74 κοῦφον)
 ἔρ[γ]ον, τῆς δὲ ἀσεβείας ὀπισθοβαρεῖς ἀν[ά]γκαι· νόμον δὲ τοῦ-
 τῶν φωνῇ [μὲν] ἐξήγγ[ε]ιλεν ἐμ[ί]η, νο[ς] δὲ [θεῶν ἐκύρωσεν]
 N ὁ μ ο ς
- As 78 72 Ἱερεὺς, [ῥ]οστis [ῥ]οπ' ἐμ[ο]ῦ καθέσταιται Μ[ί]θρου Ἡλίου Ἀπόλ-
 λωνος Ἐρμ[ο]ῦ, ὅστις τε ἀν ὕστερον λ[ά]βητι τάξιν·
 τοῦτου ἄχρι παντὸς αἰῶνος, ν ἐκεῖνος ἡλευθερω-
 [μ]ένος ν ἄλλης χρείας ἀ[π]άστας ἀνεμ[ι]όδοστος ἀπροφά-
 As 82 76 σιστός τε θεῶν τοῦ[ν]ται [π]ροσκαρτερεῖται προ-
 νο[ο]ύμενος θεραπείας τε καὶ τιμῆς προπο[ι]ύσης ἱεραῖς τε στή-
 [λ]αις καὶ βωμοῖς κοινοῖς· [ἐ]ν δὲ σῶ[μ]ατος μὲν ἐμοῦ]
 [γ]ενεθλίοις, Αὐδοναίου ἐκκαδεκάτη, δι[α]δ[ί]ηματος δὲ
 As 86 80 [κ]αὶ θρόνω[ν], Λώου δεκάτη, ἄς ἀφιέρωσα μεγ[ά]λων
 [δ]α[ι]μό[ν]ων ἐπ[ι]φανείας προσκαθοισάσας ἐ[κ]ατέ[ρ]αι τού-
 [των] ἐξῆς δ[ύ]ο ἡμέρας, ν ἱερεῦς, ὅστις ἄγει θυσίας καὶ
 [συνό]δους ἀ[ν]αλαμβάνων ἐσθ[η]τα Π[ε]ρσικοῦ κόσμου,
- As 90 84 ὃν [κ]αὶ χάρις ἐμ[ί]η [κ]αὶ [π]άτριος νόμος ἡμετέρου γέ-
 νους αὐτῶι περιέθηκε, [σ]τεφανούτω πάντας τοῖς
 χρυσοῖς στεφάνοις, οὓς ἐγὼ καθωσι[ω]σα θεῶν εὐ-
 [σ]ε[β]εῖσι τιμαῖς, ν προσ[ό]δοις τε λ[α]μβά[ν]ων ἀπὸ χῶ-
 As 94 88 [ρας], ἣν ἐγὼ καθιέρωσα χάρισιν θε[ι]α[ί]ς, ἐπιθύσεις
 ἀφει[δ]εῖς λιβανωτοῦ καὶ ἀρωμ[ά]τι[ων] ἐν β[ω]μοῖς τού-
 [τοις] ποιεῖσθω, ν θυσίας τε πολυτ[ε]λεῖς εἰς [τι]-
 [μὴν] ἡμετέραν ἀξίως ἐπιτελε[ί]τω καὶ κοινῇν εὐ-
 As 98 92 [ω]χίαν συνόδου πάσης, ἣν ἐγὼ κατὰ γειννία[ν] τῆσδε
 [τῆς] χ[ώ]ρας ἱεροῖς ἐμέρισα, ν τράπεζαν μὲν β[ι]ασι-
 [λικὴν] προπο[ι]ύσης θε[ο]ῖν γαμίζων, ν κρατήρας
 As 102 96 [δὲ] ὑποληγ[ι]ο[υ]ς [π]ληρῶν ἀφθόνου κράματος, δεχομέν[ος]
 [τε] σὺν θε[ο]ραπ[ε]ῖαι π[ι]ὰν τὸ προσωρισμένον πληθ[ο]ς
 [ἐπιχώριον] καὶ παρε[π]ίδημον κοινῇ ἀπόλαυσιν
 As 104/N 151 [ἐορτῆς] παρεχέτω ν συναγωγαῖς ὄχλων, / αὐτὸς
 μὲν ὡς ἔθος ἱερωσύνης τιμῇ γέρας ἐξαίρου-
 N 153 100 μενος,
 τοῖς δὲ λοιποῖς χάριν ἐμὴν εἰς ἐλευθέρ-
 N 155/Sz 1 102 ραν ἡδονὴν διανέμων, ὅπως / ἕκαστος ἐν ἱεραῖς
 [ἡμέραις] ἀνελλιπῇ χορηγίαν λαμβάνων ἀσυκοφάν[η]-
 Sz 3 104 [τον] ἔχῃ τὴν ἐορτὴν εὐωχού[μενος], ὅπου προαιρεῖται· τοῖς τε
 [ἐκπώμασιν, οἷς ἐγὼ καθιέρωσα, διακονεῖσθωσαν, ἕως ἂν ἐν ἱερῶι
 [τόπωι] συνόδου κοινῆς μεταλαμβάνωσιν· ν δεκάτη δὲ ἐμῇν[ω]ι
 [καὶ] ἐκκαδεκάτη] τὰς ἐπιθύσεις καὶ θυσίας ἱερεὺς Ο[]
 Sz 7 108 [- - -] ἘΠΙΤΕΛΕΙΤΩ τὴν τε ἐσθ[η]τα ΠΑΡΑΠ-

- [ἀναλ]αμβά[ν]ων Περσι[κῇ]ν καὶ γέρατα κατὰ νόμον τὸν αὐτὸν
 [αιρ]ούμενος, ν τὰ λοιπ[ά] δὲ ἀπὸ τῶν ἱερῶν τοῖς παρατυγχάνου-
 [σιν] διανέμων εἰς ἀνυπεύ[θυ]νον εὐωχίαν· ν οἱ δὲ καθωσι[ω]μένοι
 ὕ[π]ο[]
- Sz 11 112 [ἐμοῦ] ἱεροδουλοὶ καὶ τοῦ[των] παῖδες ἔργονοί τε πάντες ἀ-
 (BEd 2-3) [παρ]ενόχλητοι μὲν τῶ[ν] ἄλλων ἀπάντων ἀφείσθωσαν, ν ταῖς
 Sz 13/BEd 5/Sz 13 [δὲ] θεραπείαις τῶν / [.] καὶ [τ]αῖς δι[α]κο[ν]ῶ[ν] / τῶν συνόδων
 [προ]σκαρτερεῖταισαν· μηδενὶ δὲ ὅσιον ἔστω, μήτε βασι-
 Sz 15 116 [λεῖ] μήτε δυνάστη μῆτε ἱερεῖ μῆτε ἀρχοντι, τούτους ἱερο-
 [δ]ούλους, οὓς ἐγὼ θεοῖς τε καὶ τιμαῖς ἐμαῖς κατὰ] δαιμόνιον
 [βο]ύλησιν ἀν[έ]θηκα, μηδὲ μὴν παῖδας ἐκγόνους τε ἐκείνων,
 [οἷ]τινες ἀν ἐν ἅπαντι χρόνῳ τοῦτο γένος διαδεχόμενοι,
 Sz 19 120 μῆτε αὐτῶ[ι] καταδουλώσασθαι μῆτε εἰς ἕτερον ἀπαλλο-
 τριῶσαι τρό[π]ωι μηδενὶ μῆτε κακῶσαι τινα] τούτων ἢ περι-
 σπᾶσαι θερα[πείας], ἀλλ' ἐπιμελεῖσθωσαν μὲν αὐ-
 τῶν ἱερεῖς, ν ἐπαμυνέωσαν δὲ βασιλεῖς τε καὶ ἄρχοντες
 Sz 23 124 ἰδιωτ[ά]ι τε πάντες, οἷς ἀποκείσεται παρὰ θεῶν καὶ ἡ-
 ρῶων χάρις [εὐσεβείας· ὁμοίως δὲ μὴδὲ χῶραν, ἣν ἐγὼ καθιέρωσα ANc
 θεοῖς τοῦτοις, μηδενὶ ὅσιον ἔστω μῆτε ἐξιδιάσασθαι μῆ-
 τε ἐξαλλοτ[ρι]ῶσαι μῆτε μεταδιατάξαι μῆτε] βλάβαι κατὰ
 Sz 27 128 μὴδὲνα τρό[πον] γῆν ἐκεῖνην ἢ πρόσδοι, ἣν ἐγὼ κ[τ]ήμα θεοῖς
 ἄσυλον ἀν[έ]θηκα· ὡσαύτως δὲ μὴδὲ ἄλλ[η]ν παρὲν-
 ρεσιν εἰς ὕβρι[ν] ἢ ταπεινώσιν ἢ κατάλυσιν ἂν ἀφωσι[ω]κα θυσιῶν
 καὶ συνόδων [ἐπιμηχανήσασθαι] μηδενὶ κατὰ τιμῆς] ἡμετέ-
 Sz 31 132 ρας ἀκίνδυν[ον] ἔστω· τύπον δὲ εὐσεβείας, ἣν θεοῖς καὶ] προγό-
 νοις εἰσφέρειν ὅσιον, ἐγὼ παισὶν ἐκγόνοις τε ἐμοῖς ἐμφανῇ
 καὶ δι' ἐτέρων [πολλῶν καὶ διὰ τούτων] ἐκτέθεικα, νομίζω
 Sz 35 136 τε αὐτοὺς κ[αλὸν] ὑπόδειγμα μιμῆσθαι γένους] καὶ θεῶν αὐ-
 ζοντας ἀεὶ [συγγενεῖς] τιμᾶς, ὁμοίως τ' ἐμοὶ πολλὰ
 προσθήσειν ἐν ἀκμῇ χρόνων ἰδίων εἰς κόσμον οἰκεῖον· οἷς
 ταῦτα πράσσουσιν ἐγὼ πατράφους πάντας] θεοὺς ἐκ Περσί-
 δος τε καὶ Μ[α]κεδίδος γῆς Κομμαγενῆς τε ἐστίας εἴλωος
 Sz 39 140 εἰς πᾶσαν χάριν εὐχομαι διαμένειν· ὅστις τε ἀν βασιλευ[ς]
 ἢ δυνάστης ἐ[ν] μακρῷ χρόνῳ ταύτην] ἀρχὴν παραλάβῃ, νό- ANF (alter-
 tive) native)
 μόν τοῦτον κα[ὶ] τιμὰς ἡμετέρας διαφυλάσσων καὶ παρὰ τῆς
 Sz 43 144 [ἐμ]ῆς εὐχῆς εἴλωος δαίμονας καὶ θεοὺς πάντας ἐχέτω· ν ν δαιμο-
 [σ]άμην, ἐφ' ἧς ἱερὰ γράμματα δι' ὀλίγης φωνῆς θεσι[φ]ίζει μέγαν θε-
 [ῶν] νοῦν πολίταις καὶ ξένους, ν ὁμοίως βασιλευσιν, δυνάταις,
 [ἐ]λελυθέροις, δούλοις, πᾶσιν, ὅσοι φύσεως κοινωνοῦντες ἀνθρω-
 Sz 47 148 [π]ίνης, ὀνόμασι γένους ἢ τύχης διαφέρουσιν, τούτοις /
 A 196 149 Διὸς Ὠρομάδου φροντίσιν ἄλ-

- λων τε γνώμαις θεῶν λίθος οὗτος ἡσύχαι φω-
 [ν]ῆι ταῦτα χρῆζει· ν εἰ τις ἀναγνος δικαίων ἔρ-
 A 199 152 [γων] ὑπὸ τυφλῆς ἀγνοασίας ἐπὶ ταύτην ἀτρα-
 πὸν [ἀ]χθεῖς πλανήτου ποδὸς ὕβριν ἐπὶ γῆς ὀσί-
 ας ἔθηκε[ν], ν οὗτος αἰσθόμενος ταχὺ θεῶν
 ἡρώων τε μακάρων κοινὸν οἶκον παλινδρομεῖ-
 A 203 156 τω φεύγων εἰς[ι] βέβηλον τόπον φόβοι τε διορ-
 θωτῇ κακίας [ἀκ]ούσιον μίσμα θεραπευέ-
 τω, ν κλέπτων δέ [τι]ς ἡ βιαζόμενος εἰσοδὸν
 ταύτην ἀσεβεῖ τρ[ό]πῳι μηδὲν εὐτυχές
 A 207 160 προσδοκάτω· vacat μεγάλη γὰρ ἐπίσκο-
 πος τόπου τοῦδε τέ[τακ]ται δαιμόνιος ὄψις,
 ἦν οὔτε λαθεῖν οὔτε κ[α]τισχυῖσαι δυνα-
 τὸν ἀνθρώποις· ν δς δ' ἂν κακοῦργος ἡμε-
 A 211 164 τέρας ἐνθάδε προσή μνήμης πολέμιον
 στρατὸν ἢ ληστὴν τρόπον ἢ κλώπα
 καθωσιωμένης ἄγων τιμῆς, ἢ κα[ι]
 φθόνου π[ρὸς] ἀνάνδρον κρύπτη
 A 215 168 μείσος ἀρνούμενης ἔ(χθ)ρας
 ὀφθαλμὸν τε τήκων ἴδιον ἐπ' ἄλ-
 λωτρίοις ἀγαθοῖς φωνῇ ἐπίβουλον
 ἢ νοῦν με[ισ]όχρη[σ]τον ἢ χεῖρα]
 A 219 172 προσφέρῃ βάσκανον [ἡμ]ετέροις
 ἀφιδρύμασιν, οὗτος ἀνιλάτο[υς] θυ]-
 μὸς προσδοκάτω θεῶν πάντων· [ποιναί]
 γὰρ ἀθάπτευσι χόλου μεγάλου διάκοναι
 A 223 176 δαιμόνων [β]ίον κακοῦργον εἰς ἐσχάτας [δί]-
 κας πολυτρόποις βασάνοις διώκουσιν· ἴσ[τω, ὥς]
 νόμος οὐράνιος ἀθανάτωι δόγματι βαρεῖας [ἐφέλκει] /
 SyR 1 179 [θεῶν χεῖρας ἐπὶ κακῶν τιμωρίαν ἀνδρῶν]· αἵ[ς] ἀσε]-
 SyR 2 180 [β]ης τρόπος ὀφειλομένης δίκας ἀπα]ραιτήτους τεῖ-
 σσειν ὀργάς, Ἀπόλλωνός τε καὶ Ἡρακλέους ἀναμ]αρτήτους βέλε-
 [σιν καρδίαν πονηρὰν ἀδίκου βίου ρίζαν διηλουμέ]νος ἐχέτω πι-
 [κρὸν ἄλλος ἐν μεισαγάθου τρόπου σπλάγγονις], Ἥρας τε χό-
 SyR 6 184 [λωι μεισάδικον ποινὴν οὐρανίου δίκης ἀθάπτευ]ον ὑπηρετίν τι-
 [μωρὸν ἀσεβοῦς τρόπου πικροτάτην ἐφευρισκ]έτω, Διός τε
 [Ἡρομάδου κερανοῖς γένος] ἐκείνου πᾶν, ὅ]περ κοινωνεῖ κα-
 [κοῦ αἵματος οἴκος τε ὅλ]ος, ὅστις ὑ]ποδοχ]εὺς καὶ στεγανό-
 SyR 10 188 [μος ἀσεβείας γεννη]τ[ις] ἐμίανε γῆν θεοῦ, πολεμῶι πυρὶ
 [φλεγέσθω]· ὅσοις δέ κα]θαρὸς μὲν νοῦς ἀδίκου ζωῆς, ἐπιθυ-
 [μητῆς δὲ ὁσίων ἔργων], θαρροῦντες μὲν εἰς θεῶν ἀπο-
 [βλεπέτωσαν] ὄψει, ἰλ]αροῖς δὲ μακάραν ἔχουσιν ἐπι-
 SyR 14 192 [βαίνετωσαν, εὐδαίμο]σιν δὲ ἀτραποῖς ἐξ ἡμετέρας

ANf (alternative)

ANg

- [τιμῆς βίον ἀγαθὸν εἰς] ἐλπίδας ὀδηγεῖτωσαν ἰδίας·
 [οὔτοι τε πάντες ἀφ' ὕ]ψηλοῦ φρονήματος πλησίον
 SyR 18 196 [ὀρῶντες Διὸς μέγαν] οὐράνιον οἶκον ἐγγὺς
 [ὀφθαλμοῖς ὥσιν τε θ]εῶν εὐχὰς δικαίας καὶ θυσι-
 [ας ἐπιτελείωσαν] ὀσίας, ἡμέτερόν τε κόσμον
 [ἀναθημάτων καὶ κλέ]ος αἰῶνος ὕμνουντες καὶ γε-
 SyR 22 200 [ραῖροντες ἀπαρχαῖς] πρεπούσαις ἐπήκουον ἀγίοις
 [ἐαυτοῖς Ἡρομάσδην ἐ]χέτωσαν Δία, πρὸς ἐκείνῳι τε
 [παραστάτιν Ἡραν Τελε]ῖαν, ἐτι δὲ Ἀρτάγηνην Ἡρακλέα
 [καὶ Μίθρην Ἀπόλλω καὶ] Ἥλιον Ἑρμῇ τε πολυφωνότα[τον]
 SyR 26 204 [θεῶν, πάντας τε] δαιμόνων εὐμενῶν χαρα-
 [κτῆρας ἀνευδεῖς προφ]ήτας εὐτυχούς βίου καὶ συν-
 [αγωνιστάς] τόλμης ἀγαθῆς διὰ παντός εὐρισκέτωσαν

The source inscriptions are indicated in the left margins by their sigla; the position of the Ancoz fragments is indicated in the right margin || orthographical peculiarities and errors in the source inscriptions are normalized (partially indicated by curved brackets), P. || the quality of the editions of the source inscriptions varies: for LL 1-37 the text, based on BEc (with D and Sx as partial parallels; see our lemmata nos. 1766 and 1768) is certain; inscription As (edition of Walmann) has various errors: see G.Petzi, *Gnomon* 48 (1976) 373; anticipating a re-examination of the stone, the present text should be considered with reservation; LL 78-85 (with fragment ANc) and some other places of As have been revised on the basis of squeezes and photographs by C.Crowther, M.Facella, M.Pavlovic and G.Petzi; details will be given in a separate publication. The lacunas between the temenos stelai known so far are restored on the basis of (N) and (A); however, it may be assumed that the text of the latter occasionally deviated from that on the temenos stelai (e.g. the words before διαμονῆς (L. 59) on As are not fully equal to those on N given on the present text, C.Crowther apud P.), P. || 108. based on a revision of Sz 7 by C.Crowther || 114. [τα]ῖς δι[α]κο[ν]ίαις, BEd (the version incorporated into the composite text); [τα]ῖς τε δια-
 κονίαις τῶν, ANd; the new fragment shows that the old restoration of Sz 12/13 ταῖς [δὲ] θεραπεῖαις τῶν [λει-
 τουργῶν τε καὶ] τῶν συνόδων is erroneous; e.g. τῶν [ἐορτῶν ταῖς τε] διακο[ν]ίαις τῶν συνόδων, M.Facella
 apud P. || 140. the fragment ANf can be assigned either to LL 140/142 or to LL 167/169, P. || 167. see above ad
 L. 140.

1764. Çaputlu Agaç Küllük. Temenos inscription of Antiochos I (Cb), 66-64 B.C.
 H.Waldmann, *Die kommagenischen Kultreformen* -- (cf. our lemma no. 1762 sub A) 46/47;
 corrected on the basis of SO LL. 30-33 (see our lemma no. 1776) by id., *Der kommagenische
 Mazdaismus* (Tübingen 1991) 198 no. 5. Republished by C.Crowther - M.Facella, *art.cit.* (cf. our
 lemma no. 1769) 76/77 no. 5, on the basis of the photograph in Waldmann (1973); the stone,
 reportedly in Gaziantep Museum, was not found there in 2002.

[συναύξουσιν αὐτοῖς τῶν τε θεῶν καὶ τὰς ἐμὰς τιμὰς καὶ]
 [τὸν πρέποντα σεβασμὸν ἀπομερίζουσιν εὐμενεῖς] εἴη[σαν]
 [οἱ θεοὶ καὶ παρ' ὅλων αὐτοῖς τὸν χρόνον] τὰ πα[ρ]ὰ τούτω[ν]

- 4 [ἀπαντάσθω ἀγαθά· οἱ δ' ἂν παραγενό]μενοι εἰς τοῦτο τὸ [ἐ]-
[ρόν, ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ ἱερὰ ἐν τοῖς τῇ] βασιλείας τόποις,
[ἐν οἷς συναριθροῦνται τοῖς θεοῖς καὶ αἱ ἐμαὶ εἰκό]νες μὴ τὸν πρέ[ον].
[τα σεβασμὸν ἀπομερίσσωσιν, ἀλλ' ἐκ τῶν ἐ]ναντίων βλάψω-
[σιν τὴν ἡ]λυμῶνται τὰ ἱερὰ ἢ τὰς ἐ]μάς εἰκόνας, συμβ[αί]-
8 [σιν τὴν ἡ]λυμῶνται τὰ ἱερὰ ἢ τὰς ἐ]μάς εἰκόνας, συμβ[αί]-
[νοι αὐτοῖς τὰ ἐναντία τούτων καὶ ἀπ]αν[τ]ίσθω αὐτοῖς
[τὰ τοῖς ἀσεβοῦσι περὶ τοὺς θεοὺς γίνεται]

2. [εὐ]μενείας εἶ[σαν], W. || 3. τὰ παρὰ τούτων, W. || 4. [ἀπαντάσθω· οἱ δ' ἂν παραγενό]μενοι, W., corrected by id. (1991) to [ἀπαντάσθω ἀγαθά· οἱ δ' ἂν παραγενό]μενοι || 5. [ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ ἱερὰ τοῖς τῇ] βασιλείας τόποις, W. || 6. [καλαὶ εἰκό]νες, W., corrected by id. (1991) to [καὶ αἱ ἐμαὶ εἰκό]νες || 7. συμβαίν[οι], W. || 9. [καὶ] γ[ι]νέσθω αὐτοῖς, W.; the photograph in W. (1973) seems to show on the lower edge of the stone the upper part of alpha and nu, followed after a space of one letter by the apex of a triangular letter and the upper half of sigma before theta, and omega; ἀπαντάσθω, repeated from L. 3, is a simple *variatio* for γινέσθω, C-F.

1765. Doliche. History in the Hellenistic/Roman Imperial period. E. Winter, in *AMS* 50 (2003) 51-67 (maps), traces the interaction of political and religious history. In the late Hellenistic period Antiochos I erected a cult inscription in the sanctuary of Zeus Dolichaioi (D; see our lemma no. 1766 [for the siglum D and the siglum N below see our lemma no. 1762]). W. argues (56-58) that Antiochos did not aim at suppressing traditional indigenous cults. This is evident from some passages of the cult inscription from Nemrud Dag (N LL. 24ff., 75ff., and 223ff.) and from his choice of placing D on Dülük Baba Tepesi, the site of the sanctuary of Zeus Dolichenos. The cult of this deity, the interpretatio graeca of Hittite and Syrian predecessors, developed into that of the Romanized Iupiter Dolichenus, which in its military character and diffusion to the west showed successful adaptation to the new political circumstances. W. discusses some inscribed documents, notably a seal (see our lemma no. 1767) and, on 62, the bronze tablet *SEG* XXX 1660 (XLI 1502; ph.), which he dates to the 2nd rather than 1st cent. A.D. (*CCID* (cf. *SEG* XXXIV 1730) no. 5; S. de Bellis, in G.M. Bellelli - U. Bianchi, edd., *Orientalia Sacra Urbis Romae. Dolichena et Heliopolitana*, Rome 1997, 461 note 33; E. Sanzi, in D. Pezzoli-Olgati, F. Stolz, edd., *Cartografia religiosa*, Bern 2000, 170; 2nd/3rd cent. A.D., *SEG*, following ed. pr. H.-J. Kellner); the relief shows Iupiter Dolichenus and the 'god of Soumanas', both in archaizing Oriental guise, in a dexiosis scene characteristic of Kommagenian tradition.

See also E. Winter in A. Schütte-Maisch, E. Winter, *Doliche - Eine kommagenische Stadt und ihre Götter. Mithras und Iupiter Dolichenus* (*AMS* 52; Bonn 2004) 53-78, especially 61-65 (cult inscription of Antiochos), 67/68 (the seal mentioned above; ph.), 71/72 (*CCID* no. 5; ph.), and 72 (*CCID* no. 9; ph.). S.-M., *ibid.* 96, presents a series of Greek letters found on a wall of Mithraeum 2: Α Β Γ Δ Ε Σ Σ (?) (undated; ph.); an example of the so-called 'ABC-Denkmal' often found in connection with the cult of Iupiter Dolichenus (cf. *CCID* nos. 218, 227, 426, 443, and 465ff.). For a review of this monograph see J.-B. Yon, *Topoi* 14 (2006) [2007] 683-689.

1766. Doliche (area of: Dülük Baba Tepesi). Temenos inscription of Antiochos I (D), 38 (or earlier?) - 31 B.C. *SEG* XXXII 1385; H. Waldmann, *Der kommagenische Mazdaismus* (Tübingen 1991) 198/199 no. 6. Republished by C. Crowther - M. Facella, *art. cit.* (cf. our lemma no. 1769) 71 no. 2.

- [Βασιλεὺς μ]έγας Ἀντίοχος [θεός]
[Δίκατος Ἐπιφαν]ῆς Φιλοράμ[αι]ος καὶ
[Φιλέλλην, ὁ ἐκ βασιλ]έως Μιθραδά[του Καλ]-
4 [λινίκου καὶ βασιλ]ίσσης Λαοδίκ[ης Θεᾶς]
[Φιλαδέλφου τῆς ἐκ βασιλ]έως Ἀντι[όχου]
[Ἐπιφανοῦς Φιλομήτορος] Καλ[λινίκου, τ]οῦτον
[τύπον ἰδίας γνώμης ν]όμον τε κοινῇ[ς]
8 [εὐσεβείας εἰς χρόνον ᾗ]παντα προνοίαι
[δαίμονων στήλαις ἐνεχάρ]αξεν ἱεραῖς ἐγὼ
[πάντων ἀγαθῶν οὐ μόνον κτήσιν βεβαι]οτάτην
[ἀλλὰ καὶ ἀπόλυσιν ἡδίστην ἀνθρώποις ἐνόμ]ισα
[τὴν εὐσέβειαν κτλ.]

The new restorations are ascertained by the parallel text of BEC (LL. 1-7; see our lemma no. 1769) || 6. ΚΑΙΝΙΚΟΥ, lapis || 6-8. τ[οῦτο] ἰ[σμεν]ῆς κήρυγμα γνώμης νόμον τε κοινῇ | εὐσεβείας παραθέμενος, *SEG*, on the basis of Waldmann's re-edition of Sx (see our lemma no. 1768) || 9. [ἐν στήλαις ἐχάραξεν] ἱεραῖς, *SEG*.

1767. Doliche. Sealings, Hellenistic-Roman Imperial period. *SEG* XXXII 1384; XXXIX 1586; XLII 1320. E. Winter, *art. cit.* (cf. our lemma no. 1765), on 55/56 presents a brief survey of old and recent (yet unpublished) finds of sealings found in the area of Gaziantep and hence probably coming from Doliche. The archive and the sanctuary of Zeus Dolichaioi where it was presumably stored may have enjoyed a 'Bedeutungsaufschwung' (56) in the period of Kommagene's transition from the Seleukid empire into an independent kingdom under Ptolemaios (175-164 B.C.; kingdom established in 163 B.C.). On 59-62 W. discusses several sealings and their iconography oscillating between Kommagenian tradition and Romanization (anepigraphic for the greater part; Iupiter Dolichenus and the dexiosis motif) and notably the sealing inscribed Δοιχάϊον, ἔτους δ' (ph.; *IGLS* 189; 1959; 2462; *CCID* (cf. *SEG* XXXIV 1730) no. 12; cf. also all references to *SEG* above). Following P. Weiß (*art. cit.* in *SEG* XLII 1320, 176/177 with note 14), W. argues that the fourth year is most likely that of Augustus: 27 B.C. Alternatively, the sealing may commemorate the incorporation of Kommagene into the province of Syria in the 4th year of Tiberius: 17 A.D. See also our lemma no. 1765.

1768. Samosata. Temenos inscription of king Antiochos I (Sx), 38 (or earlier?) - 31 B.C. V.W. York, *JHS* 18 (1898); *GIBM* 1048 a (*OGIS* 404; *IGLS* 52); J. Keil in *Serta Hoffilleriana* (Zagreb 1940) 129-134; H. Waldmann, *Die kommagenischen Kultreformen* -- (cf.

our lemma no. 1762 sub A) 16-27; cf. A.Wilhelm, *WS* 47 (1929) 127-130; H.Dörrie, *Der Königs kult des Antiochos von Kommagene im Lichte neuer Inschriften-Funde* (Göttingen 1964) 129/130; G.Petzel, *Gnomon* 48 (1976) 371/372. Republished by C.Crowther - M.Facella, *art.cit.* (cf. our lemma no. 1769) 68-71 no. 1 (ph.), on the basis of re-examination of the stone, photographs and squeezes.

- Βασιλεὺς [μέγας Ἀντίοχος]
 [Θε]ὸς Δίκαιος Ἐπιφανής [Φιλορρόμιος καὶ]
 4 Φιλέλλην, ὁ ἐκ βασιλέως Μιθραδάτου Καλ]-
 [λι]νίκου καὶ βασιλίσσης Λισοδίκης Θεᾶς Φιλ]-
 [δέ]λφου, τῆς ἐκ βασιλέως Ἀντίχου Ἐπιφανοῦς Φι]-
 [λ]ομήτορος Καλ(λ)ινίκου, ν τοῦτον τύπον ἰδίας γνώ]-
 μης νόμον τε κοινῆς εὐσεβ[ε]ίας εἰς χρόνον
 8 ἅπαντα προνοίαι δαιμόνων ἐν στήλαις ἐνεχάρα]-
 ξεν ἱεραῖς· ἐγὼ πάντων ἀγαθῶν οὐ μόνον κτῆ]-
 σιν βεβαιωτάτην ἀλλὰ καὶ ἀπόλουσιν ἡδίστην
 ἀνθρώποις ἐνόμισα τῇ ἐν εὐσέβειαν, τὴν αὐτήν
 12 τε κρίσιν καὶ δυνάμει εὐτυχοῦς καὶ χρήσεως μα]-
 καριστῆς αἰτίαν ἔσχον, παρ' ὅλον τε τὸν βίον ὤ]-
 φθην ἅπασιν βασιλείας ἐμῆς καὶ φύλακα πιστοτά]-
 την καὶ τέρην ἀμείνητον [ἡγούμενος τὴν ὁσί]-
 16 τητα· ν δι' ἃ καὶ κινδύνους μεγάλους παραδόξως
 διέφυγον καὶ πράξεον δυσελπίστων εὐμηχανῶς
 ἐπεκράτησα καὶ βίου πολυετοῦς μακαριστῶς ἐπλη]-
 ρώτην· ν ἐγὼ πατρώϊαν βασιλείαν παραλαβὼν εὐθέως
 20 Διὸς τε Ὀρομάδου καὶ Ἀπόλλ[ωνος] Μίθρου Ἥλιου Ἐρ]-
 μοῦ καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως τοῦτο νέον τέ]-
 μενος παλαιᾶς δυνάμει [ἔκτισα καὶ τύχης ἐ]-
 μῆς ἡλικιωτῶν θεῶν μεγάλων τιμὴν ἐποιήσαμην],
 24 ἐν ἱερᾷ τε λιθεῖαι μῆς περιοχῆς ἀγάλασι δαιμο]-
 νίοις χαρακτῆρα μορφῆς ἐμῆς [δεχόμενον θεῶν εὐμε]-
 νεῖς δεξιᾶς παρέστησα, μεῖζιμα δίκαιον φυλά]-
 σων ἀθανάτου φροντίδος [ἦ πολλάκις ἐμοὶ χει]-
 28 [ρ]ας οὐρανίους εἰς β[ο]ηθ[ε]ῖαν ἀγώνων ἐξέτειναν]

As in the earlier editions, the restoration of LL. 1-6 and 9-19 are based on (N) LL. 1-7 and 10-24, respectively; that of LL. 6/7 and 21-28, problematic in earlier editions, is now ascertained by the parallel text of BEc (LL. 7/8 and 19-26, respectively; see our lemma no. 1769) || 1-2. Βασ[ιλεὺς] μέγας Ἀντίοχος [Θε]ὸς Δίκαιος Ἐπιφανής[ς], Y.; Βασίλειος [μέγας Ἀντίοχος] [Θε]ὸς Δίκαιος Ἐπιφανής[ς], GIBM || 3. ὁ ἐκ βασιλέως, Y. || 3-4. [καλι]νίκου, Y.; [Καλι]νίκου, GIBM, followed by Wilh.; [Καλλι]νίκου, OGIS || 5. βασιλέως Ἀντίχου θεοῦ, Y.; corrected to βασιλέως Ἀντίχου Ἐπιφανοῦς by K. || 6. ΚΑΛΙΝΙΚΟΥ, lapis || 6-9. τοῦτο εὐσεβεία γνώμης | ἐμῆς νόμον τε κοινῆς εὐσεβ[ε]ίας σεβόμενος τ[ῇ] πάντα προνοίαι δαιμόνων λιθεῖας ἀπέδειξε· ἐν ἱεραῖς, Y., followed by OGIS; τοῦτο[ς], χάριτι γνώμης νόμον τε κοινῆς εὐσεβ[ε]ίας

σεβόμενος, τ[ῇ] πάντα προνοίαι δαιμόνων [λιθεῖας ἀπέδειξε]· ἐν ἱεραῖς, GIBM, followed by IGLS; τοῦτο[ς] ἰδίας γνώμης νόμον τε κοινῆς εὐσεβ[ε]ίας εἰς χρόνον | ἅπαντα προνοίαι δαιμόνων [ἐν στήλαις ἐχάρα]ξεν (less probably: [στήλαις ἐνεχάρα]ξεν) ἱεραῖς, Wilh.; τοῦτο[ς] ἰδίας χάριτι γνώμης νόμον τε κοινῆς εὐσεβ[ε]ίας φυλάσσαν | ἅπαντα προνοίαι δαιμόνων ἐν στήλαις ἐχάρα]ξεν ἱεραῖς, K.; τοῦτο[ς] κήρυγμα ἰδίας γνώμης νόμον τε κοινῆς εὐσεβ[ε]ίας πιστὸν θερ[μ]άπροντα προνοίαι δαιμόνων ἐν στήλαις ἐχάρα]ξεν ἱεραῖς, D.; τοῦτο[ς] σεμνὴς κήρυγμα γνώμης νόμον τε κοινῆς εὐσεβ[ε]ίας παραθέμενος | ἅπαντα προνοίαι δαιμόνων ἐν στήλαις ἐχάρα]ξεν ἱεραῖς, Wald. || 19-27. πατρώϊαν βασιλείαν παραλαβὼν ἀπὸ || Διὸς τε Ὀρομάδου καὶ Ἀπόλλ[ωνος] Μίθρου Ἥλιου Ἐρ]μοῦ καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως, καὶ ποιησά]μενος παλαιᾶς δυνάμει [καὶ τύχης νέας τῆς ἐμῆς ἡλικιωτῶν θεῶν μεγάλων τὴν ἀρχαίαν τιμὴν] | ἐν ἱερᾷ τε λιθεῖαι μῆς περιο[δοῦ] δαίμοσιν οὐρα[νί]οις χαρακτῆρα μορφῆς ἐμῆς [ἐπηκόους σύνθρονον] εἰς δεξιᾶς παρέστησα, μεῖζιμα δίκαιον φυλάσσαν ἀθανάτου φροντίδος, Y., followed by GIBM; OGIS, followed by IGLS, preferred [παρὰ] το [ἀπὸ] in L. 19; in L. 24, Y. noted D.G. Hogarth's alternative suggestion περτο[χῆς] for G.F.Hill's περιο[δοῦ]; GIBM preferred Hill's restoration || 19-23. πατρώϊαν βασιλείαν παραλαβὼν ἱεράς || Διὸς τε Ὀρομάδου καὶ Ἀπόλλ[ωνος] Μίθρου Ἥλιου Ἐρ]μοῦ καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως ἰκόνος ἰδρυσά]μενος, παλαιᾶς δυνάμει [καὶ νέας τύχης τῆς ἐμῆς ἡλικιωτῶν θεῶν μεγάλων τιμὴν ἐποιήσαμην], K.; πατρώϊαν βασιλείαν παραλαβὼν ἀνέθηκα || Διὸς τε Ὀρομάδου καὶ Ἀπόλλ[ωνος] Μίθρου Ἥλιου Ἐρ]μοῦ καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως θεῖους τύπους ἡγού]μενος παλαιᾶς δυνάμει [ἡμῶν καὶ βασιλικῆς ῥώ]μης ἡλικιωτῶν θεῶν μεγάλων ἀρχαίαν τιμὴν, D.; πατρώϊαν βασιλείαν παραλαβὼν καὶ || Διὸς τε Ὀρομάδου καὶ Ἀπόλλ[ωνος] Μίθρου Ἥλιου Ἐρ]μοῦ καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως τύπους ἰδρυσά]μενος, παλαιᾶς δυνάμει [αὐτῶν ἰκόνας, νέας τύχης ἐμῆς ἡλικιωτῶν θεῶν μεγάλων τιμὴν ἐποιήσαμην], Wald. || 24-26. ἐν ἱερᾷ τε λιθεῖαι μῆς περιο[δοῦ] δαίμοσιν ἐπουρα[νί]οις χαρακτῆρα μορφῆς ἐμῆς [σύνθρονον εἰς εὐμε]νεῖς δεξιᾶς παρέστησα, K.; ἐν ἱερᾷ τε λιθεῖαι μῆς περιο[δοῦ] δαίμοσιν ἐπουρα[νί]οις χαρακτῆρα μορφῆς ἐμῆς [ἀναληφθέντα εἰς εὐμε]νεῖς δεξιᾶς παρέστησα, D.; ἐν ἱερᾷ τε λιθεῖαι μῆς περιο[δοῦ] δαίμοσιν ἐπουρα[νί]οις χαρακτῆρα μορφῆς ἐμῆς [συγγενῇ εἰς εὐμε]νεῖς δεξιᾶς παρέστησα, Wald.; ἐν ἱερᾷ τε λιθεῖαι μῆς περιο[δοῦ] δαίμοσιν [ἐπουρα]νίοις χαρακτῆρα μορφῆς ἐμῆς [λαμβάνοντα εὐμε]νεῖς δεξιᾶς παρέστησα, P. || 26. (ἐκ) δεξιᾶς (?), GIBM, for Y.'s εἰς δεξιᾶς || 27-28. [-...] | ἀγ[ώ]νων (? -), GIBM; [ἦ] πολλάκις ἐμοὶ βοηθός | ἀγ[ώ]νων στεγνερῶν ἐ[ω]ρ[ῆ]α[το] - - -, K., following the letter traces recorded in Marshall's transcript (GIBM) of L. 28; [ἦ] πολλάκις ἐμοὶ βοηθός | ἀγ[ώ]νων στεγνερῶν ἐ[ω]ρ[ῆ]α[το] - -, Wald.

1769. Seleukeia-on-the-Euphrates/Zugma. Temenos inscription of king Antiochos I (BEc), 38 (or earlier?) - 31 B.C. Black basalt stele; inscription on one side, relief representing the dexiosis of Antiochos I and Apollo on the other (essentially the same as the dexiosis on SO and Sx); found during rescue excavations in 2000 in the fill between terrace walls to the east of a building (portico or temple) in the zone now flooded by the lake created by the Birecik dam; now in the Gaziantep Museum. Edd.pr. C.Crowther - M.Facella in *AMS* 49 (2003) 41-53 (ph.; translation; ample commentary); for a more concise preliminary version of this text and those in our lemmata nos. 1770/1771 see C.Crowther in R.Early et alii (edd.), *Zeugma: Interim Reports* (JRA Suppl. 51; Portsmouth, RI 2003) 57-67 (ph.); we refer to C.-F.'s latest edition (*AMS* 49) which supersedes that of the *Interim Reports*. The text was engraved over an erased document: see our lemma no. 1771. For the date see below, app.cr. ad L. 13.

- [vacat Βασιλεὺς μέγας Ἀντίοχος]
 [vacat Θεὸς Δίκαιος Ἐπιφανὴς Φιλωράμοιος]
 [vacat καὶ Φιλέλλην, ὁ ἐκ βασιλέως Μιθραδάτου]
 4 [vacat Καλλινίκου καὶ βασιλίσσης Λαοδίκης]
 [vacat Θεᾶς Φιλαδέλφου τῆς ἐκ βασιλέως Ἀντι-
 φανέως Φιλομήτορος] Καλλινίκου
 8 οἴκου Ἐπιφανέως Φιλομήτορος νόμον τε κοινῆς εὐσε-
 βείας εἰς χρόνον ἅπαντα προνοίαι δαιμόνων στήλαις
 ἐνεχάραξεν ἱεραῖς· ἐγὼ πάντων ἀγαθῶν οὐ μόνον κτή-
 σιν βεβαιωτάτην ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀν(ι)θρώποις
 ἐνόμισα τὴν εὐσέβειαν, ν τὴν αὐτὴν τε κρίσιν καὶ δυνά- νν
 12 μεως εὐτυχούς καὶ χρήσεως μακαριστῆς αἰτίας ἔσχον,
 παρ' ὅλον τε τὸν βίον ὥφθην ἅπασιν βασιλείας ἐμῆς καὶ φυ- νν
 λακα πιστοτάτην καὶ τέρψιν ἀμμήτορ ἡγούμενος τὴν ν
 16 ὁσιότητα· δι' ἃ καὶ κινδύνους μεγάλους παραδόξως διέφυ-
 γον καὶ πράξεων δυσελπίστων εὐμηχανῶς ἐπεκράτησα ν
 καὶ βίου πολυετούς μακαριστῶς ἐπληρώθην· ἐγὼ πατρῶαν
 βασιλείαν παραλαβὼν εὐθὺς διότι τε Ὀρομάσδου καὶ Ἀπόλ-
 20 λωνος Μίθρου Ἡλίου Ἑρμοῦ καὶ Ἀρτάγνου Ἡρακλέους Ἄρεως
 τοῦτο νέ(ο)ν τέμενος παλαιᾶς δυνάμεως ἔκτισα ν καὶ τυ- ν
 χης ἐμῆς ἡλικιωτῶν θεῶν μεγάλων τιμὴν ἐποίησάμην, ἐν
 24 ἱερᾷ τε λιθείᾳ μιᾷς περιοχῆς ἀγάλμασι δαιμονίοις χα-
 ρακτῆρα μορφῆς ἐμῆς δεχόμενον θεῶν εὐμενεῖς δε-
 ξιάς παρέστησα, ν μίμημα δίκαιον φυλάσσω ἀθανάτου
 φροντίδος ἢ πολλᾶκις ἐμοὶ χεῖρας οὐρανίους εἰς βοήθει[ί]-
 28 αν ἀγόνων ἐξέτειναν· ν χώραν τε ἱκανὴν καὶ προσό- νν
 δους ἐξ αὐτῆς ἀκινήτους εἰς θυσιῶν πολυτέλειαν ἄ-
 πένειμα θεραπείαν τε ἀνέγλειπτον καὶ ἱερεῖς ἐπι-
 λέξας σὺν πρεπούσαις ἐσθῆσιν Περσικῶι γένει vacat
 32 κατέστησα, κόσμον τε καὶ λειτουργίαν πᾶσαν ν
 ἀζίως τύχης ἐμῆς καὶ δαιμόνων ἀποροχῆς ἀνέ- νν
 36 θηκα, περὶ δὲ ἱ(ε)ρουριῶν αἰδίων διτάξιν πρέπου-
 σαν ἐποίησάμην, ὥπως σὺν αἰς ἀρχαῖος καὶ κοι-
 νὸς νόμος ἔταξεν θυσίαις καὶ νέας ἑορτὰς
 40 εἰς τε θεῶν σεβασμὸν καὶ ἡμετέρας τι- νν
 μὰς ἅπαντες οἱ κατ' ἐμὴν βασιλείαν ἐπιτε-
 λῶσι· ν σώματος μὲν γὰρ ἐμοῦ γενέθλιον
 [Ἀλύνδιον ἐκαδικοτάτην, διαδήματος δὲ]
 [Ἀλῶν δεκάτην ἀφιέρωσα μεγάλων δαιμόνων]
 [ἐπιφανείας, αἵτινες ἐμοὶ καθηγεμόνες]
 [εὐτυχούς ἀρχῆς καὶ βασιλείας πάσης] κοι-
 [νῶν ἀγαθῶν αἰτίαι κατέστησαν κτλ.]

1-6. Restored on the basis of Sx LL. 1-6, D LL. 1-6, and N LL. 1-7; the new text BEc corresponds exactly to Sx and D, allowing the revision of current restorations of the latter two texts (see our lemmata nos. 1768 and 1766, respectively); BEc continues beyond Sx for a further 11 lines, which correspond exactly with N LL. 67-83, edd.pr. || 7-8. τύπος: sculptured relief; Antiochos appears to distinguish between the physical representation on the stele of his ἴδια γνώμη, his personal conception of his relationship to the gods (the dexiosis scene) and the text which records a ἱερὸς νόμος prescribing the forms in which piety is to be expressed by the population of the kingdom (the fragment in our lemma no. 1770 probably represents part of the nomos, not preserved on the BEc stele); inscription and relief are from the beginning considered as a unity, edd.pr. || 9-11. Antiochos' insistence on εὐσέβεια (cf. also ὁσιότης in L.15) finds an earlier parallel in the opening of the Edict of Asoka (SEG XX 326; LII 1521*), which stresses the king's role in advocating εὐσέβεια (Dharma) in the context of his attempts to promote Buddhism throughout his empire, edd.pr. || 10. the intrusive iota may be a survival of the underlying text (BEc; see our lemma no. 1771), edd.pr. || 13. this and the followings lines (cf. L. 17) indicate that Antiochos was a mature man when the text was conceived. His date of birth and the length of his reign cannot be fixed with precision. Plutarch (*Ant.* 61.1) mentions his son Mithradates among the βασιλεῖς ὑπήκοοι who supported Marcus Antonius at Actium; 31 B.C. is therefore terminus ante quem for the end of Antiochos' reign. The 'great perils' and 'desperate situations' (LL. 15-17) may refer to the period prior to the re-organization of the Near East by Pompey in 64 B.C., when Antiochos was confirmed as king of Kommagene and seems to have obtained as a gift the city of Seleukeia-on-the-Euphrates/Zeugma (App., *Mithr.* 2.49). Though Antiochos sent troops to fight on Pompey's side at Pharsalos (48 B.C.), Caesar evidently allowed the government to remain in Antiochos' hands, since he was still reigning over the country in 39 B.C. (Dio Cassius 48.41.5); in these years the king had to face the most challenging threats to his rule: a Roman army marched on Samosata (*ibid.* 49.20.3-5), but Antiochos managed to preserve his rule. If the κινδύνους μεγάλοι and πράξεις δυσέλπιστοι to which Antiochos refers include this confrontation with Antonius, the text of BEc (as well as of N which repeats the same claims) should be dated after 38 B.C., that is in the final years of Antiochos' reign. Such a late dating would be in harmony with Antiochos' words, which represent the text not only as a sacred law, but also as a summation of the king's long life, edd.pr. || 18-19. the gods to whom the sanctuary was dedicated, Zeus Oromasdes, Apollo Mithras Helios Hermes and Artagnes Herakles Ares, are three of the main deities composing Antiochos' pantheon; the inscriptions and the sculptures of Nemrud Dag also honor the goddess Kommagene and Antiochos himself. The names of the gods declare the double origin, Iranian and Greek, of this pantheon. This syncretism expresses itself in the field of iconography, especially in the colossi on the terrace of Nemrud Dag, which speak to people both of Greek and Iranian culture; in contrast, the depiction of the gods at Zeugma, Samosata and other temenos sites seems largely Greek in form and inspiration, edd.pr. || 20. ΝΕΩΝ, lapis; τοῦτο νέ(ο)ν τέμενος: this confirms the early establishment by Antiochos of a sanctuary at Zeugma. The temenos was established after 64 B.C. (see above ad L. 13) and consequently the text was inscribed after this date. That the king 'established this new sanctuary immediately' after he had succeeded to his ancestral kingdom (LL. 17-20) does not quite fit the real course of events: these lines were probably originally conceived for a different situation, most likely that at Samosata (Sx LL. 19-22), and were carried over unchanged to the Zeugma text (and presumably also to the corresponding section of the parallel text from Doliche), edd.pr. || 20-21. the supplements offered for this clause in Sx (see our lemma no. 1768) were based on the parallel clause in N (LL. 59-63). The Zeugma inscription supplies a different completion for Sx LL. 22/23, edd.pr. || 21-22. ἐν ἱερᾷ τε λιθείᾳ μιᾷς περιοχῆς: see G.Petzl, *art.cit.* (cf. our lemma no. 1762). Antiochos distinguishes the representation of his own form receiving the right hands of the gods on the relief stelai which he added to the temenos, and of which the Zeugma stele is one example, from previous εἰκόνες both of himself and of the gods, such as those referred to in the SO, AD, and Cb texts, by

emphasizing that a single stone encompassed both the king's form and that of the god, edd.pr. || 22-23, reading due to G.Petzl || 22-24 χαρακτήρα μορφῆς ἐμῆς δεχόμενον θεῶν εὐμενεῖς δεξιᾶς: the reliefs with which Antiochos elaborated the sanctuary depict the king 'receiving the benevolent right hands of the gods'. In the classical period, scenes which depict a handshake between two persons are quite frequent on Greek vases and funerary reliefs (mainly from Attica). In Antiochos' dexiosis the encounter instead is between the king and a god, and the scene, therefore, does not represent a leave-taking, edd.pr., with further comment on the significance of the dexiosis || 23-25 from this clause onwards BEc (and, we presume, Sx and D) follows the Nemrud Dag text verbatim, edd.pr. || 24-25, the dexiosis is described by Antiochos as preserving a proper representation of the concern with which the gods extended their hands to help him in his struggles. There is an interesting interplay here between text and iconography since the phrase used in the text to describe the gods' support for Antiochos between text and iconography since the phrase used in the text to describe the gods' support for Antiochos here between text and iconography since the phrase used in the text to describe the gods' support for Antiochos (χεῖρας ... ἐξέτειναν) can also refer to the action of extending hands in greeting. See the discussion by G. Petzl, *art.cit.* (cf. our lemma no. 1762) || 32. IPOY, lapis || 35-39, restored on the basis of N LL. 83-88 || the text was evidently continued on other stelai or available writing surfaces; BEd (see our lemma no. 1769) probably belongs to this continuation. The close correspondences between the two new inscriptions from Zeugma and Sx and Sz to this continuation. The close correspondences between the two new inscriptions from Zeugma and Sx and Sz from the area of Samosata suggest that both pairs of inscriptions belong to copies of the same long document, BEc and Sx preserving its beginning, BEd and Sz a section towards the middle, separated from the first by at least one text column. A further stela/column would have been required to complete each document. BEc and BEd (common lettering) probably belonged to a single temenos assemblage; the same applies to Sx and Sz. BEc follows Sx and Sz in being inscribed on a basalt stela, but the use of a limestone block for BEd belongs to a different pattern: when the stela originally bearing BEc (our lemma no. 1771) was re-used to inscribe the longer document BEd, the continuation of the text had to be carried over on to other available surfaces, edd.pr.

1770. Seleukeia-on-the-Euphrates/Zeugma. Temenos inscription of king Antiochos I (BEd), 38 (or earlier?) - 31 B.C. Top fragment of a yellowish-white limestone block; found re-used in a Byzantine wall ca. 300 m east of the inscription presented in our lemma no. 1769. Edd.pr. C.Crowther - M.Facella in *AMS* 49 (2003) 53-55 (ph.; translation; commentary).

τὸν αὐτὸν ἐξαίρου[μενος, τὰ λοιπὰ δὲ ἀπὸ τῶν ἱερῶν τοῖς παρατυγχά]-
νουσι διανέμων εἰς ἀν[υπεύθυνον εὐοχίαν, οἱ δὲ καθοσιωμένοι ὑπ' ἐ]-
μοῦ ἱεροδούλου καὶ τοῦτων παῖδες ἔγγονοι τε πάντες ἀπαρενόχλητοι
5 μὲν τῶν ἄλλων ἀπάν[των ἀφείσθωσαν, ταῖς δὲ θεραπειαῖς τῶν εορτῶν (?)
[κ]αὶ τ[α]ῖς δι[α]κονίαις τ[ῶν] συνόδων προσκαρτερεῖταισιν]

Restored on the basis of Sz LL. 8-14; however, the current restoration of Sz LL. 13/14 is incompatible with the letter traces in L. 5 of our fragment; a secure reconstruction is possible on the basis of ANd (see our lemma no. 1763 LL. 113/114); the same supplement can also be applied to Sz LL. 13/14 (*IGLS* 51; *SEG* XII 554), edd.pr. || for the relationship between BEd and BEc see our lemma no. 1769 app.cr. in fine || the fragment opens in mid-sentence at the head of a text column; the preceding lines can equally be supplemented from Sz (LL. 1-7); Sz corresponds (for long stretches verbatim) to the nomos section of the cult inscription from Arsameia-on-the-Nymphaios (Sz LL. 1-5 and 14-47 = A LL. 134-141 and 151-196, respectively); the texts of the other nomoi continue with sections concerning the hierodouloi charged with celebrations; Sz, however, interposes provisions for the monthly celebration of Antiochos' assumption of the diadem and perhaps also of his birthday (Sz LL. 5-

10); the opening clause of BEd belongs to this context (on 55 note 47, C.-F. provide the following restoration for Sz LL. 7-9: τήν τε ἐσθῆτα παρά[αν ἡ ἀναλ]αμβά[ν]ων Περσι[κὴν] καὶ γέρατα κατὰ νόμον τὸν αὐτὸν ἐ[ξ]αίρου[μενος; τήν τε ἐσθῆτα παρα[λ]αμβά[ν]ων κτλ., *SEG*).

1771. Seleukeia-on-the-Euphrates/Zeugma. Temenos inscription (BEe), shortly after 64 B.C. Erased text underlying the document in our lemma no. 1769. Edd.pr. C.Crowther - M.Facella in *AMS* 49 (2003) 57-61, who underline that the text presented by them should be considered provisional, since decipherment remains in progress. The last three lines can be read more or less completely.

ca. 9 lines of sporadic letter traces

[... X Ω Ν Τ Α Ι . . Κ Λ -----]
[... Η Σ . Α Σ Ι Α Ε -----]
[-----]
4 [. Υ Δ Ν . . . Υ -----]
[[-----] καὶ ἐπιθύνοντες ἐν]-----]
[[τοῖς] ἱε[ροῖς] εὐωχῶνται ταύτας τὰς δύο ἡμέρας· ὁμοίως δὲ καὶ ἱεροδού[]-
[[λο]υς ἀφιέ[ρ]ωσα ἵνα προσκαρτεροῦντες τοῖς ἱεροῖς παρέχωνται]]
8 [[τ]ὰς χρε[ί]ας· ἐ[ἴ]αν δὲ καὶ οἱ υἱοὶ μου καὶ οἱ ἔγγονοι αὐτῶν οἱ τὴν βασιλεί[]-
[[αν] δι]αδεχόμε[νοι] ἄγωσιν τὴν ἔμμηνον μου γενέθλιον ἐκκαίδεκάτην]],
[[ὁμοίως δὲ καὶ ἐν τοῖς λοιποῖς ἱεροῖς ἄσασιν τοῖς κατὰ τὴν ἐμῇ]]
[[βα]σ[ι]λ[ε]ίαν διατάξ[ων]ται ἄγασθαι τὴν αὐτὴν ἡμέραν καθὼς καὶ]]
12 [[ἐκ] τῶν ἐμῶν χρόνων ἤγητο, εὐμενεῖς εἶψαν αὐτοῖς οἱ θεοὶ καὶ ἴλε]]-
[[ως] αὐτοῖς σ[υν]τυγχανέτωσαν· ὅσοι δ' ἂν τῶν βασιλέων ἢ δυ]]-
[[ν]αστῶν ἢ στρατηγῶν ἢ ἐθναρχῶν ἢ ἄλλοι τινὲς παραγένηνται]]
[[εἰς] τοῦτο [τὸ] ἱερὸν καὶ βοῦλονται ἐπιθύειν καὶ σπενδοποιεῖσ]]-
16 [[θ]αί ἐπὶ τῶν βωμῶν τῶν καθιδρυμένων ἐν τούτῳ τῷ ἱερῷ, ὁμοί]]-
[[ως] δὲ καὶ τῇ [ἐμῇ] εἰκόνι τῇ καθιδρυμένῃ σὺν ταῖς τῶν θεῶν εἰ]]-
[[κ]όσι]]ν, [κα]τὰ ταῦτα δὲ καὶ ἐν τοῖς ἄλλοις τοῖς ἐν τῇ βασιλείᾳ ἱεροῖς]],
[[ἐν] οἷς κα[θ]ιδρύνται καὶ αἱ ἐμαὶ εἰκόνες σὺν ταῖς τῶν θεῶν]]
20 [[εἰ]κόσιν, συναύ[ξ]ουσιν αὐτοῖς τῶν τε θεῶν καὶ τὰς ἐμὰς]]
[[τ]εμὰς [καὶ] τὸν [π]ρέποντα σεβασμὸν ἀπομερίζ[ου]σιν ἐ[ν]]]-
[[μ]ενεῖς εἴ[η]σα[ν] οἱ θεοὶ καὶ παρ' ὅλον αὐτοῖς τὸν χρόνον]]
24 [[τ]ὰ πα[ρὰ] τοῦτων ἀπαντάσθω ἀγαθὰ· οἱ δ' ἂν παραγένη]]-
[[μ]ενοῖ[ς] εἰς] τοῦτο τὸ ἱερὸν, ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ ἱερὰ ἐν]]
[[τοῖς] τῆς βα[σι]λείας τόποις, ἐν οἷς συνκα[θ]ιδρύν[η]ται]]
[[τοῖς] θε[ο]ῖς καὶ αἱ ἐμαὶ εἰκόνες, μὴ τὸν π[ρ]ο[ε]π[ο]ν[τ]α σεβ[ασμ]ο]]-
[[μ]ὸν ἀπ[ο]μ[ε]ρίσωσιν, ἀλλ' ἐκ τῶν ἐναντίων βλάψω[σ]ιν]]
28 [[τ]ι ἢ [λ]υμ[ή]ν[ω]νται τὰ ἱερὰ [ῆ] τὰς ἐμὰς [εἰκόν]ας, συμβα[ί]]-
[[νοι] αὐτέ[ο]ις τὰ ἐν[α]ντία τοῦτ[ω]ν καὶ γίν[ε]σθαι αὐ]]-
[[τοῖς] ἂ τοῖς ἀσεβοῦσι περὶ το[ῦ]ς θεοῖς γίνεται]]

The fragility in detail of this reconstruction should be emphasized, since it depends upon the reading of a handful of partially erased letters in three separate lines, but the restoration of LL. 1/2 seems relatively secure, ed.pr. || Since BEe appears to reproduce the emended text of SO, it seems likely that Antiochos had already assumed the diadem at the moment when he established a temenos at Zeugma. SO records the consecration by Antiochos of a temenos to Apollo Epokeos and Artemis Diktynna (SO LL. 6/7). The corresponding lines of BEe remain to be deciphered, but the new text BEe cut over BEe specifies that the temenos was established by Antiochos immediately after his accession in honor of the ancient power of Zeus Oromasdes, Apollo Mithras Helios Hermes and Artagnes Herakles Ares; this claim is probably valid in the first instance for the temenos at Samosata from which Sx and Sz derived and only secondarily for the situation at Zeugma (see our lemma no. 1769 ap.pr. ad L. 20). Nevertheless, the attribution of the temenos at Zeugma seems to be corroborated by the relief scene of a dexiosis between Apollo and Antiochos cut on the other side of the stele and an earlier discovery of fragments of a

1775. Seleukeia-on-the-Euphrates/Zugma. Mosaic inscriptions from villas, late 2nd/early 3rd cent. A.D. N.Başçigelen - R.Ergeç, *Belkis/Zugma* (cf. our lemma no. 1773), offer color photographs of several mosaics recently found in late Roman Imperial villas and now in the Gaziantep Museum: *SEG* XLVIII 1831 (on 32/33; the stolen pieces identified in Houston have now been returned to the Turkish government and transferred to the Gaziantep Museum); XLIX 1970 (on 37); LI 1907 (on 45), 1908/1909 (on 40/41), and 1910 (on 49; painting) [As to *SEG* LI 1907, the photograph in the present booklet presents the complete panel, so that the inscriptions can now be read in full: besides the signature of the mosaicist Ζώσιμος and the labels of the Tritons, Ἀργός and Βυβός, there is a sort of explicative rubric to the latter two names: ὀνόματα Τριτῶνων (curiously divided over the field above the figures: ONOMATA in the upper left corner, left of the signature; TPEI in the upper right corner, right above the signature; TΩ at left under ΑΦΡΟC; ΝΩΝ at right under ΒΥΘΟC). This explanation, unique in mosaic inscriptions, may have been copied from a model book, as surmised in *SEG* LI 1907 app.cr. in fine; however, that this was done 'inadvertently' (*ibid.*) is hardly likely since the inscription turns out to be a complete and comprehensible statement, apparently added for informative/educational purposes, Tybout].

- 4 [μ]ὰς καὶ τὸν πρέποντα σεβασμὸν ἀπομερίζουσιν εὐμενεῖς εἴη[αν]
[οἱ θ]εοὶ καὶ παρ' ὅλων αὐτοῖν τὸν χρόνον τὰ παρὰ τούτων ἀπαντάσθω ἀ[γα]-
[θά· οἱ δ' ἂν παραγενόμενοι εἰς τοῦτο τὸ ἱερόν, ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ ἱε-
[ρά· ἐν] τοῖς τῆς βασιλείας τόποις ἐν οἷς συνκαθίδρυνται τοῖς θεοῖς καὶ [αἱ]
8 [ἐμ]αὶ εἰκόνες μὴ τὸν πρέποντα σεβασμὸν ἀπομερίσσωσιν, ἀλλ' ἐκ τῶ[ν]
[ἐ]γαντίων βλάψωσιν τὴν ἡ λυμῆνται τὰ ἱερὰ ἢ τὰς ἐμὰς εἰκόνας[ς].
συμβαίνει αὐτοῖς τὰ ἐναντία τούτων καὶ γίν(ε)σθαι αὐτοῖς vacat
ἀ τοῖς ἀσεβοῦσι περὶ (τ)οῦ θεοῦ γίνεται· [δεκ]ά[τη] (?)
12 τοῦ Λάου μηνός, ἐν ᾧ τὸ διάδημα ἀνέλαβον,
ἐπιθύοντες vacat (?)

1-3. [εἰς ταῦτα τὰ ἱερὰ,] ἐν οἷς καθ[ίδρυνται] τοῖς μεγάλοις θεοῖς εἰκόνες, εἰσβαίν[ω]σιν, K.; [εἰς ταῦτα τὰ ἱερὰ παραγίνονται,] ἐν οἷς καθ[ίδρυνται] καλὰ εἰκόνες τοῖς μεγάλοις δαίμ[ω]σιν, W. (1973); ἐν οἷς καθ[ίδρυνται] καὶ αἱ ἐμὰ εἰκόνες σὺν ταῖς τῶν θεῶν εἰκό[ν]σιν, W. (1991) || 3-4. συναύξουσιν αὐτοῖς τῶν τε ὁ[σίων] ἀναθε[μάτων] τὰς τιμ[ά]ς, K.; συναύξουσιν αὐτοῖς τῶν τε θ[εῶν] ἀναθε[μάτων] τὰς τιμ[ά]ς, W. (1973); συναύξουσιν αὐτοῖς τῶν τε θ[εῶν] ἀναθε[μάτων] τὰς τιμ[ά]ς, W. (1991); the restoration suggested here on the basis of SO 30 leaves a vacat of up to six letters on the right return of the stele which seems to conflict with the syllabic division of [τιμ]ὰς required by the letters preserved at the beginning of L. 4. The parallel passage at SO L. 30 offers nothing else that might have dropped out here. A possible parallel for the anomaly is provided by the Sy stele from Samosata, which has two cuttings on its right return and an irregular pattern of syllabic division), C.-F. || 4-5. εὐμενεῖς εἴη[αν] οἱ θ[εοί], K.; εἴη[αν] οἱ θ[εοί], W. (1973) || 5-6. τὰ παρὰ τούτων ἀπαντα (σ)ὰ ἐ[λ]η· ἂν δὲ παραγενόμενοι, K.; ἀπαντάσθω· οἱ[τ]ι ἢ δ' ἂν παραγενόμενοι, W. (1973) || 6-7. εἰς τὰ λοιπὰ [ἐ]λα τοῖς τῆς βασιλείας τόποις, K.; εἰς τὰ λοιπὰ [ἐ]λα[τ]ρά, W. (1973). Nu is clear on the stone before τοῖς τῆς βασιλείας τόποις, C.-F. || 7-8. καὶ [λα]ὶ εἰκόνες, Keil, followed by W. (1973); corrected by W. (1991) || 9. [ἐν]αντίων βλάψωσιν τὴν ἡ λυμῆνται τὰ ἱερὰ ἢ τὰς ἐμὰς εἰκό[ν]νας, K. || 10. [τότε δὲ] συμβαίνει, K.; ΓΙΝΕΘΑΙ, lapis; γίν[ο]ι[τ]ι[ο] [αὐτ]ο[ῖς] || πάντα, K. || 11. ΠΕΡΙΕΟΥΣ, corrected to περὶ τοῦς by the stonecutter; in fine K. [δεκάτη], K.; [δε]ε[κάτη], W., withdrawn in W. (1991), following Wagner-Petzl (cf. SEG XXVI 1623) 219 note 46; δεκάτη is required by the context as an antecedent for the relative clause in L. 12, and the re-examination of the stele showed possible traces of eroded lettering on the right return of the stele, the clearest of which, below the sigma of αὐτοῖς at the end of L. 10 and above the second nu of ἀνέλαβον in LL. 12, seems to belong to a triangular letter, C.-F. || 12-13. written in a different and larger hand than the body of the text and, with [δεκ]ά[τη] at the end of L. 11, appear to be a supplement to the main text, comparable to the correction in SO LL. 16/17, citing the king's assumption of the diadem, C.-F.

ARMENIA

1778. Satala. Epitaph of Theodora, Christian period. SEG XLVII 1886. A.Łajtar, EA 36 (2003) 52/53 (translation), suggests reading this text as follows.

† Ἐνθα κατὰ κίτ-

ε ἢ ἄσρος Θεοδώρα

- ἦ τις ζήσασα ἐ(ν)
4 λύπη καὶ στεναγμῶ
οὐδενὶ ΟΚΑΙΚΙΟ, ν Ε
οἶδεν· ὅθεν ἐ(ξ)-
ἔλθεν τοῦ β[ί]του ἰνδ(ικτιῶνος)
8 α', μηνὶ Ἰουν(ί)φ

3-8. ἐ(τ)η | λύπη καὶ στεναγμῶ[ν] | οὐδενὶ ΟΚΑΙΚΙΟΥΕ | · ΟΙΔΕΝΘΕΝΕΤ | · ΕΛΘΕΝΤΟΥ | · ΟΥΝΟ | ΑΜΗΥΙΠΟΥΝΩ, SEG || 2. ἄσρος for ἄσρος || 3. EHT, lapis || 4. λύπη καὶ στεναγμός: frequent quotation from Isaiah (51.11.5), E. || E.'s reading, which admittedly 'should be taken only as a proposal', raises various questions: there is no verb in the relative clause introduced by ἦ τις and the neutral ὅ suggested by E. in L. 5 (see below) is hardly compatible with the male στεναγμῶ. Could οἶδεν be the verb of the relative clause? My proposal (equally conjectural) would be: ἦ τις ζήσασα ἐπ(τ) ἐπ(τ) [- numeral -] | λύπη(ν) καὶ στεναγμῶ[ν] | οὐδ' ἐνὶ καιρῷ | οἶδεν, Martin || 5-6. perhaps ὁ καὶ (β)ίος | οἶδεν ('in no grief and groaning which (human) life knows'), E. || 7-8. ἐξἔλθεν for ἐξῆλθεν || 8. perhaps ἄμην or μηνὶ Ἰουν(ί)φ, SEG in app.cr.

BABYLONIA

1779. Seleukeia-on-the-Tigris. Sealings, 249-154 B.C. A. Invernizzi, in M. Brosius (ed.), *Ancient archives and archival traditions. Concepts of Record-keeping in the Ancient World* (Oxford 2003) 302-322, offers some thoughts on the three archives which contained stamped sealings (ἀλκί); two were private archives, the third an urban one. The documents to which the sealings belonged, are lost; they are generally 'private deeds ... which required the intervention of public authority, at least for registration, perhaps for more complex and substantial reasons' (315). Further reflections on who impressed the seal and stamp on the document: witnesses, the χρεοφύλαξ, βιβλιοφύλαξ (see SEG XLVI 1757). See now also A. Invernizzi (ed.), *Seleucia al Tigri. Le impronte di sigillo dagli archivi* (Alessandria 2004; 3 vols.; non vidimus; cf. the summary by M. Sève, BE 2006, no. 67); V. Messina, *Mesopotamia* 40 (2005) 125-144. See also our next lemma.

1779 bis. Uruk (Orchoi). Sealings, 244-early 1st cent. B.C. G. Lindström, *Uruk. Siegelabdrücke auf hellenistischen Tonbullen und Tontafeln* (Mainz 2003), (re)publishes the sealings found during the German excavations of the main sanctuaries of the city, the Bit Res (built in 244 B.C.) and the Irigal (built in 201 B.C.), both destroyed by fire in the early 1st cent. B.C. L. studies the typology of the seals and the process and purpose of the sealing of perishable documents mainly on parchment: contracts, custom dues, taxes, donations, legal proceedings, letters, etc. (7-14; see also our lemma no. 1779); the iconography (15-48) and its close relationship to Seleucid coinage (49-51); the organisation of the taxes (51-58); the royal administration of Uruk in general (58-63). Other sections focus on archives and libraries in Hellenistic sanctuaries (65-75) and on the (superficial) Hellenization of Uruk (Greek Ὀρχοί). The backbone of the work is an exhaustive catalogue (ph.; dr.) of the sealings on 634 'Tonbullen' (81-152) and 61 'Tontafeln' (153-188). A minority of the sealings bear Greek inscriptions (presented in majuscules

A. 1.4. These lines describe the death of a warrior, H. || 2. initio: no restoration, SEG (δαι)ῑδοι in the app.cr.) || 3. σ]παρδόν or ἥσ]παρε, H., with reference to Nonn., *Dion.* 15.393, 28.65, and 47.168; σωρηδα̃ (un-attested) = σωρηδόν, H.; ΣΩΡΗΔΑΛΟΥΝΕΥ[-] or ΣΩΡΗΔΟΛΟΧΕΥ[-]: "wohl σωρηδόν, ein Hausgenosse getöteter Feinde", SGO; [-] χαίρε νέκυσ ΣΩΡΗΔΑΟΥΝ(?) ΧΘ]Υ(οr?) Ρ]Υ[.] SEG || 4. in fine .ΑΡQ[?] , SEG || 5. (and following lines): perhaps about the household of the deceased, H.; initio [δ]ήϊον, I.Estrema Oriente, SGO; [-][H]ION, SEG || 7. the hemistich πέρις δὲ π]αίδες ἐροῖσαν, 'around her (i.e., the wife of the deceased) roamed the kids', is tempting, though the reading of the last word cannot be verified on the ph., Martin || 9. τει[σι]τι: address of the deceased, H. [the word surely ends the verse (cf. e.g. Od. I.295), Martin] || 8. e.g. ἀμει]δέος or ἀνάμ]ιδέος, agreeing with "Αἰδ[ου], H., who alternatively suggests "Αἰδ[ην] or "Αἰδ[αν]; [- - -]-Id(or Θ?)ΕΟΣ ἔλλαχον ΑΙΑ (αἶα?), SEG; δέος ἔλλαχον Αἰδ[ου], SEG (app.cr.); δέος (?) ἔλλαχον αἶαν, I.Estrema Oriente (following one of the suggestions mentioned in SEG app.cr.) || 10. initio e.g. πόνοιν; in fine probably a case of feminine δοῦσα (cf. L. 6: γυνή; L. 7: [-]γορα), H. || 13. στε]τήνοντος?, H.; [-]J|XONTOS Σ.Υ.ΕΜ.[-, SEG || 14. [-]QEΛ.ΩPHΓ(?)OΣEΦ[-], SEG || 15. e.g. καστίνγητός τέ μοι] ἔστι or ἔσοι, H.; [-]AJ|CJAICAI?IZYN]ICTOSTENI?OY[-], SEG || 16. (ἐ)ζω]γρηίτο or ἀνεζω]γρηίτο (cf. L. 14: ζ]ωγρηίτος), H.; [- - -].ΙΣΤΟ τύχην .ΣΥ?XIO[- - -], SEG || 17. [-]E εὐνέζωνον (?) ΔΟΥ[-] , I.Estrema Oriente; [-]JEENEYZFONΔOY[-], SEG || F.Canali De Rossi (I.Estrema Oriente) offers the following reconstruction of (A): a warrior falls in battle while conquering a fortification (πύργοι); death destroyed (ἔδειξετο) his house (δόμα), leaving his wife to live in the wealthy mansion (πολύλοβα μέλαθρα); references are made to his sons (παῖδες), to the fate the deceased was to meet (ἔλλαχον: from λαχαῖν) or the adjective ἐλαγχός? while still at home (ἐνήμεγαροῖσι), and to the absence of consolation (θελκτήρια) for the loss of the husband (άνηρ) and bad fate (τύχη). As to the date, the period of Alexander or the Diadochs would fit in well with the facts of war on record || B. 2. [- λυ]κάβαντ[-], J.Bingen in SEG, app.cr.; in I.Estrema Oriente (per ep.) and in SGO, R.Merkelbach suggests the same restoration || C. 3. [-] ωδηήν [-], I.Estrema Oriente; [- - -]ΩΙΔΗΗ[-], SEG || 6. [-] ἄλλοτε δ[-], I.Estrema Oriente; [-]A?ΓAΛOCEΔ[-], SEG.

1781. Syria. Hellenistic Syria. M.-F. Boussac (ed.), *La Syrie hellénistique* (Topoi Suppl. 4; Lyon 2003), contains several studies in which inscriptions are adduced: J.-F. Salles, 'Byblos hellénistique' (53-109; occasional use of inscriptions in the sections on political history (56-67) and civic organisation (67-70); brief survey of work on amphora stamps: 87/88); C. Apicella, 'Si-don à l'époque hellénistique' (125-147; some inscriptions are mentioned on 132-136; political history; civic and military organisation; many on 140-144, on the economic role of Sidon; petty craftsmen; emergence of wealthy entrepreneurs active abroad from the mid 3rd cent. B.C. (ἐμποροὶ/ναύκληροι; mainly in the areas under Ptolemaic control, especially in Rhodes and Delos, also in Athens); Hellenization of Sidonians abroad: participation in local contests, Greek elements in onomastics); J.-P. Yon, 'Les villes de Haute-Mésopotamie et de l'Euphrate à la fin de l'époque hellénistique' (193-210; 203; integration of 'Semitic' and 'Greek' families in Dura-Europos; 205-207; civic institutions); M.C.A. Macdonald, '“Les Arabes en Syrie” or “La pénétration des Arabes en Syrie”. A question of perceptions?' (303-318, on the problem of the meaning of 'Arab' in antiquity: 'at present indefinable' (318); on 304 he adduces the only self-designation as Ἀραψ before the 6th cent. A.D.; *IGR* I 839, epitaph of an Arabian οἰωνοσκόπος found in Thasos [cf. L. Robert, *Hellenica* II (Paris 1946) 43-50, and *SEG* LI 1939 app.cr.]); G.W. Bowersock, 'The Hellenistic Leja' (341-348; 344/345: personal and divine names typical of the symbiosis of Leja) and Jebel al 'Arab: 'Awam, often found in the form Θεὸς Ἀυμου; *Malikat*/Μαλεῖταθος; anthroponym and divine name; Λυκοῦργος; divine name; 346/347 note 31: reflections on the possible reading Ἰδρυσε φαιδρὸν Ἰδῆμος Ἑσθινῶν Καίσαρήτιον ('Caesareum', qualified by the adjective φαιδρὸν) instead of Ἰδρυσε κτλ. Καίσαρήτιον (allegedly testifying to the (re)foundation of Eitha as Caesarea) in *IGR* III 1142 LL. 3/4 (Kaibel, *EG* 1059); the new reading is found in the papers of W.J. Bankes: cf. M. Sartre, *D'Alexandre à Zénobie* (cf. *SEG* LI 1919) 641 note 8).

See also our lemmata nos. 1789, 1804, 1816, 1823, 1826, 1843, 1882, and 1916.

1782. Syria. Epitaphs on portraits. I. Skupinska-Løvset in P. Noelke, F. Naumann-Steckner, B. Schneider (edd.), *Romanisation und Resistenz in Plastik, Architektur und Inschriften der Provinzen des Imperium Romanum* (Mainz 2003) 587-595, summarizes the results of twenty years of study on private portraits from Roman Syria and Palaestina. Though inscriptions play a very marginal role in this article (as in S.-L.'s previous studies, for which see especially *SEG* XXXIII 1296 and XLIX 1979), we note two excellent photographs of *SEG* XLI 1374 (594; briefly discussed on 592).

1783. Syria. Imperial cult. J.-P. Rey-Coquais, 'Jordanie, d'Alexandre à Moawiya: un millénaire d'hellénisation', in *Studies in the History and Archaeology of Jordan* VII (Amman 2001) [2003] 359-364, focuses on some aspects of Hellenization, distinguishing between the cities of the Dekapolis and the region under the influence of the Nabataean kingdom (numerous and few Greek inscriptions, respectively; in the Nabatene Semitic inscriptions prevail; Greek culture penetrated to a greater extent as late as the early Byzantine period, manifesting itself inter alia in the mosaics from Madaba). On 361-363 R.-C. studies the organisation of the imperial cult as a typi-

cal example of Greco-Roman influence in the Dekapolis, drawing conclusions differing from those of M. Sartre [for which see *SEG* LI 1922]; he argues that since Trajan the term Κοίλη Συρία denotes an administrative district of the Roman province of Syria; e.g. Tyre is μητρόπολις of Φοινίκη and Κοίλη Συρία, still under Hadrian. Later in Hadrian's reign Κοίλη Συρία became a κοινόν of the imperial cult, with the cities of the Dekapolis as its members and Damaskos as metropolis. Petra was called metropolis of Arabia, though it does not include the Dekapolitan cities. The term ἐπαρχία refers to an administrative region rather than to a κοινόν of the imperial cult. After the reform by Hadrian, Syria featured four koina of the imperial cult, whereas the Roman province consisted of three eparcheiai (Συρία, Φοινίκη and Κομμαγενή). Cf. P.-L. Gatiér, *BE* (2004) no. 373: R.-C. may be right in criticizing G. that he rejected the arguments in favor of Κοίλη Συρία as a 'circonscription du culte impérial' too quickly (*IGLS* XXI.2 pp. 47/48), but it remains unclear which meaning he assigns to the word ἐπαρχία in *I. Gerasa* 53, mentioning a former priest of four eparcheiai (ἱεραστάμενος τῶν τεσσάρων ἐπαρχιῶν ἐν Ἀντιοχείᾳ τῇ μητροπόλει [cf. R.-C. 361: 'sans doute pas un κοινόν du culte impérial, mais une "région" administrative de la grande province de Syrie']. G. argues that the administrative districts and those of the imperial cult should not be dissociated as strongly as proposed by R.-C.; some cities of Palaestina or Arabia may have belonged to a Syrian district for this cult).

1784. Syria. Prosopography: the procuratores of Roman Syria, late 1st cent. B.C.-late 2nd cent. A.D. M.G. Granino Cecere, A. Magioncalda, *MEFRA* 115 (2003) 615-638, publish a Latin inscription from Ficulea (near Rome) recording C. Vibullius Rufus as a new procurator of Syria in the 1st cent. A.D. Starting from this new text M. on 622-631 examines the fasti of the procuratores in Syria, discusses the relevant data from Latin and Greek inscriptions, and adds five new names to H.G. Plaum's last list of 13 persons from 1982 (list of 18 procuratores on 637; tabular survey of the careers of six of them on 637/638): Vibullius Rufus, the later prefect of Egypt Ti. Iulius Alexander (on record as procurator (ἐπίτροπος) of Syria under Nero in an unpublished inscription from Tyre; cf. *SEG* XXXVIII 1676), T. Petronius Priscus (Latin honorary inscription from Ephesos: *An. Ép.* (1993) no. 1477; reign of Hadrian), and, as possible candidates for 18/19 and between 60 and 62 A.D., respectively, the somewhat enigmatic Statilius and Barbarus mentioned in the Tax Law of Palmyra (*PAT* 0259; *OGIS* 629; *IGR* III 1056; *CIS* 3913; *SEG* LI 1972*).

1785. Antiochene. The architect Markianos Kyris, late 4th/early 5th cent. A.D. D. Milson, *ZPaV* 119 (2003) 159-182, on 160-164 reproduces, translates and briefly discusses the epigraphical dossier concerning the priest and architect (τεχνίτης) Μαρκιανὸς Κῆρις, who built churches in several villages in the Antiochene. His texts are taken from *PAES*: no. 67 (D. 160), unnumbered inscription on p. 86 ad no. 67 (D. 161/1), and nos. 68 (D. 161/2), 69 (D. 162/1), and 70 (D. 162/2) from Bābiskā [= *IGLS* 559, 561, 557/558, and 562, respectively; the fragment *IGLS* 560 reading Μαρκιανὸς and *SEG* XLIII 1026, testifying to the co-operation of Markianos with the τεχνίτης Μαρῖνος, also known from *SEG* XLIII 1025, should be added]; no. 73 (D. 162/3) from Ksēdjbeh [= *IGLS* 509] recording the architect Κυρίλλας who possibly, though not certainly, is identical

with Kūpīs; no. 57 (D. 163) [= *IGLS* 535] from Dār Kītā; no. 76 (D. 164) [= *IGLS* 531] from Kasr el-Benāt. On 164/165 comment on the decoration common to these churches. M. devotes the largest part of his article to metrological problems; he argues that the unit of measurement used by Markianos was the same as that used in Palaestina, viz. the standard foot of 0.3089 m, illustrated on the stone carrying the nearly contemporary imperial edict from Bethlehem concerning the aqueduct to Jerusalem: *SEG* VIII 171 (cf. LII 1617 sub (2); ph.) [Add also the two studies by T. Masuda mentioned in *SEG* XLIV 1306, Tybout].

1786. Antiochia. Defixio against the horses of the Blues on a lead tablet, late 5th/early 6th cent. A.D. Rectangular lead tablet found along with twelve others in 1934 during excavations of the hippodrome (this one close to the further meta at the curved end, with three others; another one was found near the meta secunda) by a team from Princeton University; now in the Art Museum of Princeton University. Mentioned by W.A. Campbell, *AJA* 40 (1940) 2, and G. Downey in R. Stillwell (ed.), *Antioch-on-the-Orontes* II (Princeton 1938) 148; F. Heintz, *JRA* 11 (1998) 339-341, and id. in the study mentioned in *SEG* L 1392 (on p. 477 in fine, above the comparatio; H. deciphered the tablet jointly with ed.pr.) 166 no. 53; D. Jordan, *GRBS* 41 (2000) 27 no. 102 (cf. Jordan, *SGD* p. 193). Ed.pr. A. Hollmann, *ZPE* 145 (2003) 67-82 (translation; on 81/82 Indices of selected Greek words, divine names, voces magicae, and horse names), with ample comment on all aspects and parallels for the divine names, hipponyms and voces magicae drawn from other magic documents and literature (epics; hymns; tragedy); some names and terms are new; many others are equally unattested, but can be compared to more or less similar, related forms (all new words are marked in the Indices); cf. also D. Feissel, *BE* (2004) no. 379.

- Ἀρξιερίς Καδμίλε Ἀρξιερίσσα Καδμί-
 λος Φερσεφόνη Ζεῦ ἦκε μιμιρευσσάτα
 4 χαρσιθ μελέντας Ποσιδῶν Δαμναμη-
 νεύς εθεταῖς Διόσκουρε ετιοχερσεστέρο
 Ἀνοχ αμισσε Ἀρξιερία Ἀρξιδιάσασα Δημή-
 τηρ Διόνυσε γευμνας Κορυβάντων κυδ[...]
 8 [...]δεῦ Ζεὺς Πλότων Ζεὺς ακίς Ἀρχιέρως θε-
 οκίδα Ἰκάτη Νευ σαμναρβαίε εσοφλα[...]
 μιμιροτε αμαξε ασσakai μεριστοῦ παῖ[...]
 Διόνυσε Ζεῦ Ποσειδῶν Πλότων Δημήτηρ
 12 μερκα[...]. Πνυς Ἀξιερηξαρ Ἀρξίρισσα Ἀρξια-
 ξ Ἀχθιωφι χθθωνι κοδηρε πασιμέδου-
 σα πασικράτια λαξιμέδουσα μεδέου-
 σα μαίδουσα μεδέουσα κρατίστη ιω πα-
 σικέρατε ρηξ ιω χαν ιω ταυρ ιω ιω ταυρο-
 16 δάμα ιω ιω σανγαρθα ιω σανγαργαθα ιω
 σανγαθα ιω σαβαρβα[...]. ιω σαβλας ιω δι-
 ωξι παθυταλπα ἀρχάνδρα Βριμῶ
 Βριμῶ Ῥῆ Ἀχθιωφι ἄρκυι[νε] νέκυια

- 20 ἀρχάνδρα δαμασάνδρα φορβη φορ-
 βα φορβαρ βαρβωρ χοσορη Βολχοσηθ
 Ἑρεσιγαλ πιαμια μαρθανθω μαρμα-
 ρω βορφορο φορβαρ φορφορο φορβαρ
 24 φορφορο φορβαρ ιανη ταρταροῦχε κυ-
 δίστη ιανιαία Βαυβῶ κυνολαμψ σαμα-
 λαξα σαμαλάξα Τισιφόνη Τηξιφόνη
 Περσέφασσα ανκιστη δωδεκακίστη
 28 ανχονιμε ἀδινῆ (κυρία) χθονίων βροτ[ο]λογῆ
 ανφιλιο[...]. κε ζοφερά νεκυαγωγῆ αδοκα
 οπυρκε μαγική νυκτιδρόμα λυσιπέδιλε
 δαμνανεσσα δαμνομενια δαμνολυκα[κη]
 32 δαμνομενιπα λυκοκτόνε Μασκελλη κα-
 τα Πραξιδικα καταν(ικ)ά(νδρα) κα(λε)σάνδρα ἀρχάνδρα
 δαδοῦχε Βριμῶ Βριμῶ Ῥῆ τητραβῶμα
 τετρακύων ἀρχιγενῆ ὀφιοῦχε δρακοντό-
 36 μορφε βροτολογῆ αἰγωποφορβῆ Ὑεσμ[ι]γα-
 δων κοδηρε νοηρε νοηρε σοιρε σοιρε [σαν]-
 καθα ανκιστη δωδεκακίστη ἀκροβουροβό[ρε]
 τρίμορφε δρακοντόζωνε λαξιμέδουσα προν[...]
 40 ναγε ἄωρία ἄωρινῆ Βαυβῶ Φρῆ διαραξε νεα-
 ροδέκτρια Πασιθέη Οὐρανία Ἀστροθέα[ι]-
 νη δίκερως ταυρωπῆ αἰμαπῆ ελοσυρ[...]. Νε]-
 βουτοσουαληθ πυριγενιτι ωιωη ιαηω[...]
 44 αωη αωαω οοο υυυ ωωω ηηη ααα [ιιι]
 εεε ιιωι Δωβαωθ Αριωθ· καταδῆσ[ατε]
 και ἐρημώσατ(ε) και κατασ[σ]τρέγετε
 τοὺς ἵππους τοῦ καλ(λ)αίνου· ἵπποσε[ι].-
 48 τον Τερψίδημον Νικόδικον Νικαφόρον
 Ὀφίδην Ἀστροφόρον Στεναρόν Πριά-
 πην Πελάγιον Ἀριστόμαχον Προσ[έ]-
 χοντα Εὐανδρίαν Διερκὴν Δαφναί-
 52 (ον)ον Φερέδοξον Χρησμολόγον
 Στερφιλήρην Λύρον Μαραθώνι-
 ον Ταλαμώνιον Ὀρφέαν Ὠρο-
 τερπὴν Μύστην Ἡδυνάβλην
 56 Φιλάδελφον Εὐδαίμονα Νικό-
 διμον Ἰππόνην Ἀξιώτι-
 μον Πολυμάθην Κλέαρ-
 χον Ὀπλίτην Μηλο-
 60 βόλον Βρόμιον Ἀρε-
 τὴν Ἑροῖδην

Date: Imperially sponsored factions did not appear before the late 5th cent. A.D.; the end of the use of the circus came after a series of earthquakes in 526 and 528 or after the Persians captured the city in 540 A.D., ed.pr. || the structure of this text is as follows: invocation of magical deities (LL. 1-45), a brief curse to 'bind, destroy, and utterly subdue' the horses of the Blues (LL. 45-47), and the names of these 36 horses (LL. 47-61) || 1. Καδμήλος is associated with the Μεγάλοι Θεοί of the Samothracian mysteries; probably he is invoked here on account of his frequent equation with Hermes; some of the other deities invoked (LL. 1, 5, and 7: 'Αρξιερίς, 'Αρξιερίσσα, 'Αρξιερία, and 'Αρξιάνασσα, all previously unattested; 'Αρχιερός may correspond to similar names known from literary sources for the Kabeiroi; the latter were not on record in curse tablets so far, ed.pr. || 3. Ποσιδών (also in L. 10): rare in curses; perhaps equated here with Sarapis, ed.pr. || 6. Διόνυσος: rarely mentioned in magical texts; perhaps he appears here because of his identification with Osiris and Sarapis (with clear underworld connections); γένυνας (or πηνύνας): language and meaning unclear; 'leader' of the Korymbantes?; in fine (and in L. 7 initio) κύδ[ρ]ε, κύδ[μ]ε, or κύδ[ος], ed.pr. || 7. perhaps an appeal to Zeus in two forms: Zeus-Plouton and Zeus-Akis (though the latter is previously unattested as a divine name); 'Αρχιερός for 'Αρχιερός?, ed.pr. || 7-8. or a vox magica θελοχιδνακτηγενο, ed.pr. || 8. read 'Εκότι Ζεῦ?, ed.pr. || 9. μεριστοῦ: probably genitive of μεριστής ('Zuteiler', 'divider'), dependent on παῖ (vocative): a reference to Horos/Harpokrates, ed.pr. || 10. this catalogue of Olympian deities (perhaps hinting at Sarapis, the god that subsumes all other gods) seems unparalleled in magical texts, ed.pr. || 12. 'Αχθίωφι (also in L. 19): another name of Selene-Hekate, ed.pr. || 13. λαζιμέδουσα (hapax): 'controller of fate', ed.pr. || 13-14. perhaps a play on the participial substantive (μεδέουσα) and the participle or name μέδουσα/Μέδουσα, ed.pr. || 14-15. πασικέρατε: either an error for πασικράτεια (cf. L. 13) or an adjective perhaps meaning 'all-horned' (association with Hekate?), ed.pr. || 15. ταυρ: probably an aborted beginning of ταυροδάμα (previously unattested; probably another epithet of Hekate), ed.pr. || 19. 'Ρῆ (also in L. 34; cf. also Φρῆ in L. 40): the Egyptian sun god; ἄρκου for ἄρκουα, ed.pr. || 24. ταρταροῦχε: epithet of Hekate, ed.pr. || 26. Τηξυφόνη (hapax): variant of Τισυφόνη; the name seems to be formed from τήκω ('cause to melt', 'waste away'), frequent in magic documents, ed.pr. || 28. χθονίων: if understood as a genitive plural, something like κυρία or βασίλεια (referring to Hekate) should be supplied; βροτ[ο]λογέ: here and in L. 36 probably to be understood as the vocative of βροτολογιός (referring to Ares), ed.pr. || 29. ζοφερά: otherwise unattested as divine epithet, ed.pr., who refers to the epithets σκοτία and νυχία || 30. μαγική: unparalleled as epithet of Hekate; λυσιπέδιλος ('sandal-looser'): previously unattested; perhaps to be understood as disabling or tripping Hekate's enemies, ed.pr. || 32. λυκοκτόνος: normally an epithet of Apollo, ed.pr., who points to Hekate's association with wolves; Μασκελλη for Μασκελλι || 32-33. καίτα: perhaps the aborted beginning of κατανικάνδρα; Πραξιδικα (for -δική): to be identified with Persephone, ed.pr., who also suggests reading Πραξιδικα(ι) (nominative plural: spirits of vengeance); καίτα Πραξιδικα(ς), D.Jordan apud ed.pr. || 33. [we presume that the tablet reads KATANANKACAN; however, this is not explicitly stated by ed.pr.; there is no ph. or dr. to check the reading] || 34. τετραβάμω for τετραβάμων: 'going on four feet', either referring to Hekate (addressed as a bitch) or to Ra in his capacity of sun god, ed.pr. || 35. τετρακύων: unattested otherwise, but Hekate is often viewed as a dog; ἀρχγενή for ἀρχγενής, ed.pr. || 36. αἰγυφοφορβέ for αἰγυφοφορβέ (both unattested; 'feeding like a vulture', 'feeding on vultures', or 'vulture feeding'), D.Jordan apud ed.pr. || 40. ὥραια ὥρινή: either unattested epithets of Hekate (by association with the untimely dead, ἄωροι, sometimes called upon as agents for carrying out curses), or a personification: ὥραια ('Untimeliness'), equally unparalleled; in any case, ὥρινή (unattested) is a variation on ὥριος; Φρῆ = 'Ρῆ; διαραξ: either a magical word or an error for διάρπιαξ ('the snatcher'; unattested), ed.pr.; perhaps (Β)ιάρ(π)ιαξ, D.Jordan apud ed.pr. || 40-41. νεαροδέκτ(ε)ρα (hapax): presumably referring to Hekate as receiver of the νέαροι (those who die young; cf. above ad L. 40), ed.pr. || 41-42. Ἀστροθεαίλην (for -να): previously unattested, ed.pr. || 42.

αἰμωπή: referring to Hekate's bloodshot and frightful eyes or to her terrifying behaviour, ed.pr. || 43. πυριγενή (for πυριγενή): referring to Hekate's own origin in cosmic fire rather than her begetting of fire, ed.pr. || 43-44. ιαη[ω].]αση: perhaps permutations of the magical name Ιαω, ed.pr. || 46. CATA, tablet; ἐρημώω seems unparalleled as a verb of cursing; it may express the desire that the horses be deserted and deprived of their abilities or of protection by amulets; καταστρέψετε for καταστρέψατε, ed.pr. || 47. καλ[λ]αίνου, ed.pr. [but Λ should not be deleted, since καλλαίνου is the correct form; in the absence of a ph. or dr., we assume that the tablet has a single Λ and accordingly print καλ(λ)αίνου]; καλλαίνος: 'blue', less frequently used for circus factions than βένετος, with parallels inter alia from Apamea (SEG XXXIV 1437) and Berytos (SEG XLIV 1317); F. draws attention to SEG XXXVII 1548, recording a τόπος ... τῶν ἐπιτιμ(ων) καλλαίνων in Gerasa || 47-61. apparently 36 names of horses of the Blues (probably the entire stable), though it can be difficult to distinguish professional names of charioteers from horse names. Many of the hipponyms show characteristics known from other lists of horses; they may be grouped as follows: 1) names relating to victory ('Αριστόμαχος, Δαφναίος, 'Ηδούθλης, 'Ιππώνη (= 'Ιππόνικος, D.Jordan apud ed.pr.), Νικαφόρος, Νικόδιμος (for Νικόδημος), Νικόδικος, Φερέδοξος); 2) names expressing virtues ('Αξιώτιμος, 'Αρετή, Διερχής (for Διαρχής?), Εὐανδρία, Εὐδαίμων, Πελάγιος, Προσέχων, Στεναρός (for Σθενάρος), Τερψιφόνης); 3) names related to gods, heroes, etc. (Βρόμιος, Πριάπις (= Πρίαπος), Ὀφρύς ('Οφρέαν for Ὀφρέα), Ταλαμάνιος (= Τελαμάνιος), Ὠροτερπής); 4) names related to origin (Μαραθάνιος), ed.pr., with further comment on the hipponyms, most of which are new (though names conveying a similar sense are sometimes attested); for Τερψιφόνης see also F.: the horse delighted the δήμος of the Blues rather than the mass of spectators in general || 47-48. 'Ιππόσε[.]τος: the name is unclear; perhaps 'Ιππό[σ]τετος ('who drives on the horses', used of a horse that sets the pace for the others in the team), ed.pr. || 52. Χρησμολόγων: ed.pr. refers to the Latin horse name Augur in Carthage [see also SEG XLVI 2327] || 61. Ἐροῖδην for Ἐροῖάδην or Ἡρώδην?, ed.pr.

1787. Apamea (area of: Androna). Christian building inscriptions, 6th cent. A.D. In a preliminary report on excavations conducted between 1997 and 2001, C.Strube, AA (2003) 1, 25-115, briefly comments on the epigraphy of Androna in general (S. 27; *IGLS* 1676-1713; *SEG* LI 1940-1948; mosaic of unknown provenance recording the κόμη 'Ανδρωνα/Ανδρανα: *SEG* XXXIX 1613), and presents observations and reports on individual texts: among the inscriptions belonging to churches (S. 30/31), *IGLS* 1689, 1691, and 1706 could not be re-discovered; 1677 does not belong to 'Church 8' as claimed in *IGLS*; there were several new finds: 1) a fragmentary lintel recording the name Ἀναστασία probably belonging to 'Church 2'; for another new inscription from Androna see our lemma no. 1788; 2) the missing left and right part of the lintel *IGLS* 1687; this quotation of *Ps.* 45.8 and 12 can now be read without square brackets and is supplemented by a date: Κύριος τῶν δυνάμεων | μεθ' ἡμῶν · ἀντιλήμπτωρ | ἡμῶν ὁ Θεός 'Ιακώβ· ἔτου(ς) αὐ' (year 811 (Seleukid era) = 499 A.D.; the central part of the stone, still photographed by S. in 1979, has disappeared (in L. 2 initio S. gives με ἡμῶν, which must be an error in view of *IGLS*'s [με]θ' ἡμῶν, Tybout); 3) the missing central part of the lintel *IGLS* 1688; this quotation of *Ps.* 117.20 can now be read in full: Αὐτὴ ἡ πόλις τοῦ Κυρίου · ἰδίκαιον εἰσελεύ- σονται ἐν αὐτῇ τοῦ ἁγίου Μιχαήλ; in the center a cross in a circle with Α and ω pending from the horizontal braces. Texts (2) and (3) belong to the same as yet unknown building.

On 36 and 69/70 S. discusses the foundation inscription in the west gate of the Kastron (*IGLS* 1682, again quoting *Ps.* 117.20 in its first lines; ph.); the central cross medallion on the outside,



reading φῶς ζωῇ Θωμᾶ ('Licht (und) Leben (durch das Werk) des Thomas' [or Θωμᾶ?; 'light and life to Thomas', Chanotis]) re-appears on the south gate, which has also the cross-monogram Θωμᾶ included in two relief amphoras (*IGLS* 1686); similar inscriptions have now been found in several other rooms: φῶς ζωῇ Θωμᾶ on the lintels of the doors giving access to the latrine and the southern adjacent rooms (S. 48) and on the lintels of all doors in the colonnaded south hall giving access to the rooms on the ground level and in the upper storey (eight of several more doors have been excavated so far; S. 69/70); Θωμᾶ is found in a cross-monogram in the capital of a column belonging to the upper storey of the south hall (S. 55; dr.). Thomas is mentioned as the founder of the Kastron in *IGLS* 1682 along with his nephew Jacob; the latter, however, is absent from other inscriptions; S. connects the frequency with which Thomas' name appears with the unusual way Thomas is addressed in 1682 LL. 4/5: ἀνέφαν[ης] σωτήρ, Θ(εο)ῦ Σωτήρος ἢ τοῖς σοῖς βουλευάσαι συναμβάνιν φροντίζοντος ('Du erschienst als Retter, indem Gott der Erretter Sorge trug, diese Deine Pläne/ Vorhaben aufzugreifen (sich diese Deine Vorhaben zu eigen zu machen)'). Evidently Thomas was the patron-savior of Androna; he may have built and financed the Kastron, presumably under some threat to the village.

1788. Apamea (area of: Androna). Christian inscription on a tile mentioning an anagnostes, 6th cent. A.D.? Rectangular clay tile with inscription incised; found in a room of a recently excavated house in the northeastern quarter of Andarin. Ed.pr. C.Strube, *AA* (2003) 1, 92 (ph.); text without brackets, line division and indication of ligatures); cf. D.Feissel, *BE* (2005) no. 514.

Ζαχαρίας ἁγανώτης ἰ υἱὸς Ἀββίου

[Undated by ed.pr.; cursive lettering; 6th cent. A.D.?; F. refers to R.Mouterde, *Le limes de Chalcis* (Paris 1945) 209/210 no. 39 (Hierapolis; 542?-548 A.D.) Tybout] || 2. or ΩCT in ligature; for the form ἁγανώτης see *ICUR* VI 17296 and *MAMA* VII 240 (Phrygia), F.

1789. Apamea. Inscriptions on an Attic vase fragment and amphora stamps, late 5th/early 4th and 2nd cent. B.C. The survey article of J.Balty, 'À la recherche de l'Apamée hellénistique: les témoignages archéologiques', in *La Syrie hellénistique* (cf. our lemma no. 1781) 223-252, contains four inscriptions on instrumentum: 1) lid of a red-figured Attic pyxis with a graffito on the interior side: ΑΓΓΔ (224; dr.; late 5th/early 4th cent. B.C.; F.Vandenabeele in J.Balty, ed., *Colloque Apamée de Syrie I. Bilan des recherches archéologiques 1965-1968*, Brussels 1969, 47-49; potters' mark on the lid originally corresponding to a similar mark on the pyxis belonging to it [cf., however, A.W.Johnston, *Trademarks on Greek Vases* (Warminster 1979) 20: 'There is a strong suggestion that a price of a drachma for fifteen pieces is being quoted, presumably at Athens', Tybout]); 2) three unpublished (?) Rhodian amphora stamps of known types (231/232; eponyms; dr. of one: Ἀντιμάχου; the other names are Αἰσχυλίνος [cf. *ibid.*] and Ἀναξαγόρας; 2nd cent. B.C.).

1790-1792. Arethusa? (area of: Deir el-Ferdīs). Christian building inscriptions on lintels, late 5th-mid 6th cent. A.D. Inscriptions on three rectangular basalt lintels found in Deir el-Ferdīs. Ed.pr. M.Griesheimer, *Syria* 80 (2003) [2005] 193-195 nos. 9/10 and 12. For the village of Deir el-Ferdīs see G. 177 with note 1: situated ca. 12 km northwest of Arethusa (modern Rastan) and ca. 20 km southwest of Epiphania (modern Hama), it probably belonged to the territory of Arethusa, though Epiphania cannot be excluded; the same applies to nearby Elbi (see our lemmata nos. 1797-1802) [For the possibility that Deir el-Ferdīs (and Elbi) belonged to Emesa see our lemma no. 1807]. See also D.Feissel, *BE* (2006) no. 452.

1790: 193 no. 9 (dr.; French translation). **Construction of a monument, 498 A.D.** Lintel; inscription at both sides of a central medallion with a large relief cross with A and Ω under the horizontal branches, and two circular ornaments in the upper quarters. Published on the basis of a copy by Kamel Chéhadeh.

† Ἐγὼ Ἡλίας Λιβανίου τῶν Βίκτ(ο)ρος ἰ ἐποίησα γενήσθαι τῶν ἐόντων τοῦτον, ἰ μη(νὸς) Δίο[υ] τοῦ θω' ἔτους, ἰδ(ικτιῶνος) [--]

Abbreviation marks: small H above M (L. 3 initio); the dr. shows no mark after INΔ (L. 3 in fine) || 1. ΒΙΚΤΟΡ, dr.; τῶν Βίκτορος: 'des descendants de Viktor'; the membership of a clan is not frequently mentioned in northern Syria; cf. our lemmata nos. 1795 and 1802 for similar indications, G.; see also F. for some additional comment || 2. γενέσθαι, ed.pr. [the dr. shows ΓΕΝΗC-ΘΕ (γενήσθαι for γενέσθαι); τῶν ἐόντων τοῦτον [for τὸν αἰῶνα τοῦτον, sc. οἶκον]: 'ce (monument) d'éternité', G. [in fine: the dr. shows NIONT- and shows no room for OYTON, Tybout] || 3. year 809 (Seleukid era) = 498 A.D.

1791: 193 no. 10 (ph.). **Date of construction, 546/547 A.D.** Inscription at both sides of a medallion with a large relief cross; lintel now lying on the ground.

[Ἐτ]ους ηνω', μη(νὸς) Δ[ίου] (or Δ[εοῖου])

Abbreviation mark: small cross above M. || year 858 (Seleukid era) = 546/547 A.D.

1792: 193/194 no. 11 (ph.; French translation). **Prophylactic maxim, ca. 550 A.D.** Long lintel; inscription under three medallions adomed, from left to right, with a Greek cross, a cross with A and Ω under the horizontal branches, and a rosette; built into the roof of a stable.

Σταυροῦ προκτιμένου (οὐ)δὲν ἰσχύει ὁ φθόνος

MENOYΔEN, lapis (haplography) || the same protective maxim is found on a lintel from El-Bardounè (*IGLS* 1909); similar invocations are known from villages in northern Syria (*IGLS* 1676; 1969, dated 547 A.D.), G.; the haplography is not a coincidence: it makes the phrase a jambic trimeter, F., who refers to the same formula, equally with OY omitted, in an inscription from the

quarries in Prokonnesos (see our lemma no. 1391) [the commentary of *IGLS* 1909 rightly refers to H. Grégoire, *Recueil des inscriptions grecques chrétiennes d'Asie Mineure* I (Paris 1922) 230 ter (from Tepedjik/Bargylia; not in *I. Iasos*) presented as 'trimètre iambique': Σ[τα]υροῦ [παρόντος] (from Τεπετζίκ/Βαργυλία; not in *I. Iasos*) presented as 'trimètre iambique': Σ[τα]υροῦ [παρόντος] οὐδὲν ἡσ[χ]ύει φθόνος. In view of the lintel from Deir el-Ferdīs and its parallels one should perhaps rather restore [προκειμένου] instead of [παρόντος], in spite of the loss of the metrical sequence. A fine iambic trimeter on the same motif is provided by Gregory of Nazianzus, *Carmina moralia* 32.128 (PG XXXVII 926): Θεοῦ διδόντος οὐδὲν ἰσχύει φθόνος, Martin].

1793-1795. Arethusa? (area of: Deir el-Ferdīs). Christian inscriptions on lintels of monastic cells, 599/600 A.D. *IGLS* 2072-2075. M. Griesheimer, *Syria* 80 (2003) [2005] 177-182 nos. 1-5 (ph. except of no. 3; French translations), republishes these four lintels (nos. 1-4) and adds one ineditum (no. 5); G.'s texts of *IGLS* 2072/2073 and 2075 are based on autopsy in 1996; 2074 was not rediscovered; his texts of 2072 (178 no. 1) and 2074 (179 no. 3) are those of *IGLS*, while for 2073 and 2075 new joining fragments were found resulting in more complete texts superseding those of *IGLS* (our lemmata nos. 1793/1794); we present the new inscription in our lemma no. 1795.

The four extant lintels are similar in form (rectangular basalt stones, with, in a central frame, a large relief cross with A and Ω under the horizontal branches; in the upper quarters two relief doves), disposition of the texts (in frames, with horizontal strokes separating the three lines), letter forms (alpha with broken cross-bar; lunar epsilon and sigma; the abbreviation mark is Ϛ and OY is written in ligature throughout) and formulas (cross; κελὶν (for κελλίον); name of the occupant of the cell; the same priest Kyriakos; date); they were made by the same workshop at the same time, which is confirmed by the same date on all stones, viz. the 3rd indiction of year 911 (Seleukid era), which corresponds to 599/600 A.D. The priest Kyriakos, mentioned in four of these texts, was probably involved in the construction of the monastery to which these cells belonged. The frequent occurrence of the name Kyriakos (also borne by at least four of the five male occupants) must be a coincidence.

For three similar lintels found in nearby Elbi see our lemmata nos. 1800-1802. The lintels from Deir el-Ferdīs and Elbi, a unique epigraphical category with no example found in situ, probably belonged to two monastic complexes including individual cells [for similar inscriptions, indicating the ownership of a κελλίον in a pagan context, see *SEG* XLIX 1984/1985, Tybout]. On 185-192, G. comments on the architecture of monastic complexes in Syria; those in the north (Antiochene and Apamene), mostly dating to the 5th cent., offered hardly room for seclusive living; however, the nearby contemporary monastery in Deir Nawa (ca. 15 km east of Hama; built in 598 A.D.: *IGLS* 1955) with its twelve small rooms flanking two adjacent courts, offers a parallel for what the architectural context of our eight lintels may have looked like.

1793: 179 no. 2. *IGLS* 2073. **Cell of [--].**

[† Κελὶν διαφέροντα --] | QYIA δοῦλον, ἐπὶ Κυριακῷ πρεσβ(υτέρου),
ἰνδ(ικτιώνος) γ', τοῦ αὐτῆς ἔτους · ΧΜΓ

διαφέροντα (restored) for διαφέρον, 'belonging to', as usual in this series of lintels || [-- ἐ]πὶ
Κυριακῷ π[ρ]εσβύτερου | -- τοῦ αὐτῆς ἔτους · ΧΜΓ, *IGLS*.

1794: 179/180 no. 4. *IGLS* 2075. **Cell of Kyriakos.**

† Κελὶν διαφέροντα Κυριακῷ Ευσουβα, ἰνδ(ικτιώνος) γ', τοῦ αὐτῆς ἔτους,
κ(αὶ) Σοφίας συμβίῳ

2. Ευσουβας: perhaps a Semitic form of Εὐσέβιος, G. || 3. the presence of Kyriakos' spouse Sophia is a remarkable sign of tolerance and the award of personal exceptions: Justinian legislation provided for a strict separation of the sexes in monasteries, G. || † Κελὶν διαφέροντα --] | κ(αὶ) Εὐσού (?) Βα[-- τοῦ αὐτῆς] ἔτους, ἰνδ(ικτιώνος) --], *IGLS*.

1795: 180/181 no. 5. **Cell of Kyriakos.**

† Κελὶν διαφέροντα Κυριακῷ τῶν Κορμελα ἐπὶ Κυριακῷ πρεσβ(υτέρου),
ἰνδ(ικτιώνος) γ', τοῦ αὐτῆς ἔτους

2. τῶν Κορμελα: 'des descendants de Kormélas' (cf. our lemmata nos. 1790 and 1802), G.

1796. Arethusa? (area of: Deir el-Ferdīs). Sculptor's signature?, undated [early Byzantine period]. Rectangular basalt plaque; in a recessed field a relief representing a four-footed animal and a tree (cypress); inscription in a tabula in the upper left corner of the field. Ed.pr. M. Griesheimer, *Syria* 80 (2003) [2005] 193/194 no. 11 (ph.): Φιλόκαλος

Name of the sculptor, ed.pr., who reports that two similar though anepigraphic plaques were found in the same stable.

1797-1799. Arethusa? (area of: Elbi). Christian building inscriptions on lintels, 490 and 501/502, and 543/544 A.D. Three rectangular basalt lintels. Ed.pr. M. Griesheimer, *Syria* 80 (2003) [2005] nos. 13-15 (ph.; French translations) [For the possibility that Elbi belonged to the territory of Arethusa see our lemmata nos. 1790-1792].

1797: 195 no. 13. **Date, 489 or 490 A.D.** Inscription in two columns left and right of a central medallion with a Greek cross; the ph. shows that the stone is built into a wall.

Τοῦ | Ϙ αὐ', | μ(ηνὸς) Ξα[νθικοῦ --], | ἰνδ(ικτιώνος) --]

Year 801 (Seleukid era) = 490 A.D. [2. the ph. does not confirm the A, showing Ϙω: year 800 = 489 A.D., Tybout].

- 1798: 195 no. 14. **Date, 501/502 A.D.** Two blocks belonging to the same lintel; inscription left and right of a central medallion with Greek cross; now lying on the ground.

Ἐτους γιω'

Year 813 (Seleukid era) = 501/502 A.D.

- 1799: 196 no. 15. **Date, 543/544 A.D.** Long lintel adorned with, from left to right, a medallion with a Greek cross, a central medallion in a square frame with a Greek cross with more slender branches, and a medallion with a rosette; inscription above the left cross; built into the façade of the old church under the stone presented in our lemma no. 1801: Ἐτους ενλω'

Year 855 (Seleukid era) = 543/544 A.D.

1800-1802. Arethusa? (area of: Elbi). Christian inscriptions on lintels of monastic cells, early 7th cent. A.D. Three rectangular basalt stones with the same characteristics (including the large relief cross with A and Ω under the horizontal branches in a central frame) as those found in Deir el-Ferdīs, some km west of Elbi: see our lemmata nos. 1793-1795, except that two of the three lintels from Elbi have two rather than three lines; unlike those from Deir el-Ferdīs, the lintels from Elbi were probably not made by the same workshop. Two priests are on record: one is probably the successor of the other, since Elbi was a small village requiring no more than one priest. Ed.pr. M.Griesheimer, *Syria* 80 (2003) [2005] 182-185 nos. 6-8 (ph.; French translations).

- 1800: 182/183 no. 6 (French translation). **Cell of George.** Found near the modern church.

† Κελλίον διαφέροντα | θαυμασιωτάτου Γεωργίου | Νόννου ἐπὶ Ἰορδάνου
πρεσβυτέρου)

θαυμασιώτατος: rare title, attested since the mid 4th cent. A.D., indicating curiales or, more frequently, imperial functionaries, whether military or not. Due to its inflation, George 'ne devait être au mieux qu'un modeste fonctionnaire' (183), ed.pr.

- 1801: 183/184 no. 7 (dr.). **Cell of [--].** Built into the façade of the old church.

† Κελλίον διαφόρου[α --] | ΠΑΝΤΙΑΓΕΝΑΜ ἐπὶ Δαυ[ίδου] πρεσβυτέρου)

Abbreviation mark: small vertical stroke above M (L. 2) || 1. διαφόρου for διαφέροντα || 2. initio: perhaps παντί γεναμ(ένω), which however, leaves the A unexplained; if this interpretation is correct, the cell to which this lintel belonged may have had a special function (general reception room), ed.pr.

- 1802: 184 no. 8. **Cell of [--].** Built into the façade of the old church.

[† Κελλίον] διαφέροντα --|--] τῶν Μ[-- ἐπὶ -- πρεσβυτέρου)

2. τῶν Μ[--]: indication of the occupant's clan (cf. our lemmata nos. 1790 and 1795), ed.pr.

1803. Berytos. Gold amulet with exorcism of the wandering womb, 1st cent. B.C./1st cent. A.D. R.Kotansky, *Greek Magical Amulets I* (cf. *SEG* XLIV 1737) no. 51 (superseding *CIG* 9062). C.A.Faraone studies this document in the light of similar texts in *art.cit.* (cf. our lemma no. 2240), especially 192/193 (text and translation). We give K.'s text, reproduced by F.

Ἐξορκίζω | σε, μήτρα Ἰψας, | ἣν ἔτεκεν Ἰψα, | ἵνα μήποτε καλταλαινῆς τὸν
τόπον σου, ἐπὶ τῷ ὀνόματι τοῦ κυρίου θεοῦ ζῶντος ἀνίκητου, || μένειν
ἐπὶ τῷ | τόφῳ Ἰψης, | ἣν ἔτεκεν Ἰψα

2-3 (also 11 and 13). Ἰψα = Latin ipsa ('herself') as a shorthand for 'put the female name here' (cf. ἡ δέῖνα); the scribe who copied our text from a handbook forgot to replace ipsa with the actual name of his client, K., followed by F. || 10-13. the text seems corrupt: other versions suggest that the awkward Ἰψης replaced some kind of demonstrative ('remain in that place'), adjective (e.g. ἴδιος: 'remain in [your] own place'), or personal pronoun ('remain in your place'); either the scribe misunderstood his exemplar or his eyes jumped ahead to the relative clause in the matrilineal formula that presumably stood at the end of his exemplar, F. || the amulet has an abbreviated version of the full commands (for which see our lemma no. 2240), including the elements (a), (e) and the first part of (f) only, F.

1804. Berytos. Stamp on a tile, Hellenistic period. C.Aubert, *ARAM* 13/14 (2001/2002) 76/77, mentions a stamp on a clay tile from a Hellenistic building: monogram including the letters M, A (with broken cross-bar) and Π. She reports that a similar stamp had been found on a tile from Tel Arqa (northern Libanon; unpublished). For a photograph see id. in *La Syrie hellénistique* (cf. our lemma no. 1781) 121 Fig. 6.

1805. Byblos. Funerary epigram for a layer-out of corpses, early Roman Imperial period (or earlier?). L.Jalabert, *Mélanges de l'Université Saint-Joseph* 1 (1906) 132-134 no. 1. D.Feissel, *BE* (2005) no. 519, draws attention to this text, omitted in Merkelbach-Stauber, *SGO* IV (and not included in *GV* either), and dates it to the early Roman Imperial period at the latest.

Τὸν πάντας στολίσαντα καλῶς νεκρούς, Ἀβάσκαντον,
ἄλλος ἐμὲ στολίσας τήνδ' ἐνέθηκε τάφω·
εἰ δ' ἦδεν μοῖραν καὶ τοῦ θανάτου τὴν ὥραν,
κάμαυτον θνήσκων οὗτος ἂν ἐστόλισα

[1. The proper name 'Αβάσκανρον does not fit into the metre, Martin] || 2. τήνδ' (sic) ἐνέθηκε τάφωι, F.; στολίσας τήνδ', sc. ὁδόν, as opposed to στολίσαντα καλῶς in the preceding line, J.

1806. Damaskos (area of: Dmeir). Hearing before the emperor Caracalla concerning the Goarienoι, 216 A.D. *SEG* XVII 759; *XL* 1398 (cf. *XLIII* 1274; *XLV* 2236; *LII* 1991 (comp. num.)). B.Stolte in L.De Blois et alii (edd.), *The Representation and Perception of Roman Imperial Power. Proceedings of the Third Workshop of the International Network Impact of Empire (Roman Empire, ca. 200 B.C.-A.D. 476), March 20-23, 2002* (Amsterdam 2003) 261-268, presents an English translation of the entire text. In Col. II L. 33 he renders ἡ παραγραφή χώραν ἔχει with 'the objection is allowed'; χώραν ἔχει frequently occurs in Byzantine legal Greek in that sense. S. comments on the following aspects: **1)** this inscription is the oldest testimony for minutes of a hearing in a Latin framework, in which spoken words are reported in Greek; **2)** the advocate of the Goarienoι is L. Egnatius Victor Lollianus; the choice of the two advocates - the other is C. Sallius Aristaenetus [on whom see the lemma in *PIR*²] - has nothing to do with the trial having been considered an occasion for entertainment [for Lollianus see now our lemma nos. 1327/1328 and the article by R.Haensch - P.Weiss mentioned in no. 1327, app.cr. ad LL. 2/3; Haensch underlines the rhetorical qualities of Lollianus and considers the trial a serious business; in the inscription from Smyrna Lollianus is honored as δητόρων τὸν κράτιστον καὶ πρῶτον, Pleket]; **3)** publication of the full minutes of the trial served two purposes: guaranteeing the rights of the Goarienoι in the appointment of a priest and representation of the power of the emperor who allowed the Goarienoι to deviate from the formal procedure and to submit their case directly to the emperor.

1807. Emesa/Emesene. Corpus: re-edition of *IGLS* V. J.-C.Decourt, *Syria* 80 (2003) [2005] 161-176, reports on his work on a new edition (with addenda and corrigenda) of *IGLS* V, published in 1959 by L.Jalabert, R.Mouterde and C.Mondésert. Partly in the wake of J. and L.Robert, *BE* (1961) no. 779, D. criticizes, severely and at length (162-164), his predecessors, especially for their deficient presentation of texts (few and bad ph.; no line-by-line lay-out), lack of interest in historical geography and the concomitant haphazard in- or exclusion of inscriptions. Few inscriptions have been added since: *SEG* XXXIII 1254-1257 [1256/1257 are classified under Laodikea ad Libanum in *SEG*, following ed.pr. M.Moussili], *XL* 1399-1409, and *XLV* 1904-1906; during campaigns in 1998 and 2000, D. found 74 inedita, of minor importance except for a public document of seven lines found at Rhajar Amīr (not yet read); ca. one quarter to one third of all texts known so far have been rediscovered; more surveys are to follow. In Appendix I (168-171), D. presents, in a tabular survey, a list of villages (map on 176) with references to the previously known inscriptions and the number of new texts found on these sites. For Appendix II see our lemma no. 1808 [Note that Deir el-Ferdīs/Deir al-Ferdīss and nearby Elbi/El Biyé, assigned to the territory of Aethusa (or, less likely, Epiphania) by M.Griesheimer (see our lemmata nos. 1790-1802), are included in D.'s list, perhaps implying that these villages belonged to the Emesene (see also D. 166)].

1807 bis. Emesa. The temple of Helios. G.K.Young, *Levant* 35 (2003) 159-162, adduces literary, epigraphical and archaeological evidence to counter the suggestion of W.Ball (*Rome in the East. The Transformation of an Empire*, London 2000, 37-47) that the Sun temple of Elagabalus should be identified with the temple complex at Baalbek. On 162 Y. adduces two dedications to Θεὸς Ἥλιος Ἐλαγάβαλος showing that the temple, yet to be located, must have been in the city of Emesa itself: *SEG* XXXIII 1254 (text and translation) and a yet unpublished dedication on the sculpture of a stone lion by one Mandyanos (mentioned by G.R.D.King, *Levant* 34 (2002) 39 [however, according to K. the dedicant is called Mayadanos; note that *SEG* XXXIII 1254 was dedicated by Μαΐδουας, Tybout]).

1808. Emesa (area of: Leftaya). Dedication to Genneas (185 A.D.) and other inscriptions. In an Appendix (II) to the article mentioned in our lemma no. 1807, J.-C.Decourt, *Syria* 80 (2003) [2005] 171-174, presents a brief survey of the 22 inscriptions found in Leftaya, a village ca. 25 km southwest of Homs: *IGLS* 2649 (A) and the dedication to Genneas *SEG* XL 1406; 10 were rediscovered and photographed by D.: *IGLS* 2631-2635, 2637/2638, 2647/2448, and *SEG* XL 1406. He confirms the readings of 2631, 2633-2635, 2638, and 2647/2648, and corrects a very minor detail in 2432 (read ἰνδι(κτιώνος) instead of ἰνδ(κτιώνος)). In *SEG* XL 1406 L. 1, D. reads ἔτους ζϛυ' instead of ἔτους βϛυ' (ζυ', D., undoubtedly due to a printing error), i.e., year 497 rather than 492 (Seleukid) era = 185 rather than 180 A.D. Ample discussion of θεὸς κύριος Γεννεας, here represented as a bust with radiated nimbus; Γεννεας/Γενναῖος is also on record in *OGIS* 589 (κυρίῳ Γενναῖῳ Βαλμαρκωδὶ τῷ καὶ Μηγρίν; from Deir el Qala'a in the Lebanon), *IGLS* 1301 (two reliefs representing a rider-god, inscribed θεῷ Γεννεα πατρώῳ; one of unknown provenance, the other from Djoubb el Djarrah, 55 km east of Homs), *CIL* III Suppl. 6673 (Deo Genaea; from Karak Nouh; reading uncertain) and Damascus, *Life of Isidorus* (in Photius, *Bibl.* 348 a; Γενναῖος worshipped in the shape of a lion in the Zeus temple at Heliopolis). D. rejects linking Gennaïos with Latin genius or Palmyrene GNY' ('le génie'), and is also skeptical of bringing into play the meaning of γενναῖος ('noble'; 'le génie') which is never attested as the epithet of a deity. This interpretation could be accepted for *OGIS* 589 if that text would stand on its own, but hardly for *IGLS* 1301 or *SEG* XL 1406, where it would imply that the name of the deity was omitted. This seems especially unlikely in the case of *SEG* XL 1406, dedicated by a φροντιστής, i.e., the intendant or administrator of the temple.

See also P.-L.Gatier, *BE* (2006) no. 453, who points to the possibility that θεὸς Γεννεας is not 'the god named Genneas', but, according to frequent Semitic usage, 'the god of Genneas', i.e., the personal god of Genneas (previously unattested anthroponym).

1809. Epiphania. For inscriptions from Deir el-Ferdīs and Elbi, possibly belonging to the territory of Epiphania, see our lemmata nos. 1790-1802.

1810. Hierapolis? Epitaph of Dionysios, 2nd cent. A.D. Stele with arched niche containing the relief representation of an eagle; inscription on a flat field below; a basket is incised

right of the inscription; now in the museum of Deir ez-Zor. Edd.pr. D.Bonatz - H.Kühne - A.Mahmoud, *Rivers and Steppes: Cultural Heritage and Environment of the Syrian Jezireh*. A Catalogue of the Museum of Deir ez-Zor (Damas 1998) 143 no. 131 (ph.; text in majuscules). J.-B.Yon, *art.cit.* (cf. our lemma no. 2258) 154 note 24, points out that this stele probably comes from Hierapolis and reads the text on the basis of the photograph in the catalogue as follows [we supply all brackets, dots, and line division].

Διονύσιε | χρηστὲ (καὶ) ἄλλυ[πε], χαῖρε

Date: 2nd cent. A.D., ed.pr. || square letters || 1. Διονύσιε, Y. [but the ph. clearly shows Y || 2. the ph. shows no room for KAI] || 2-3. ΥΗ...ΕΑΛΙΣΨ (ΠΕ) ΧΑ(Ι)ΠΕ, ed.pr.

1811. Palmyra. Civic and ethnic identity. J.-B.Yon, 'L'identité civique et ethnique de Palmyre' in K.S.Freyberger - A.Henning - H. v. Hesberg (edd.), *Kulturkonflikte im Vorderen Orient an der Wende von Hellenismus zur römischen Kaiserzeit* (Rahden 2003) 11-18, draws on Y.'s monograph (especially Chapter I) summarized in *SEG* LII 1576. See also M.Gawlikowski, 'From a Tribal Federation to a City', *ibid.* 7-10, equally with occasional mention of Greek inscriptions.

1812. Palmyra. The formula ἄλλυπε, χαῖρε in epitaphs. In the article summarized in our lemma no. 2258, J.-B.Yon lists eleven examples from Palmyra (Greek or Greek/Aramaic; 1st-3rd cent. A.D.): four inscriptions which were recently published (*SEG* LI 1978-1980 and 1989) and seven previously known texts, which he reproduces in an Appendix on 158/159: *CIS* 4402/4403 = *PAT* 0762/0763 = Y. nos. 1/2; *PAT* 0142 = Y. no. 6; *Inv. Palm.* VIII 164 = Y. no. 3; K.Michalowski, *Palmyre II. Fouilles polonaises 1960*, Warsaw 1962, no. 1 = Y. no. 5; *SEG* VII 184 = Y. no. 4; *SEG* XLIII 1037 = Y. no. 7. Closer examination of these epitaphs shows that they mainly belong to members of two prominent families, of Elahbel (*SEG* LI 1978-1980 and 1989; Y. nos. 1 and 5) and Nasrallah (Y. nos. 2, 4, and 6), respectively; Y. no. 7 belongs to the family known from *CIS* 3931, but to a different branch; Y. no. 3 is fragmentary. The use of the formula testifies to the integration of these Palmyrene elite families in a tradition which is constant in Roman Syria; a local characteristic is the ubiquitous presence of the patronymic (and occasionally papponymic).

1813. Palmyra. Relations with the Far East. C.Delplace in P.Defosse (ed.), *Hommages à Carl Deroux III. Histoire et épigraphie, Droit* (Brussels 2003) 158-167, examines the following inscriptions erected by ἔμποροι for the light they shed on Palmyra's relations with India (texts and French translations): 1) *Inv. Palm.* X 87 and 88 (*IGR* III 1538; *CIS* 3960; *I.Estrema Oriente* 96); 2) *Inv. Palm.* X 96 (*SEG* XLVI 1798; *I.Estrema Oriente* 412); 3) *SEG* VII 156. Nos. 1/2 [see now C.Delplace, J.Dentzer-Feydy, *L'agora de Palmyre* (Paris 2005) nos. VI.14 and VI.09, respectively] are honorary inscriptions (both dated 157 A.D.) for M. Ulpius Yarahai (Iaraios): grand entrepreneur in

long distance-trade, honored with eight statues on the agora, a Roman citizen, who, however, never held a local office. Nos. 2/3 (Greek/Aramaic bilinguals) record the return of merchants from Scythia (i.e., northwest India) by ship. D. sketches the history of the Kouchans, the principal tribe in northwest India since ca. 150 A.D., involved in the silk trade and serving as intermediaries between China and the mouth of the Indus or even Mesene/Charakene (*Inv. Palm.* X 114 and 138 testify to Palmyrene presence in the area between Mesene and the Indus). D. finds the name of this tribe in inscription no. 1 by restoring the place of the merchants' provenance as [ἀπ]ὸ [Κ]ου[χ]ανων instead of [ἀπ]ὸ [Χ]ου[μ]ανων (L. 3; 'du pays des Kouchans'); the verb ἀναβαίνει may cover both stages of the route: by ship from India to a station in the Euphrates area, and subsequently by caravan to Palmyra; in L. 7 ([--]Α[--]), D. suggests restoring a month's name: Αὐδυνάσιος, Γορπιαῖος, or Ἀρελλᾶσιος.

P.-L.Gatier, *BE* (2005) no. 515, rejects D.'s restoration (based on a wrong interpretation of a legend on a Bactrian coin), and prefers [Θι]λουανῶν ἐν π[λοί]φ (instead of ἐνπ[λο]ροι) or Ὀμανῶν ἐν π[λοί]φ (perhaps with Θιλουανῶν in the next line; cf. the σατράπης Θιλουανῶν honored in *Inv. Palm.* 38); he also points out that D. erroneously presents no. 1 as a bilingual: the Aramaic text (*Inv. Palm.* 87) belongs to another monument (an error first committed in *CIS* 3960, which presents *Inv. Palm.* 87 and 88 as belonging to a single monument).

In a review of *L'agora de Palmyre* (cf. above) M.Gawlikowski, *Topoi* 14 (2006) [2007] 675-678, on 676 considers the reference to the 'pays des Kouchans' plausible, but he prefers [Κ]ου- [σ]ανων to [Κ]ου[χ]ανων, in line with the Iranian form *kwsn*, which in a Greek transcription yields Κουσην(ων) (cf. A.Maricq, *Syria* 35, 1958, 336).

1814. Palmyra (or area). Christian epitaph of Anasolemos, 497 A.D. Limestone plaque in a private house at Pont-l'Abbé (Finistère), originally from Palmyra or its vicinity. Ed.pr. A. Avram, *Studii Clasice* 37-39 (2001-2003) 245-249 (ph.), who reprints three other inscriptions of the 5th cent. A.D. (*Inv. Palm.* VIII 213; *SEG* XLIII 1020 = XLVII 1943; XLVII 1944). The form of the alpha (L. 1; broken middle bar) suggests dating *SEG* XLVII 1949, which has a similar alpha, to the late 5th or early 6th cent. A.D.; on the contrary, inscriptions with a different alpha (with an oblique middle bar starting from the bottom of the left line) should be dated to ca. 400-475 A.D. (*SEG* XLIII 1038 = XLVII 1945; XLVII 1946 and 1949).

† Μνεμ(εῖον) Ἀνασιολέμου Ἰαγούρου τοῦ ηῶ ἔτο[υς]

1. Μνεμῖ(ον), ed.pr. [abbreviation sign S rather than an iota (the sign differs from the vertical iota in L. 2), Chaniotis] || 2-3. for this name ed.pr. gives, in Latin characters, the nominatives Aiagouros or Iagouros [on the ph. one recognizes between LL. 2 and 3, under the last gamma of L. 2, a small Γ; should one read Ἰαγ'ῷ οὔρου?, Chaniotis] || 3. year 808 (Seleukid era) = 497 A.D.

1815. Palmyra. Bilingual name on a bronze stamp, 161/160 B.C.? Rectangular bronze stamp; on the obverse a bilingual (Greek/Palmyrene) inscription in mirror script (A); on the reverse in an oval field on the back of the ring handle three Greek letters. Offered for sale by

Christie's, New York; cf. auction catalogue *Antiquities. Thursday 12 December 2002*, 192 no. 329; previously recorded in *Jewish, Early Christian and Byzantine Antiquities* (L. Alexander Wolf and Frank Sternberg, Zurich, Auction XXIII, 20 November 1989) no. 28; see also D.M.Friedenberg, 'The Evolution and Uses of Jewish Byzantine Stamp Seals', *The Journal of the Walters Art Gallery* 52/53 (1994/1995) fig. 11 (non vidimus). We read the inscriptions from the ph.: A: Βερνετκ(-) I Palmyrene inscription B: PNB

[Date: ca. 2nd/3rd cent. A.D., catalogue] || A. Βερνετκ(ής); Palmyrene inscription: 'BRKNWS', catalogue || B. "PYB", the number 192, likely referring to the date', catalogue; however, the sequence PYB does not yield a numeral; the ph. seems to show PNB, which would give year 152 (Seleukid era) = 161/160 B.C.; one would expect the inverse order of the numerals, as is usual in Palmyra, but perhaps the date (though not in mirror script) was intended to be stamped, appearing sinistrorsum. Tybout].

1816. Palmyra. Amphora stamps, Hellenistic period. A.Schmidt-Colinet in *La Syrie hellénistique* (cf. our lemma no. 1781) 300, briefly reports on the find of Hellenistic pottery and mentions some amphora stamps (ph. of one Rhodian example; late 3rd/early 2nd cent. B.C. [inscription illegible]).

1817. Paneas (area of: Tel Dan / Danoi). Bilingual (Greek/Aramaic) dedication to the 'god who is in Dan', late 3rd/early 2nd cent. B.C. *SEG* XXVI 1684 (XXXI 1455; cf. XLII 1384* and LI 1919). A.Biran, *Biblical Dan* (Jerusalem 1994) 221-224 (ph.; dr.), argues that the anonymous deity was a non-Greek god so well known at Dan that his name could be omitted. The plural of the locality (ἐν Δανοίς) is not necessarily significant: either it refers to the site [cf. *SEG* XXVI and XLII] or to the people living there, who considered themselves the 'descendants of the tribe of Dan' [cf. *SEG* XXXI]. B. translates the Aramaic text as 'In Dan Zilas made a vow to the god', which seems the equivalent of the Greek. For an alternative restoration and translation of the Aramaic see J.T.Milik in *Hauran II. Les installations de Sf 8* (cf. our lemma no. 1915) 269 note 3: 'ce qu'a voué Zoilos au dieu de Danā', with the following observation: 'L'article du toponyme sous-entend "la source" plutôt que le site habité de Tell Dan'.

1818. Paneas (area of: Tel Tanim/Tell Wawiyat). Boundary stone, 293-305 A.D. Fragment of a rectangular stone found in Tel Tanim (Tell Wawiyat; northern Hula Valley). Edd.pr. D.Syon - M.Hartal, *SCI* 22 (2003) 233-239 (ph.; translation); cf. also P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1795 (French translation).

----- I [---] λίθοις διορίζοντα τὰ μεθόρια θεῶν Ἀλ[χὼν στηρ]ιχθῆνε
ἐκέλευ[υσαν φρον]τίδι Αἰλίου Στ[ι]λατοῦτου τοῦ διασημ(ο)τάτου

The stone joins a corpus of 39 boundary stones from the Hula Valley, the Golan, and the limestone massif of Syria, Hauran and Batanaia (tabular survey on 238/239; most references are to the unpublished dissertation of L.Di

Segni (1997; Jerusalem); see also *SEG* XLV 2004-2011 and XLVI 1912, 1915, 1928 (1), 1944 (23), and 1977). There are two variants: the full version (like our text) and a concise one mentioning the names of the villages only. Aelius Statutus is known from nine other inscriptions, with an opening formula mentioning the Augusti Diocletian and Maximian and the Caesares Constantius and Maximian, implying a date between 293 and 305 A.D. The actual census work involving the erection of these stones did probably not begin before 297; according to an unpublished inscription, Statutus was a censor working in the area (and not the governor of Syria-Phoenice, as had been previously assumed). The operation concerned the provinces of Palaestina, Arabia, and Phoenicia; the censitores, who worked in teams, did not cross provincial borders; Statutus worked in Phoenicia, edd.pr., who present a map (236) indicating the course of the triple boundary between these provinces as suggested by the find places of the boundary stones (also indicated) || three or four lines with the names of the Augusti and the Caesares are missing at the top, edd.pr. || 2-3. θεῶν Ἀζών, the name of which is preserved in Tell el-Butteyhe, is on record on another stone, defining its boundary with Μαμσια (Y.Aharoni, *'Atiqot* 1, 1955, 110 no. 3), edd.pr. || 5. ὁΤΑ, lapis.

1819. Paneas (area of: Khirbet Zemel). Inscriptions (names) on pithoi, 2nd cent. B.C. Five complete or fragmentary large Golan-ware pithoi; inscriptions incised (mostly on the shoulders) before firing; found during excavation of a rural estate at Khirbet Zemel (northern Golan). Ed.pr. M.Hartal in Z.Gal (ed.), *Eretz-Zafon. Studies in Galilean Archaeology* (Jerusalem 2002) 75-117, especially 98 (majuscule texts and deficient transcriptions) and id., *Land of the Iureans* (Qazrin 2005) 42 and 267/268 (improved majuscule texts); we present transcriptions on the basis of the latter publication; cf. also P.-L.Gatier, *BE* (2005) no. 522: 1) Ἐρμιογένου (H. 2002, 98 no. 1; dr.; 2005, 42 no. 1; dr.; Ἐρμιογένου(ς), G.); 2) Καλ[λ]ιγένου θεῶν (H. 2002, 98 no. 2; ph.; dr.; 2005, 42 no. 2; ph.; dr.; horizontal lines above the last three letters; date of production according to the Seleukid era: 169 = 144/143 B.C. [146/145 B.C., H.; corr. L.Di Segni per ep.]; Καλ[λ]ιγένου(ς), G., who is sceptical on H.'s interpretation of the last letters as a date: 'le fac-simile de la p. 103 ne confirme pas cette lecture' [the dr. shows ΘΞΙ surmounted by horizontal strokes; Di S. (per ep.) points out that the dates of this inscription and that presented below sub (5) fit in perfectly with the pottery and coins found in the same dig]); 3) Σίλλα (H. 2002, 98 no. 3; ph.; dr.; 2005, 42 no. 3; ph.; dr.); 4) [Δ]ιονυσίου (H. 2002, 98 no. 4; dr.; 2005, 42 no. 4; ph.; dr.; [Δ]ιονυσίου(ν), G. [the dr. shows in fine an oblique stroke: part of Y or abbreviation sign?; the ph. is unclear]); 5) [.]πρ' (H. 2002, 98 no. 5; dr.; 2005, 42 no. 5; ph.; horizontal stroke above the letters; date according to the Seleukid era: 180 or any figure up to 189 = 133/132-124/123 B.C., H.; at left two other letters - Ξ and inverted Ν? - of unclear meaning).

H. (2002 and 2005) republishes two inscriptions on similar pithoi found in Dan (a) and Tel Anafa (b): a) Ἀετός (H. 2002, 98 no. 6; 2005, 268 no. 6; A.Biran, *Biblical Dan* (cf. our lemma no. 1817) 226); b) Ματας (H. 2002, 98 no. 7; 2005, 268 no. 7; A.Berlin in S.C.Herbert, ed., *Tel Anafa II. 1. The Hellenistic and Roman Pottery*, Ann Arbor 1997, 156 no. PW 486: 'either ΜΑΤΑΣ or ΜΑΤΑΣ' [the ph. seems to favor Ματας, Tybout]); H. (2005) 269 adduces as further parallels the following unpublished fragmentary inscriptions incised on Golan ware from Khirbet Namra (c) and Bab el-Hawa (d-i): c) CNAO[-] (no. 1; ph.; dr.; perhaps a name like Ἐνδοίος or Ἐνδοξίος; L.Di Segni, per ep.); d) [-] KEIΩ[-] or [-] KEΩ[-] (no. 2; ph.); e) [-]EI[-]OYYP[-] (no. 3; ph.; dr.); f) [-]MO[-] (no. 4; ph.); g) [K?]υρα-

κός (no. 5; ph.; dr.); h) [...] Σαδ(ος) Δέξ[ηρ] (?) (269 no. 6; ph.; dr.; initio: the second letter is perhaps a zeta; Σαδ(δος), L.Di Segni, per ep.); i) ΓΕΛ or IEA (with a horizontal stroke above I) (no. 7; ph.; perhaps an abbreviation of ἑλαιοῦ).

1820. Paneas (area of: Tel Dan / Danoi). Rhodian amphora stamp, 2nd cent. B.C. A.Biran, *Biblical Dan* (cf. our lemma no. 1817) 224, mentions the find of numerous stamped amphora handles of the 2nd cent. B.C. west of the sanctuary. On 225 a ph. and dr. of a Rhodian handle with rectangular stamp [we read from the ph.: 'Επὶ Τιμονιρρόδου, I Δαλι[ο]υ].

1821. Ptolemais. Dedication to Zeus Soter, 134-130/129 B.C. SEG XIX 904 (XX 413). L.Boffo, *Iscrizioni greche e latine per lo studio della Bibbia* (Brescia 1994; cf. SEG XLIV 1739) 126-132 no. 14, with previous literature (inter alia J.Whitehorne, *Cleopatras*, London-New York 1994, 149-163). F.Muccioli, *art.cit.* (cf. our lemma no. 1922) 110/111, points out that this dedication, made by a Seleukid official for the benefit of Antioch VII, his wife Κλεοπάτρα and their children, offers the first attestation both of the title Θεά (also on Seleukid coins issued between 126/125-121/120 B.C.) and of the epithet Εὐετηρία for Kleopatra. The latter is the only example of assimilation to Εὐετηρία, often worshipped in connection with 'Υγία and Εὐκαρπία. Coins struck at Ptolemais in 126/125 B.C. celebrate the queen as βασίλισση Κλεοπάτρα Θεά Εὐετηρία. M. argues that a cult of Κλεοπάτρα Θεά Εὐετηρία probably existed in Ptolemais; consequently the two terms may have been closely connected with each other rather than being two juxtaposed epithets. Cf. also id., in *Simblos* 3 (cf. our lemma no. 1756) 303-305.

1822. Ptolemais (area of: Khirbet el-Waziya). Inscription on a chancel screen, early Byzantine period. M.Aviari in Z.Gal (ed.), *Eretz-Zafon* (cf. our lemma no. 1819) 190 (ph.), mentions some fragments of chancel screens from the eastern church. One bears remains of an inscription: [-]YMA[-]; for the church see also id. in G.C. Bottini - L.Di Segni - D.Chrupcala (edd.), *One Land - Many Cultures* (cf. our lemma no. 1855) 41-59 (without mention of these fragments).

For inscriptions assigned to Ptolemais see our lemma no. 1872.

1823. Sahr al-Ledja. Dedication or sculptor's signature, ca. 50 A.D.? PAES III 805 (1). On the basis of new finds during excavations in 1998/1999, T.M.Weber in *La Syrie hellénistique* (cf. our lemma no. 1781) 349-377, reconstructs a large sculptural group on a podium belonging to the local sanctuary; he tentatively identifies the main person represented with Herodes Agrippa I or II, and a group of small riders with the cavalry unit under the command of Zamaris; on 355 he republishes PAES 805 (1), incomplete at the time of its first publication, but now supplemented by a piece previously missing at right; the basis turns out to belong to a statue of Athena-Allat.

Γάμος Νάσου ιερλόδουλος ἐποίησεν

Γάμος Νάσου | Οδοῦμ[ος] ἐποίησεν, PAES || dedication or sculptor's signature?, W., who on 353 note 18 mentions PAES III 805 (ph.; sculptor's signature and dedication on a statue of Nike also belonging to the monument).

1824. Sidon (area of: Wasta). Dedication to Aphrodite Epekoos, 159-150 B.C. SEG L 1462. P.-L.Gatier in *L'Orient méditerranéen* 113/114 note 59, suggests assigning this text to the cave of Wasta, known for its Greek and Phoenician graffiti and a dedication to Ἀφροδίτη Ἐπήκοος (SEG XX 389). The marble plaque may have been a cut piece of a votive altar. Marble was rarely used in Syria except in coastal areas and especially in Sidon [For G.'s article, non-epigraphical for the greater part, see also SEG LII 1589]. G. elaborates upon his argument in ZPE 147 (2004) 139-144, where he leaves open the possibility that the altar comes from Sidon itself: the name Ἀπολλοφάνης (name and patronymic of our dedicant) is frequently attested in that city.

1825. Sidon (or area). Epitaphs, 2nd/3rd cent. A.D. A.Lajtar - A.Twardcki, *I.Varsovie* (cf. our lemma no. 2176) nos. 31-39 (ph.), republish nine epitaphs only known from a virtually inaccessible publication: W.Froehner, *Collection du château de Goluchów* --(Paris 1899) 217-219 nos. 28/29 and 31-37 (= *I.Varsovie* 34, 31, 33, 35, 36, 32, 38, 37, and 39, respectively). L.-T. assign them to Sidon or its territory on the basis of their shape: a square inscribed base surmounted by a colonnette decorated with a wreath.

1826. Tyre. Bilingual date on a lead weight, 169/168 B.C. Rectangular lead weight with a tenon; Greek inscription above and Phoenician inscription (sinistrorsum) under a club; provenance unknown; assigned to Tyre (see app.cr. ad L. 2); cf. the auction catalogue *The Philip Y. Reinhart Estate of World and Ancient Coins (Superior Stamps and Coins)*, June 3, 4, 1997 (Beverly Hills 1997) 171 no. 5550 A (non vidimus). Published on the basis of documentation compiled by D.Ariel, who examined the object in 1996, by ed.pr. G.Finkiel'sztejn in *La Syrie hellénistique* (cf. our lemma no. 1781) 478-483 (ph.).

(Ἔτους) δμρ' | club | Phoenician inscription | ∠ A

Weight: 750 g || 1. year 144 (Seleukid era) = 169/168 B.C., ed.pr. || 2. club of Herakles-Melqart: emblem of Tyre; the present object is the oldest dated weight of square type from Tyre; a new series of coins also starts in 169/168 B.C., which may point to a certain degree of autonomy, ed.pr. || 3. year 106 or 107 (era of Tyre) = 170/169 or 169/168 B.C., ed.pr. || 4. half (?) standard (mina?), ed.pr., who refers to a weight of 1497 g (apparently one local mina, the triple of the mina previously attested for Tyre) in the Bibliothèque Nationale in Paris: J.Elayi - A.Elayi, *Recherches sur les poids phéniciens* (Paris 1997) 137 no. 391 (discussed at length on 481/482; non vidimus) || on 473/474 further information on weights from Phoenicia; the double date (Greek/Phoenician) serves an administrative purpose. Cf. also SEG XLVIII 1891.

1827. Tyre (area of). Various inscriptions. As L.Di Segni points out (per ep.), Horbat Gob and Khirbet Ghureiyib belong to the area of Tyre (Phoenike); consequently SEG LII 1659 and 1665 should have been included in the section Syria rather than Palaestina.

1828. Tyre (area of: Khirbet esh-Shubeika). Renovation of the church of St. Sergios, 785/786 (or possibly 801/802) A.D. SEG LII 1667. D.Feissel, *BE* (2005) no. 524, points out that the size of the lacuna suggests the restoration $\iota\upsilon\pi\acute{o}\lambda[\sigma\epsilon]\\sigma\epsilon\ \acute{\epsilon}\tau\omicron\upsilon\varsigma\ \zeta\sigma\varphi\acute{\iota}$ rather than $\iota\upsilon\pi\acute{o}\lambda[\theta\eta\ \kappa\tau\iota\sigma\epsilon]\sigma\epsilon\ \acute{\epsilon}\tau\omicron\upsilon\varsigma\ \zeta\sigma\varphi\acute{\iota}$ [F. assigns Khirbet esh-Shubeika, which we placed under Palaestina in SEG LII, to the territory of Tyre; see our lemma no. 1835].

1829. Tyre (area of: Khirbet esh-Shubeika). Dedication of a bronze lamp to St. Sabas, 6th-8th A.D.? SEG LII 1669. D.Feissel, *BE* (2005) no. 524, wonders whether $\chi\varsigma$ in L. 3 may be a numeral indicating a date: year 606 (era of Tyre) = 480/481 A.D. [But see SEG LII 1669 app.cr. for L.Di Segni's doubts concerning the reading].

1830. Tyre (area of: Khirbet esh-Shubeika). Stamps on mortaria, 3rd/4th cent. A.D. Two Syrian mortaria with rectangular stamps. Edd.pr. D.Avshalom-Gorni, A.Tacher in *Eretz-Zafon* (cf. our lemma no. 1819) 227 (dr.): 1) [---]CYK[.]; 2) [..]KAIPHIA (cf. J.W. Hayes, *Hesperia* 36, 1967, 337-347) [For other texts from Khirbet esh-Shubeika published in *Eretz-Zafon* see SEG LII 1666-1669].

1831. Tyre (area of: Tas el Ain). Owner's name on a bronze carpenter's square, undated. A.De Ridder, *Les bronzes antiques du Louvre II* (Paris 1915) 191/192 no. 3706. M.Hellmann, *L'architecture grecque I* (cf. SEG LII 1889) 93 fig. 105, publishes a good photograph of this object. D.R. read the inscription as $\epsilon\rho\mu\acute{\iota}\alpha\tau\omicron\varsigma$ (nominative; variant of $\epsilon\rho\mu\acute{\iota}\alpha\tau\omicron\varsigma$). M.Sève, *BE* (2005) no. 41, reads $\epsilon\rho\mu\acute{\iota}\alpha\tau\omicron\varsigma$ (genitive of $\epsilon\rho\mu\acute{\iota}\alpha\varsigma$).

1832. Unknown provenance. Epitaph of Phoibos, Roman Imperial period. Rectangular limestone stele with in a recessed field a relief representing two eagles facing each other and standing on a wreath; inscription on the frame below. Offered for sale first at Drouot-Montaigne in Paris (auction catalogue *November 13, 2001*, no. 316; ph.; non vidimus) and subsequently at Sotheby's, New York: cf. auction catalogue *Antiquities. June 12, 2003*, 139 no. 183 (ph.). Read from the photograph by R.A.Tybout.

$\Phi\omicron\iota\beta\omicron\varsigma\ \text{Καταγ}[\omicron\upsilon]\ \iota\ \acute{\alpha}\omega\rho\epsilon,\ \chi\alpha\iota\rho\epsilon$

[1. Or $\text{Καταγ}[\omicron\upsilon]$ || because of the typology the catalogue correctly suggests a Syrian provenance, which is supported by the patronymic: for the name $\text{Καταγ}(\omicron\varsigma)$ or $\text{Καταγ}(\omicron\varsigma)$, typical of the Syro-Palestinian area, see e.g. SEG XXXIV 1512; XLIV 1312; XLVI 1902 (11)].

1833. Unknown provenance. Inscriptions on lead miniature amphoras, 2nd-8th cent. A.D. Four lead miniature amphoras; (re)published by L.Y.Rahmani, *art.cit.* (cf. our lemma no. 2145) 49 no. 22 and 50/51 nos. 25-27 (ph.): 1) Ἀστερίου (49 no. 22; R.Ronzevalle, *Mélanges de l'Université Saint-Joseph* 16, 1932, 46; provenance: Lebanon; now in the National Museum at Beirut; 2nd-4th cent. A.D.); 2-4) Φοιβαρίου (50/51 nos. 25-27; reading by C.Schmidt apud R.; three identical amphoras made in the same mould; said to come from Syria; 5th-8th cent. A.D.; Φοιβάριος : previously unattested name (cf. Φοιβάδιος , Φοιβάμων); nos. 25/26 were bought from a Syrian dealer by C.Schmidt in Berlin (now in his private collection in Munich); no. 27 was bought in Jerusalem; see the auction catalogue *Sternberg. Objects with Semitic Inscriptions, 1100 B.C.-A.D. 700. Jewish, Christian, and Early Byzantine Inscriptions. Auction XXIII, Monday, 20 november 1989, Zurich*, 57 no. 167; now in the Museum für Spätantike und Byzantinische Kunst in Berlin).

1834. Unknown provenance. Inscription on the statue of an eagle, undated. S.F.Meynerson in *Kulturkonflikte im Vorderen Orient* -- (cf. our lemma no. 1811) 133 (dr.), describes an over life-size stone statue of an eagle in the garden of the Museum at Deir Atiah; on the basis remains of a Greek inscription probably mentioning the name of the commissioner or the sculptor: [---]ΑΟΥ[---] [patronymic?].

PALAESTINA

1835. Palaestina. Christian epigraphy after the Muslim conquest. L.Di Segni, *ARAM* 15 (2003) 247-267, underlines the persistence of Christianity in the 7th/8th cent. A.D. after the Muslim conquest (634-640 A.D.). In spite of an Arab Muslim elite superseding the Greek-speaking Christian leading class and the end of relations with the centers of Roman-Byzantine culture, especially the Byzantine court, Christian life, including its epigraphical expressions in Greek, continued to flourish both east and west of the Jordan. While this picture was already abundantly clear for Transjordan, Di S. discusses the following inscriptions testifying to its validity also west of the Jordan (mosaic inscriptions recording the erection or decoration of religious foundations, found or revised recently; nos. 1-4 come from the Jerusalem area): 1) SEG XL 1481 (Di S. 247/248; Ramot; 762 A.D.; ph.); 2) SEG XVI 850; XLVII 2052* (Di S. 247/248; probably 701 A.D.; Beit Safafa); 3) inscription from Mar Elias: see our lemma no. 1855; 4) inscription from Mt Scopus: see our lemma no. 1854; 5) inscription from Aristoboulas: see our lemma no. 1842; 6) SEG L 1497/1498 (Di S. 253-256; 588-725 A.D.; Iethira; ph.; texts; transla-

tions); 7) *SEG* LII 1667 (Di S. 256/257; 785/786 or 801/802 A.D.; Khirbet el-Shubeika; dr.; text; translation; see now also our lemma no. 1828).

A concomitant conclusion is that the Muslim conquest can no longer be considered a terminus ante quem for Christian buildings and inscriptions in the area of Judaea. Letter forms can serve to distinguish 8th cent. inscriptions from those of the 6th cent. A.D.; common characteristics, beginning to appear in the later 6th but fully developed only in the 8th cent., are: well spaced, squat, straight letters resting on a triangular foot; round letters on a flattened base; triangular apices at the end of horizontal and diagonal strokes; Θ and Ο with plump bodies and small pointed tops; Ν with knotted bar; Ρ with open and curling loop; Τ and Υ sometimes with a horizontal bar across their stem; Α, Δ, Λ, occasionally also Θ and Ο, topped with a small horizontal stroke; Ω consisting of two curls, sometimes separated by a decorative element. As an example Di S. adduces *SEG* VIII 230 (Beth Ther/Battir, south of Jerusalem; ph.), which can confidently be dated to the 8th rather than the 6th/7th cent. A.D. on the basis of these palaeographical criteria.

1836. Palaestina. Jewish epigraphy. J.W. van Henten - L.Huitink, *Bulletin of Judaean Greek Studies* 32 (2003) 37-46, reflect on the criteria for identifying inscriptions as Jewish, introducing the category of 'possible Jewish inscriptions' (38) in cases without sufficient positive evidence (onomastics; institutions; specific terms; decoration; archaeological context). They discuss five inscriptions from Palaestina (no. 5 below belongs to Egypt (Sinai)) under this aspect (texts and translations): 1) *SEG* XXVI 1683 (Skythopolis; donation from synagogue (B), hence 'Jewish'); the formula *προσφορὰ ὡς Κύριος γίνουσι τὰ ὀνόματα* is usually considered Christian, but occasionally occurs in Jewish contexts as well; 2) *CIJ*² 1405 (*SEG* VIII 206; epitaph from Jerusalem); the formula *ἐνθάδε κεῖται* is not exclusively Jewish; the formula *ἐν εἰρήνῃ ἡ κοίμησης αὐτοῦ*, vel sim., appears to be Jewish, but is mainly found in Rome; however, the restoration of both formulas is highly uncertain and consequently the inscription is 'possibly Jewish' (it may be pagan or Christian); 3) *GV* 1185 (Merkelbach-Stauber, *SGO* IV 21/11/01; *SEG* XIV 847; funerary epigram from Gophna); there are parallels in Jewish inscriptions for the 'speaking tomb' and the addressing of the passer-by; onomastics are compatible with a Jewish context; the absence of an image (*SGO*) is not significant; this kind of literary epigram probably appealed to well-educated Jews (clearly not a pre-written text); 4) *I. Caesarea Maritima* 247 (*SEG* VIII 137; epitaph: *μημόριον ἡ Ἐπίσσης ἡ Τασέλλας* [-]); *μημόριον* is not exclusively Jewish; V.H.-H. suggest interpreting *Ἐπίσση*, generally understood as a name, as 'priestess' in the Jewish sense, i.e., a woman of priestly descent living in Israel/Palestine (cf. *CIJ*² 315); the last (missing) line may contain her name: 'The memorial of a priestess from Tasella, X' ('possibly Jewish'); 5) *SEG* XXVI 1697 (XLIV 1367; Wadi Haggag, Sinai; rock-cut graffito *Εἰς Θεός-ακclamation*); V.H.-H. accept L. Di Segni's isopsephic reading of the signs after *Εἰς Θεός* (cf. *SEG* XLIV); the latter is either Christian or Jewish (cf. *SEG* XLIV 1340; V.H.-H. reject 'the remark in *SEG* XXXIX 1635 that the formula "is a clear sign of Christianity"' (45) [this 'remark', however, merely reports the view of R. Solzbacher; also to N. Belayche, *art. cit.* (cf. our lemma no. 1840) 140 note 120, ed. pr. A. Nègre's restoration *Θεός* "Υγιος in L. 1 seems doubtful; she reports Di Segni's reading, *Tybouti*); *Ὁυαλέριος* could be the name of a Jew, but not necessarily so; contra Di S., who considered the

writer a Jew, V.H.-H. conclude that it is safer to consider the inscription as equally plausibly Jewish, Christian, or pagan.

1837. Palaestina. Inscriptions on lead miniature amphoras. For 13 inscribed lead miniature amphoras possibly from Palaestina (bought in Jerusalem) see our lemma no. 2108.

1838. Palaestina. Mosaic inscriptions, early Byzantine period. P. Figueras, *ARAM* 15 (2003) 49-69, studies Greek mythological themes and personifications in Palestinian mosaics from the early Byzantine period both in private houses and public places of worship of Christians or Jews. Myths and allegorical figures were used by Christians and Jews as topoi and examples to convey their convictions, but not all representations should be subjected to allegorical interpretation, especially those in houses (e.g. the inscription presented in our lemma no. 1871). Labels often identify figures (e.g. on the Hippolytos mosaic from Madaba: *IGLS* XXI.2 128; *SEG* XXXII 1547; XLVI 2081; ph.); occasionally inscriptions shed some light on the commissioners and their thoughts in dedicating mosaics, e.g. the text accompanying a centaur *SEG* LII 1678 (from a large house in Sepphoris: *Θεὸς βοηθός*, 'most probably dictated by a Christian' (50) [but see *SEG* app. cr.]), the personification of *Θάλασσα* accompanied by a short prayer for the donors and the mosaicist with an implicit quotation of *Ps.* 145, invoking God who 'made the heaven, the earth and the sea and all that which moves in those places' (*IGLS* XXI.2 142; Madaba, church of the apostles; 'the figure of pagan goddess and her animal companions succeeded most eloquently in illustrating the text of the Psalm'; 55; ph.), and the inscribed mosaics in the 'house of Leontis' in Skythopolis (see our lemma no. 1873), for which F. would accept an eschatological interpretation only 'if we divested it from any Jewish connotation, as the concept of individual eschatology has very little support in ancient Jewish literature' (57; ph.).

For another study on the same subject see P. Baumann, *AW* 34 (2003) 165-170 (color ph.); as in the article summarized in *SEG* LII 1616, B. underlines the role of gods and heroes in elite self-representation, leaving little room for symbolic or eschatological interpretations: e.g. in the case of Skythopolis, where he considers Odysseus and the Sirens as an expression of the 'Bildung des Stifters', or as the symbol of the power of music at the most.

See now also R. Talgam, 'Mosaics in Palaestina and Arabia', in H. Morlier (ed.), *La Mosaïque gréco-romaine IX* (Rome 2005) 1131-1141, who largely focuses on the same inscribed mosaics, arguing that simple reproductions of popular mythological scenes and allegorical depictions appear side by side; see also our lemma no. 1873.

1839. Palaestina. Onomastics. T. Ilan, *Lexicon of Jewish Names in Late Antiquity, Part I. Palestine 330 BCE-200 CE* (Tübingen 2002), is based on all kinds of sources including inscriptions. I. presents the following lists of Jewish names: Biblical names, Hebrew, Greek, Latin and Persian names, 'other (mostly Semitic) names in the Hebrew alphabet', and 'other (mostly Semitic) names in the Greek alphabet', with the lists divided between male and female names in each case. Each entry includes references to the sources and brief comments. An introduction ex-

plains the organisation of this monograph, which is at the same time an onomasticon serving prosopographical purposes. Full indices [See also S.Honigman, *SCI* 22 (2003) 342-344 (review), and ead., *ZPE* 146 (2004) 279-279 (on Hebrew names in Egypt). For the Jewish name Tul(l)us/Τούλ(λ)ος see our lemma no. 2205, Tybout].

1840. Palaestina. Religious communities in Galilee. On the basis of all kinds of sources N.Belayche, in N.Belayche - S.C.Mimouni (edd.), *Les communautés religieuses dans le monde gréco-romain. Essais de définition* (Turnhout 2003) 123-145, studies the religious communities and urban life in Roman Galilee from the 2nd to the 4th cent. A.D. Mainly focusing on Sepphoris/Diocaesarea and Tiberias, she shows that the situation of geographically close co-existence of pagan, Jewish and Christian communities did not result in syncretism or mutual influence. Greek culture was the common language for all. B. occasionally adduces or briefly discusses Greek inscriptions, inter alia *SEG* XLI 1612-1615 (cult and association of θεὸς ἄγιος οὐράνιος in Kadesh) and *CIL* 972 (dedication ἐξ εὐχῆς Ἰουδαίων for the benefit of Septimius Severus and his family in Kizion), for the vicinity of paganism and loyal orthodox Jewry (126/127), and Dionysiac and related mosaics in a villa in Sepphoris (*SEG* XXXVIII 1475; XXXVIII 1585) as an example of pagan influence in a mixed community; though the commissioners are not known, it is unlikely that they were (exclusively) Jews; B. speculates that the construction of the building may have been a joint enterprise of 'la *boulé* pagano-juive en relation avec les organisations de *ludi* théâtraux auxquels assistaient des publics de toutes confessions' (137/138; citation on 138 [on 137, B. speaks of the 'god BAXXE'; see, however, *SEG* XXXVIII 1585 app.cr.: Βάχχε = Βάκχαι; for these mosaics see now R.Talgam-Z.Weiss, *The Mosaics of the House of Dionysos at Sepphoris* (Jerusalem 2004, Tybout]).

1841. Caesarea Maritima. Schedule of fees (sportulae) for official services, 465-467 (or perhaps 473) A.D. Eight fragments of a gray marble plaque found in 1993-1995 in or near a complex identified as the praetorium (provincial governor's palace; probably originally fixed to a wall near the audience hall). Mentioned in *SEG* XLIX 2056 app.cr. and L 1466 (introduction in fine). Edd.pr. L.Di Segni - J.Patrich - K.G.Holum, *ZPE* 145 (2003) 273-300 (ph.; dr.; translation; detailed commentary including references to written legal sources); they also republish a ninth fragment, discovered earlier but now lost, which on account of its contents and similar lettering belongs to the same inscription (Appendix; 293/294; = *I.Caesarea Maritima* (cf. *SEG* L 1466) 110); according to edd.pr. this fragment probably belongs to Col. II (not joining); however, D.Feissel, *BE* (2004) no. 394, shows that it completes LL. 11-16 of Col. I. In the text below we incorporate this fragment and the other readings and restorations by F.; for his important contributions to the interpretation of this document see the app.cr.; see also P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1808 (text and French translation).

[Τόποι] δοθέντες[ς κατά τῶν θείων διαταγμάτων παρὰ τῶν ὑπερλάμπρων] καὶ ἐξοχ(ωτάτων) ἐπάρχ(ων) Φλ(αουίου) Πουσεύου τοῦ μεγαλοπ(ρεσβύτου) καὶ ἐνδοξ(ωτάτου) ἐπάρχου

2 ν ν ν τῶν ἱερ[ῶ]ν πραιτ[ωρίων] ----- ?] vacat

Col. I

- [Ἐν τ]ῇ Ἀνατολικῇ τὸν ἐπαρχικὸν τὸν μεθοδ[εύοντα]
 4 [κ]ομίζεσθαι λόγῳ σπορτουλῶν κατὰ νο(μίσματα) ρ' νό(μισμα) α'.
 περετέρω δὲ νο(μισμάτων) ἢ μὴ παρέχεσθαι κἂν ὑπερόγκ(ος) εἴη ἡ ποσότης[ς].
 τῷ παραστάσιμον ἔχοντι ἀπὸ τῆς Ἀνατολῆς νο(μίσματα) ιβ'.
 γνώσις τῶν τυπωθέντων ἀναλωμάτων πά[ση] κατὰ
 8 χώραν τάξι.
 ὑπὲρ κλητικῶν μονομερ[οῦς]
 πράγ[ματος] κερ(άτια) -].
 εἰς ἑκδοσιν τοῦ ὑπομνήμα[τος --] vacat ἐν χαρτ[?] κερ(άτια) -].
 12 ὑπὲρ δὲ καθαροῦ ὑπομνήμα[τος] τοῖς αὐτοῖς vacat [κερ(άτια) -].
 ὑπὲρ ἀναγνωσίμου εἰς τ[ὸ] αὐτὸ μονομερὲς ο[----] vacat
 vacat κλητικὸν vacat [κερ(άτια) -].
 ὑπὲρ κομπλευτρῶν vacat
 16 παρὰ τοῦ παραβαλλομένου ἄχρι νο(μισμάτων) ν' [κερ(άτια) -].
 ἀπὸ νομισμάτων ν' (?) [ἕως νο(μισμάτων) ρ' κερ(άτια) -].
 ἀπὸ δὲ νο(μισμάτων) ρ' ἕως νο(μισμάτων) [ρν' κερ(άτια) -].
 ἀπὸ δὲ νο(μισμάτων) ρν' ἕως νο(μισμάτων) σ' νό(μισμα) α' ?]

Col. II

- 2 [?] Οὐδὲν πλέον ἀπαιτεῖσθω] νο(μίσματος) α'
 [----- ca. 26 -----] τοῖς τετύπεται
 4 [----- ca. 26 -----] AZH οὐδὲν ἦτιον
 [----- ca. 29 -----] καὶ ἐπὶ τοῖς σινγου-
 [λαρίοις -----]
 [----- ? καταβά]λλεται τῷ
 8 [----- ? ἢ ποσότης ὑπερβ(αί)ν-
 [εἰ ? -----] Α
 [----- παρε]χέτω νο(μίσματα) α' γ
 [-----]ς νο(μίσματα) α' γ

Col. III

- 2 Ἐξ(ε)πτορσιν ὑπὲρ χαρτῶν κερ(άτια) ζ'.
 ἑκδοσίμου διαγνώσεως περεωθίσης νό(μισμα) α'.
 4 εἰ δὲ ἐκλαβὴν βούλοιτο τις τὴν ὑπερτεθίσαν διάγνωσιν,
 χαρτῶν μὲν κερ(άτια) δ'.
 ἑκδοσίμου δὲ παρ' ἑκατέρου μέρους ἐκλαμβάνοντος κερ(άτια) ζ'.
 κομπλευ(σ)ίμου διαγνώσεως κερ(άτια) η'.
 8 καὶ ἐπὶ τῶν ἐκκλησιαστικῶν δὲ ὑποθέσεων τὰ αὐτὰ χρή παρέ[χειν].
 ὑπὲρ δηκρήτου κουράτορος προβολῆς ἡ ἐπιτρόπου γενικοῦ[ν] ἢ
 ἰδιοῦ. φ διαφέρει κ[ερ(άτια) -].

- ἐκποιήσεως ἔνεκεν βουλευτικῶν πράγματός] κερ(άτια) -].
 12 ἐπιτρόπου δὲ ἡ κουράτορος πρὸς τὴν ἀξίαν τοῦ πράγματος?]
 ἄκρι νο(μισμάτων) φ' τιμήματος ὁμο(ῦ). κερ(άτια) [-].
 [ἀπὸ δὲ νο(μισμάτων) φ' ἕως νο(μισμάτων) ψ'?] κερ(άτια) ιβ'.
 [ἀπὸ δὲ νο(μισμάτων) ψ' (?) ἕως νο(μισμάτων) -] νο(μισμάτων) α'.
 16 [? ἀπὸ - κἂν εἴη μείζον (τὸ τίμημα) οὐδὲν πε(ρετέρ[ω] κερ(άτια) ς'.
 [----- max. of 15 ---] ΝΩΝ ἐκδοσίμου τῶν] δηκρητῶν κερ(άτια) δ'.
 [ὑπὲρ χαρτῶν?] κερ(άτια) γ'.
 [----- max. of 20 ---] τοῦ πραττομένου φ' δια[φ]έρι

Two or more edicts (collection of ordinances) issued by the praetorian prefects, regulating the sportulae or fees (specified in νομίσματα/solidi and κεράτια/siliquae; 1 κεράτιον = 1/24 solidus) that officials of the state, especially those of the provincial governor's staff, could charge for their services, edd.pr.; contra F.: rather than two different edicts we have two sections belonging to one or several prefectorial acts (τύποι/formae) of which only the data concerning the tariffs have been retained in the inscription. The first, quite brief, section (LL. 3-6) only bears on a specific geographical area (L. 3: ἐν τῇ Ἀνατολικῇ), whereas the remaining part applies to all provinces. This distinction does not reflect that between the prefecture of the East and the Empire as a whole (so edd.pr.), but contrasts the eastern diocesis (Ἀνατολικὴ διοίκησις; cf. LL. 3 and 6) with the prefecture of the East as a whole. As a parallel for our document, F. points to a tariff of sportulae issued one century earlier at Timgad: A.Chastagnol, *L'albun municipal de Timgad* (Bonn 1978) || 1-2, heading in large letters (larger in L. 1 than in L. 2), L. 1 running over the full width of the inscription, L. 2 occupying the left part of the plaque only || 1. κατὰ τῶν θεῶν διαταγμάτων or one of the other formulas used in prefectorial acts to subordinate them to imperial legislation: κατὰ θεῶν κελυσιν/πρόσταξιν, κατὰ βασιλικὰς νήφους, κατὰ (τῶν) θεῶν τυωθέντων/διαταγμάτων, vel sim. edd.pr.; μεγαλοφρεσ(τάτων)] καὶ ἐξοχ(ωτάτων), edd.pr.; ὑπερλάμπρων] καὶ ἐξοχ(ωτάτων), F., who for the combination of these terms refers to the examples he adduced in *Tyche* 9 (1994) 24/25. The prefect of the Orient Flavius Pousaios is on record in 465-467, and perhaps again in 473 A.D.; if he was prefect in 473 it was only for a short term; consequently the most probable date for our document is 465-467 A.D., edd.pr. || 2. πραιτωρίων, --- καὶ ---], edd.pr., on the assumption that the names of the prefects of Italy and Illyricum were on record; contra F., who points out that there is no room for their names || I. 3-6, the first section concerns the remuneration of the mission of a prefectorial official in the east; μεθοδ[ε]υόντα (L. 3) refers to tax-collecting, edd.pr.; in this context rather 'convoquer en justice' (= convenire), F., who points out that the following clausula (τῶ παραστάσιμον ἔχοντι ἀπὸ τῆς Ἀνατολῆς in L. 6) is of legal, not of fiscal nature, and that it does not mean 'for anyone who has a post outside the Orient', i.e., in the Western part of the Empire (so edd.pr.), but 'qui a (un prévenu) à faire comparaître (originaire du diocèse) d'Orient' || 5. περετέρω for περαιτέρω; ΟΓΚΚ, lapis; a shallow semi-circular scratch perhaps represents an attempt to insert the missing O between K and C; παρήχεσθαι (clear on the ph.) κἂν, Martin; παρέσχεσθαι κ' ἂν, edd.pr. || 7-8. π[ά]σι | χώρα κ(αὶ) τάξι, edd.pr.; π[ά]σι κατὰ | χώραν τάξι, C.Zuckermann apud F., followed by F. ('notice des frais tarifés pour tout bureau de province'); τάξι for τάξει || 7-19, the second section starts with the stages preliminary to a process, first with the summons brought by one of the parties (L. 9); fees for these acts were payable to the executores (πράκτορες, ἐκβιβασταί, here not mentioned); ὑπόμνημα (LL. 11/12) is probably a document for the defendant on which he had to base his rebuttal or defence (normally called βιβλίον/libellus in civil, and γραφή/inscriptio in criminal cases), edd.pr.; ἀναγνωσίμου (L. 13; edd.pr.: synonym of ἀναγνώστου) and κομπλετρῶν (L. 15; edd.pr.: genitive plural of κομπλετρί) are previously unattested terms for sportulae con-

cerning the reading of acts (τὸ ἀναγνώσιμον) and their completio (τὰ κόμπλετρα?), respectively, F. || 13. εἰς τ[ὸ] πράγμα], edd.pr., superseded by F.'s insertion of the ninth fragment || II, this section bears on the proceedings of the process itself, edd.pr., with detailed speculations on its contents || 4. AZH: end of a subjunctive active, third person singular, of a verb in -άζω: probably ἐγγυάζω ('pledging security'), edd.pr. || 5-6. e.g. [ὑπὲρ εἰσόδου διδόντω ὁ αἰτιαθείς or ὑπομνησθείς νομίσματα] -] καὶ ἐπὶ τοῖς συγγου[λαρίοις κερ(άτια) -], edd.pr. || 10. before E: K, Y or X || III, this section concerns the fees due to the judicial clerks (exceptores) in the last stage of the process, especially the providing of papyrus scrolls (L. 2); the last part concerns acts implying the intervention of a curator or a tutor, differentiation is made between general and special guardians; fees for their appointment by a decree of the governor are recorded (L. 9); their intervention was due especially in case of alienation of curial property (L. 12), edd.pr. || 3. ΕΞΕΠ, lapis || 8-9. γενικο[ῦ] ἢ | ἰδικοῦ, F. [ΙΔΙΚΟΥ is engraved somewhat lower than ΟΔΙΑΦΕΡΙ; edd.pr. read γενικο[ῦ] in L. 8 in fine, and reserve a L. 11 (here suppressed) for ἰδικοῦ. For a γενικός κουράτωρ on record in the Petra papyri, see D.Feissel, *Topoi* 12/13 (2005) 801, Tybout].

1842. Eleutheropolis (area of: Aristoboulias). Foundation of a mosaic, 701 A.D. Mosaic inscription in a tabula ansata, found in the nave of a recently excavated church in Aristoboulias (modern Khirbet Istambul, in the Hebron Hills; the tabula is set at the eastern end of the central mosaic panel which has a geometrical pattern). The excavation report will be published by S.Batz in Y.Magen-V.Tzaferis (edd.), *Christians and Christianity in Judaea and Samaria*. We give the text of L.Di Segni, *ARAM* 15 (2003) 252/253 (ph.; translation). Cf. our lemma no. 1835.

† Ἐπὶ τοῦ ὡσιωτάτου Γεωργίου δια-
 κόνου καὶ Σαμουήλῳ λαμπροτ(άτου)
 καὶ Ἀββεὸς Ζαχαρίῳ ἐγένετο τὸ π(ᾶν)
 4 ἔργον τὶς ψιφώσεως ταύτης
 ἐν μι(νὶ) Ἰουν[ί]ῳ, ἔτ(ους) Ἐλευθερο[πόλε]ως βφ' †

Abbreviation marks: small T above the line between P and O (L. 2 in fine); horizontal stroke above Π (L. 3 in fine); small I above N (L. 5 initio); small E above Λ (L. 5 in fine); the I of Ἰουν (L. 5) is written with a trema || 2. Samuel was probably one of the village leaders (the Greek terms ἐπίτροπος and πρωτοκομμήτης were apparently no longer in use; cf. a village leader vaguely called ἄρχων in Kastron Mefaa in the 8th cent. A.D.: *SEG* XXXVII 1553); his Greek honorific title λαμπρότατος (clarissimus), once reserved for governors, high-ranking civil servants and municipal magistrates and later granted also to minor local officials, was now meaningless in the new Muslim order, Di S. || 3. Ἀββεὸς (or Ἀββεσο(μ)βος): either a benefactor or the master-builder or the mosaicist, Di S. || 5. Ἰουν[ί]ου, Di S. [Ἰουν[ί]ῳ, Martin]; year 502 (era of Eleutheropolis, starting in autumn 199 or in 200 A.D.): June fell in 701 A.D.; the church was erected at this time, since the inscribed mosaic was the original pavement of the building, Di S.

1843. Gadara. Rhodian amphora stamps, early 2nd cent. B.C. Cf. *SEG* XL 1462. Three rectangular stamped Rhodian amphora handles in a private collection in northern Jordan. Ed.pr. N.Attalah in *La Syrie hellénistique* (cf. our lemma no. 1781) 487/488 nos. 1-3 (ph.; dr.). Epo-

nym: 1) 'Επί 'Αγελμάχου (ca. 181-179 B.C.); potters: 2) Νικά[γι]δος (or, less preferably, Νικά[ρ]ιδος or Νικά[τι]δος; 3) [Ζή]νωνος (Zenon II).

1844. Gaza (area of: Meidan ez Zaid). Dedication by Ammonios on behalf of his son, 229/230 (or 34/35?) A.D. *SEG* XX 474 (cf. XXXVII 1483); Y.E.Meimaris, *Chronological Systems* (cf. *SEG* XLII 1383) 123 no. 104. E.Lupu, *SCI* 22 (2003) 199-202 (ph. of squeeze; translation), republishes this text after examination of the stone in the Antiquities Museum of Tel Aviv-Jaffa. Except for differences in bracketing and dots under letters, the only new reading concerns the number of the year in L. 6: ρε' or ρσ' instead of μσ', i.e., 95 or 290 (era of Gaza: 61 B.C.) = 34/35 or 229/230 A.D. (instead of 240 = 179 A.D.). Without fully excluding the earlier date, L. prefers the later one, considering that: 1) ρε' represents a descending order of numerals rather than the ascending typical of Gaza; 2) the name Δομεστικός/Domesticus (born by both the dedicating father and his son) suggests a more substantial Roman influence than can be assumed for the early 1st cent. A.D.; 3) granite, the material of the column on which the inscription is engraved, was imported in larger quantities from the 2nd cent. A.D.

1845. Horvat Hanot. Renovation (?) of a church, 594 or 609 A.D. Mosaic inscription along the eastern edge of the eastern mosaic panel in the nave, in front of the presbytery, of a partly excavated church. Large part of this text is quoted in *SEG* XLVIII 1889 app.cr. Ed.pr. L.Di Segni in *One Land - Many Cultures* (cf. our lemma no. 1855) 273-276 (dr.; translation). See also D.Feissel, *BE* (2005) no. 537.

† 'Επὶ τοῦ εὐλαβεστάτου καὶ θεοφιλ(εστάτου) Θεοδ[ω]ρ[ο]υ πρεσβ(υτέρου) καὶ ἡγου-
μένου ἐγένετο τὸν πᾶν ἔργον τῆς προσθήκης
τῆς κόνυχης καὶ ζωγραφίας καὶ πλακόσεως τοῦ πέριματος τοῦ ἱερατίου σὺν τοῦ διακο-
ν(ικοῦ) ἐκ θεμελίων, μην(ὶ) 'Απριλ(ί)ου, ἰνδ(ικτιώνος) ιβ'

Abbreviation mark: † in various positions; small H above M in μην(ὶ); horizontal strokes above the two numerals. At variance with ed.pr.'s transcription, the drawing represents some parts of the text as missing: Θεοδ[ω]ρ[ο]ν, ἐγένετο, προσθ[η]κής, and πλακόσεως τοῦ || date: late 6th/early 7th cent. A.D. on the basis of the lettering; in this period, 563/564, 578/579, 593/594, and 608/609 fell in a 12th indiction, ed.pr., who prefers April 594 or April 609 || 1. Theodoros' title hegoumenos points to the existence of a monastery at Horvat Hanot, which was probably a road station along the Jerusalem-Beth Govrin road, ed.pr. || 2. πέριμα: previously unattested; cf. πέρας ('end', 'boundary'), here the back wall of the sanctuary that supported the apse, ed.pr.; this etymology is impossible, F., who suggests that πέριμα may be a variant of πέλιμα ('platform'); τῆς πέριματος. *SEG* XLVIII 1889 app.cr. [the article belongs to a part of the text missing according to the dr.; see above] || the interpretation is problematic, depending on the sense of προσθήκη ('addition', 'increase') either referring to an existing part of the church (the public nave as opposed to the presbytery reserved to the clergy) or a new annex (the apse and its decoration); προσθήκη is used in the sense of nave in *SEG* XLVIII 1889, and of 'nave' or 'annex' in *CIG* 8603 (*LBW* 2158) and *SEG* XLIII 1063 (here possibly a narthex, added together with an apse - κόγχη - to an existing room to transform it into a chapel). In our inscription προσθήκη τῆς κόνυχης perhaps indicates the nave

and the presbytery (with its apse), though the genitive seems odd: a καὶ may be restored in L. 1 in fine, in which case all the elements of the church are mentioned one after the other, the inscription commemorating the foundation of the church rather than a renovation. Alternatively, τὸ ἔργον τῆς προσθήκης τῆς κόνυχης might either indicate the enlargement of the bema or the mosaic itself, ed.pr., who in the end prefers interpreting the text as recording a later redecoration rather than the foundation of the church. F. refers to the πρόσθεσις τοῦ ναοῦ of the synagogue in Apamea (*IGLS* 1321 = *IJO* III 58; meaning equally uncertain).

1845 bis. Iamnia-on-the-Sea. Letter of Antiochos V Eupator and petition of the Iamnians to Antiochos, 163 B.C. *SEG* XLI 1556 (XLVII 2050). Following the argument of ed.pr. B.Isaac (see *SEG* XLI), M.Fischer, *AW* 34 (2003) 245/246 (splendid color ph.; German translation) briefly comments on this text in a survey article on the archaeology and history of 'Iavne-Yam' (ancient Iamnia).

1846. Jaffa. Honorary inscription for Ptolemy IV Philopator, 217 B.C. *SEG* XX 467 (XXVIII 1434; cf. XXXVIII 1670); *SB* 10160. Republished both by R.A.Hazzard, *op.cit.* (cf. our lemma no. 907) 176-178, and, after re-examination of the stone now in the Antiquities Museum of Tel Aviv-Jaffa, E.Lupu, *SCI* 22 (2003) 193-195 (ph.; translation). We give L.'s text, relegating H.'s restorations, which seem incompatible with L.'s readings based on autopsy for the greater part, to the app.cr.

Βασιλέα μέγαν Πτολεμαῖον
θεὸν Φιλοπάτορα τὸν ἐγ βασιλέως
Πτολεμαίου κα(ὶ) βασιλίσσης
4 Βερενίκης [θεῶν] Εὐε[ργ]ετῶν
καὶ Πτο[λε]μαίου βασιλέως
[Φιλαδέλφου ἔκγον]ο[ν] 'Αναξικλῆς
[-- ca. 8-10 --] ἱερεὺς τοῦ βασι-
8 [λέως ----- vacat? -----]

3. Πτολεμαί[ου] κ[α]ί[ι] βασιλίσσης, H. [in L.'s reading, it is unclear what the stone had instead of <ι>; the ph. does not allow a reliable reading] || 4. Βερενίκη[ς] θεῶν Εὐε[ργ]ετῶν, H. || 5-6. [νίκης ἔνεκα τοῦ] βασιλέως | πρὸς 'Αντίοχ]ον, 'Αναξικλῆς, H.; θεοῦ Πτο[λε]μαίου βασιλέως | [φι]λαδέλφου ἔκγον]ον, 'Αναξικλῆς, *SEG*; rejected by H., who argues that (1) the letters seen by B.Lifshitz (*SEG*) on the stone are faint or invisible [but cf. L.'s readings, confirming those of Lifshitz for the greater part]; (2) a reference to the grandfather would be unusual in a brief text; (3) the ancestral formula always mentions royal couples (cf. *SEG* VIII 467 and 784; *OGIS* 54 and 67); (4) the correct name would be βασιλέως Πτολεμαίου θεοῦ Φιλαδέλφου; (5) there is no evidence for the cult of θεὸς Φιλαδέλφου prior than 165 B.C. || 7-8. βασι[λ]έως ἀνέθηκεν vacat], *SEG*; βασι[λ]έως vacat] or βασι[λ]έως ἐτίμησεν vacat], L., who prefers ἐτίμησε since the stone is not a statue base but belonged to a freestanding monument [why this would require ἐτίμησεν rather than ἀνέθηκεν is unclear, Tybout]; βασι[λ]έως Πτολεμαίου θεοῦ Φιλοπάτορος ἀνέθηκεν], H.

1847-1851. Jaffa. Epitaphs, 3rd-5th cent. A.D. Five rectangular white limestone plaques found during rescue excavations between 1950 and ca. 1980 in burial caves in the nekropolis of Jaffa and now in the Antiquities Museum of Tel Aviv-Jaffa. (Re)published by J.J. Price, *SCI* 22 (2003) 215-231 nos. 1-5 (ph.; translations) on the basis of autopsy; nos. 2-5 are inedita. On 227-231, P. comments on the presence of Egyptian Jews in Jaffa; in addition to the two Alexandrians on record in our lemmata nos. 1849/1850 (cf. also our lemma no. 1851 app. cr. L. 2 for a deceased person possibly from Egypt), other Alexandrians are on record in *CIJ* 918/919, 928, and 934 (and possibly in 895; others are of possible or probable Egyptian origin: *CIJ* 902, 919/920, 930, and 956/957); at least 13 of the more than 80 epitaphs from Jaffa concern Jews from Egypt, who probably formed a permanent community, perhaps founded after the failed revolt of the Jews in Egypt in 115-117 A.D., in the middle and late Roman Imperial period.

1847: 217-221 no. 1. **Epitaph of Babaeis and Ezikias.** *SEG* XXVI 1669. Menorah in L. 3 between Ψ and Ι.

Μνη(η)μα διαφέροντα Βαβαιν καὶ Ἐζικίαν ἀνεψιοῖς Εἰσὰκ Κλώζωνος

1. MNMA, lapis || 1-2. διαφέροντα: odd variant of διαφέρων (solecism), P. || 2-3. the names, connected with the dative ἀνεψιοῖς, are either undeclined or two-case names (form in -v for all cases other than the nominative) or accusatives (cases mixed up), P.; Βαβαιν (or Βαβαις): previously unattested name, for which cf. Βαβα, Βαβας, Βαβι, vel sim., P.; Ἐζικίαν, *SEG*; the spelling Ἐζικίος (variant of the more common Ἐζεκιᾶς) is attested in another inscription from Jaffe: *CIJ* 918, P. || 3-4. Isak probably arranged the burial, P.; Κλώζωμος, *SEG*; either the genitive of Κώζων or an undeclinable rare name Κώζωνος; cf. Κόσων(ος?) (*SEG* XXVI 492; XXVIII 724) and Κώδων(ος) (*SEG* XXXII 297), P.

1848: 221/222 no. 2. **Epitaph of Nonnos:** Τόπος τὸν ἡγόρασα ἰ ἐγὼ Νόννος

Nonnos presumably bought the tomb for more people than just himself (cf. *CIJ* 953 from Jaffa); the deceased may have been indicated by separate inscriptions, P.

1849: 222-224 no. 3. **Epitaph of Tryphon.** Unclear symbol under the inscription. Mentioned without text by J. Kaplan, *IEJ* 24 (1974) 137, and *RBi* 82 (1975) 262.

Μνημα Τρύφωνος υἱοῦ Μαρῖς ἰ Ἀλεξανδρέος Διαβεν[...]

5. Ἀλεξανδρέος refers to Tryphon rather than Maris; after Διαβεν[...], there is a sign, probably representing more letters [abbreviation mark?]: Διαβενά(ου) or Διαβενά(ιου) vel sim. (previously unattested); possibly the Mesopotamian region Adiabene (with A omitted by an error of the mason), which had a Jewish community, is meant. Tryphon may have been a former resident of Alexandria in Egypt and may have originated in Adiabene, P. [perhaps a 'family name', like Κοχαδων occupying the same place in the epitaph in our next lemma; cf. Suidas s.v. Διαβηνός: ὄνομα κύριον; the ph. does not allow verification for the letters after ΔΙΑΒΕΝ, Tybout].

1850: 224-226 no. 4. **Epitaph of Iakodes (?).** Palm branch and ivy leaf under the inscription.

Τόπος Ιακωδης υἱοῦ Ὀλυμπίου Ἀλεξανδρέος Κολληδων, ἐ(τῶν) ἑγ'

1-2. Ιακωδης: probably a previously unattested variant of Ya'akov/Jacob; either an (undeclined) nominative form or, less preferably, a genitive of Ιακωδ (Ιακωδης for Ιακωδος), P. || 3-4. Ἀλεξανδρέος refers to Iakodes rather than Olympios, P. || 4-5. Κοχαδοι: family name; probably the same family is on record in another inscription from Jaffa (*CIJ* 903: Κοχαθιοι; like ours, this inscription offers a mixture of Greek and Hebrew names), P.

1851: 226/227 no. 5. **Epitaph of Samoes.**

Τόπος Σαμώη υἱοῦ Ἰολβιδία· ἱρήνη τῷ Ἰστραήλ shalom (in Hebrew)

1. Σαμώη: genitive of Σαμώης (the biblical name Shamua), P. || 2. Ιολβιδία: genitive of the previously unattested name Ιολβιδίας: either an Egyptian name or an expanded form of Caleb (rendered in Greek as Χολαιβου, Χολβας, Χαλβης and Χαλβιον), P. || 3. Ἰστραήλ (elsewhere also Ἰσδραήλ), attested in inscriptions both from the West and the East, reflects contemporary pronunciation; cf. e.g. *SEG* XXVII 1021 (Ramat Aviv); XXXI 844 (Sicily); *I.Cret.* II XII 41; *JWE* II 489; *CIG* 9270 (Lykaonia), P.

1852. Jerusalem. Fragment of an oath or confession inscription, 3rd/2nd cent. B.C.? *SEG* XXX 1695. E. Lupu, *SCI* 22 (2003) 195-199 (ph.; translation), republishes this text after examination of the stone in the Eretz Israel Museum in Tel Aviv (virtually no restorations). See now M. Rici, *SCI* 25 (2006) 51-56 (translation), who convincingly argues that the text is a confession inscription rather than an oath and restores it accordingly (on the estimate of ca. 24-30 letters per line). We give R.'s text. H. Cotton and L. Di Segni checked the text in the museum; we give their readings (apud R., communicated to R. per ep.) in the app. cr.

Ὁρκος· Ἀρης αὐλητῆς τάδε· (τοὺς?) στρατιώ-
τας ἐπήγαγον ἐπὶ τὴν οἰκ[ίαν τῶν θεῶν]
τούτων καὶ οὐκ ἐφάμην [----- ca. 10 -----]

4 καὶ τοὺς ἱερεῖς μασ[ιγῶσαι]
ἤθελον καὶ οὐκ ἔλαθ[ον, κολασθεῖς (?)]
ὑπὸ τῶν θεῶν τοῦ[των ----- ca. 10 -----]
μου ἀπώλεσαν [καὶ ἐμοὶ ἔλκος (?)]

8 ἐνέβαλον ΚΑ[----- ca. 15 -----]
σαν καὶ ΤΑΑ[-----]
ἐμπυον [-----]
[---] ΤΗΕΠ [-----]

Date: 3rd/2nd cent. B.C. (?), on the basis of the letter forms, L., followed by R. (without question mark); mid 2nd cent. B.C., SEG || 1. "Αρης; anthroponym, since an epithet ἀλλητής is not attested for the god Ares; probably the oath-taker, L.; ἀλλήτης, SEG; ἀλλήτης, SEG in app.cr., L.; τὰδε[ε -], L.; ὅρκος - "Αρης ἀλλήτης τὰδε[ε serves as a heading indicating the subject of the confession: 'The case of the) oath: Flute-player Ares (says) this'; similar headings are found in the Epidaurian healing inscriptions (IG IV² 1 121-124), where one (first column?) of a catalogue of similar confession inscriptions originally inscribed on the much larger block (its thickness suggests that it was a sizeable one), R. [since there is no reference to an oath in the text, perhaps the text is a narrative given under oath by Ares; or the text begins with the unattested name Ὁρκοσαρης, the text is a narrative given under oath by Ares; R. || 2. in fine: ἄκρ[αν -], SEG; οἰς[αν? -], L., who Chaniotis || 1-2. στρατιώ[τας or πολι[τας] (?), probably an action of the oath-taker, prints οἱ[...], in his text: 'to bring/lead to/against the house(hold)' (?), perhaps in a hostile sense, L.; THN οἱ[...], (the vertical line in fine can be part of K, M, or N, not Π or Γ), C-Di S.; οἰς[αν: a public rather than a private structure, possibly situated within the confines of a sanctuary, since the stela would be erected in their sanctuary anyway; cf. e.g. R. || 2-3. οἱ θεοὶ οὗτοι needs no specification, since the stela would be erected in their sanctuary anyway; cf. e.g. I.Magnesia 98 (LSAM 32) LL 53/54, where οὗτοι stands for Zeus, Apollo and Artemis named in the preceding lines, R. || 3. οὐκ ἐφάρην: possibly Ares refused to oblige someone or to give the right information to someone (the local priests?), R., who translates: 'I refused (?) to/said I would not [...]' || 4. μαστ[ιγῶσαι] or μαστ[ιγ] παῖνι, R., who for violence against cult personnel refers to G.Petzl, *Beichtinschriften* -- (cf. SEG XLIV 951) nos. 25, 33, 49, 64, 114, and 117 || 5. ἐλαβ[όμεν -] or ἐλαβ[ον -], L.; ἐλαβ[ον: 'I did not escape detection' (sc. by the gods); instead of κολασθεῖς perhaps a sentence expressing something like 'my disregard for the laws/orders enacted by these gods did not escape their attention', R. || 6. the first object of the gods' wrath may have been τὴν γυναικα, τὴν θυγατέρα (or part of Ares' property: slave, farm-animal), R., who for 'collective responsibility' refers to Petzl, *op.cit.*, nos. 34, 37, 45, 59, 62, and 69 || 7. μόν, SEG; restoration e.g. in view of ἐμυον in L. 10: 'a festering wound/ulcer' which the god inflicted on Ares as a further punishment, R. || 8. κα[...], SEG; κα[...], L. || 9. καὶ τα[...], L.; ΣΑΝΚΑΙΤΑΛΑ; the last two letters could both be either an alpha or a lambda, C-Di S. || 10. ἐμυον? ('suppurating'), apparently referring to some extraordinary event which may have brought about divine intervention (cf. L. 6), L., who prints ΕΜΠΥΟΝ in his text; ΕΜΠΥΟΝ or ΕΜΠΥΟΜ, C-Di S.; cf. above ad L. 7 || 11. [-]τηπ[-], SEG; [-]THE[-], L. || the tenses (aorist; imperfect) and endings of the verbs (first person singular) suggest that the text is a narrative relating the events prior to the taking of the oath, events in which the oath-taker (the flute-player Ares), who may have committed some offence, was involved; the document seems of private rather than public character, L., who for an oath inscribed on stone refers to SEG XLII 661 [but this oath of Berenike, wife of king Seuthes III of Thrace and her sons, is a public document concerning state affairs, Tybout] || R. reconstructs the events as follows: the flute-player Ares led some soldiers to a sanctuary to participate in a ceremony of oath-taking; at this occasion he tried to abuse physically the priests. Foiled in his attempt, he was punished by the gods, who first caused the death of a member of his family (or his slave, animal, vel sim.) and subsequently inflicted Ares himself with a festering wound/ulcer. Eventually Ares confesses his sins and erects the stela in their sanctuary. The latter may have been located in Jerusalem, or elsewhere if the stone was a 'pierre errante'.

1853. Jerusalem. Construction of a synagogue by Theodotos, before 70 (probably early 1st cent.) A.D. SEG VIII 170; L 1500*; *CIJ*² 1404. M.J.Martin, *Annual of Near Eastern Studies* 39 (2002) 160-181 (text and translation), stresses the unique character of this inscription, which provides the only evidence for the existence of (a) synagogue(s) in Jerusalem prior to 70 A.D. It indicates the close association of a priestly family with a synagogue, which, however, may be untypical (and hence worth recording), the more so since it explicitly states that the synagogue was built for Diaspora Jews (LL 7/8: τοῖς [χ]ρήζουσιν ἀπὸ τῆς ξέ[ν]ης). The Latin patronymic Vettenus (L. 1: Θ[ε]όδοτος Ουεττήνου) points to the family's strong Diaspora associations; the synagogue is likely to be a gift from the Diaspora as an act of euergetism which only makes sense in a Graeco-Roman milieu. Theodotos' title ἀρχισυνάγωγος should be understood in the context of honorary office-distribution: he was a patron of the Jewish community rather than ruler of the synagogue in a clerical position (cf. SEG XLIII 1297). The significance of the inscription as evidence for the regular attendance at synagogues by Jews in 1st cent. A.D. Palestina is questionable; rather this attendance is typical of Diaspora Jews, while the Temple cult was characteristic of Jerusalem. M.'s argument is mainly directed contra E.P.Sanders' thesis of a 'common Judaism' (*Judaism: Practice and Belief*, 63 BCE-66 CE, London-Philadelphia 1992; cf. also id. in *Jews, Christians and Polytheists* (cf. SEG XLIX 2480) 1-17; S. (1992, 201) used our inscription as evidence for Jews in Jerusalem providing a synagogue for Diaspora Jews coming to Jerusalem, presupposing a 'common practice of attending synagogues, both in Palestine and elsewhere'.

1854. Jerusalem (area of: Mt. Scopus). Christian building inscription, late 7th/8th cent. A.D. Mosaic inscription (lines separated by horizontal strokes) in a medallion in the centre of a mosaic in the innermost room of a series of rooms in the west wing of a monastery built in the 5th cent. A.D.; a southern and a western wing (containing a bath- and a guesthouse, respectively) were attached in the late 7th/8th cent.; recently excavated on the eastern slope of Mount Scopus, along the ancient road from Jerusalem to Jericho and the Jordan river. Mentioned by D.Amit - J.Seligman - I.Zilberbod in A.Faust - E.Baruch (edd.), *New Studies on Jerusalem* (Ingeborg Rennert Center for Jerusalem Studies. Proceedings of the Sixth Conference, December 7th 2000; Ramat Gan 2000) 166-174 (Hebrew, with English summary on 11*/12*). Ed.pr. L.Di Segni in *One Land - Many Cultures* (cf. our lemma no. 1855) 149-151 (dr.; translation); see also ead., *ARAM* 15 (2003) 250/251 (ph.; translation). Cf. our lemma no. 1835.

Ἐπὶ Θιεωδόρου | πρεσβυτέρου καὶ | ἡγουμέλνου καὶ | Κυριακ(οῦ) μοναχοῦ
ἐγένετο(ο) τ(ὸ) πᾶν | ἔργον

The date is based on Umayyad coins found under the mosaic floor, ed.pr. || the association of an abbot and a mere monk in carrying out the work is curious; perhaps the monk was in charge of hospitality, or he was the architect who supervised the building of the additional wings (the bath-complex was possibly added prior to the hostelry), ed.pr.

1855. Jerusalem (area of: Mar Elias). Renovation of (part of?) a church, 8th cent. A.D.? Mosaic inscription (lines separated by horizontal strokes) in a medallion found in one of the outer rooms on the southern side of the Kathisma Church, built on the Jerusalem-Bethlehem road ca. 450 and renovated in the 6th and in the 8th cent. A.D. Mentioned by R.Avner, *ESI* 20 (1998) 101*-103*. Ed.pr. L.Di Segni in G.C.Bottini - L.Di Segni - D.Chrupcala (edd.), *One Land - Many Cultures. Archaeological Studies in Honour of Fr. S.Loffreda* (Jerusalem 2003) 187/188; ph.; dr.; translation); see also ead., *ARAM* 15 (2003) 248-250 (ph.; translation); cf. our lemma no. 1835. See also G.Velenis, *Tekmeria* 8 (2003/2004) [2006] 103-115; D.Feissel, *BE* (2004) no. 389, (2005) no. 533, and (2006) no. 473.

branch monogram branch | [π]ρονοία κ(αί) σπουδῇ | [Ἰω]άννου ἐν[κλείστου] | -----

Abbreviation mark: curved element under the lower diagonal stroke of K (L. 2) || 1. monogram with OY in ligature, as elsewhere in the inscription; Βασιλίου, ed.pr., who suggests that Basilus may be the patriarch of Jerusalem; F. (2005) argues that the reading of Λ is not obligatory and that a M is certainly included as the central letter of the monogram, which probably also features a K and a P; Βασιλίου remains possible, possibly followed by a second name (Μάρκου, Μακαρίου, Μανυρίου?) or the name of an office; however, 'aucune solution ne s'impose' [however, L.Di Segni (per ep.) points out that F. was misled by a mistake in the dr.: there are a M and a K, but no P; she rejects her earlier reading (which did not account for all letters) and now suggests Αμβα Βασιλίσκου (Αμβα is a fairly common spelling for Αββα (Aramaic for 'father' or 'abbot') in Palaestina); the monogram would then refer to the hegoumenos of the monastery at the time the mosaic was laid]; Ἰουβ(ενάλιος) ἀρχ(ιερί)σκ(ος) (either in the nominative or in the genitive), referring to Juvenal, patriarch of Jerusalem from 451 to 458 A.D., V.; we do not summarize V.'s further speculations, strongly rejected together with his reading of the monogram by F. (2006); F. (2006) adds that Μανυρίου seems most plausible in view of the disposition of the letters, identical to that in the monogram of the emperor Mauricius stamped on silver objects; 'Restent à interpréter les lettres supplémentaires, *bêta* et *sigma*' || 3. ΕΝ or ΕΜ; probably ἐν[κλείστου]; 'it must not be viewed as odd that a recluse could have initiated the paving or the restoration of part of the church' which 'had a large monastery attached to it since its foundation' (ed.pr. 187, and Di Segni [*Aram* 2003] 249) [perhaps rather ἐν[δόξου] or ἐν[δοξοτ(άτου)] ἡμῶν -- title --?], Tybout].

1856. Jerusalem (area of: Valley of Josaphat). Epitaph of Zacharias and other rock-cut inscriptions, 4th/5th cent. A.D. Inscriptions incised on the outside of a rock-cut tomb in the Valley of Josaphat (so-called 'Tomb of Absalom'); (A) above the entrance; (B) and (C), left and right of the entry, respectively (C is written perpendicular as compared to A); (D) is a graffito incised on a wall of a small crypt under the tomb, supposed to be the burial place of Zacharias and two other men (see app.cr. sub A-C and sub D). Edd.pr. É.Puech - J.Zias, *RBi* 110 (2003) 321-335 (inscription A/B; ph.; dr.; French translations) and 111 (2004) 563-577 (inscription A-D; ph.; dr.; French translations); cf. also D.Feissel, *BE* (2004) no. 395 and (2005) no. 536.

A: Τόδε μνημεῖον Ζακκαρίας μάρ(τυρος) | πρεσβη(έρου) θεοσεβε(στάτου)
παππ(εάς) Ἰοά(ννου)
B: † Ἡ ψυχὴ

C: Ὁ θάφος Συμεὼν ὃς ἦν (?) | δικα[ι]ότατος ἄνθρωπος | καὶ γέρ[ων] εὐσηβήσ-
τατος | καὶ παρακλήσιν || λ[α]οῦ (?) | προσεχ(όμενος)
D: [Κ(ύρι)]ε or [Χ(ριστ)]έ, βοέθει ἡμοί

Abbreviation mark: irregular form of Σ || A. 1 μνημεῖον for μνημεῖον; Ζακκαρίας (undeclined); well attested variant of Ζαχαρίας; the three letters in fine are very effaced and possibly are not present at all, ed.pr. || 2. πρεσβη(έρου) for πρεσβυ(έρου); the C of πρεσβητ is possibly absent, ed.pr. [the dr. shows rounded E and the dr. shows a C with the following I in its rounding]; παππ(εάς) for παπίας; παππ(εάς), ed.pr. [meaning παππ(εάς); however, Semitic equivalent (*nephesh*), ψυχὴ here means 'tomb', 'funerary monument', ed.pr. || C. many readings are uncertain; paraphrase of Luke 2.25: Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ὃ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς προσεχόμενος παρακλήσιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν, ed.pr. || 1. θάφος for τάφος || A-C. ed.pr. identify the monument as the tomb of the high-priest Zacharias (father of John the Baptist and martyr, murdered in the Temple), of Sim(e)on the Righteous, and of Jacob, the first bishop of Jerusalem, who is reported to have erected the tomb of Zacharias and Simeon. Contra F. (2004), who points to the uncertainty of some readings, notably of μάρ(τυρος) (see above) and Ἰοά(ννου); moreover, the use of παππ(εάς) - if correctly read at all - to indicate that he was John's father seems impossible. 'N'aurait-on pas affaire au remploi de la chambre funéraire pour un simple prêtre chrétien du clergé de Jérusalem?'; see also F. (2005): 'l'hypothèse d'une citation 'presque mot à mot' de Luc 2,25 est loin d'être prouvée et les conséquences qu'on en tire pour l'histoire du monument ne peuvent que laisser perplexe' || D. βοέθει ἡμοί: trace of a pilgrim visiting the tomb of Zacharias, Simeon and Jacob, ed.pr.

1857. Jerusalem. Inscription on a gem, 2nd cent. A.D. Black jasper intaglio gemstone with representation of a man riding on a quadriga; inscription above (dextrorsum, so that the impression reads sinistrorsum); found together with 11 anepigraphic gems between 1968 and 1978 in excavations at the foot of the southern and western enclosure walls of the Temple Mount. Ed.pr. O.Peleg, *Palestine Exploration Quarterly* 135 (2003) 59/60 and 65 no. 6 (ph.; dr.).

THΛΕ

Probably a label indicating the name of the Homeric Τηλέ(μαχος), 'though we know of no depictions of Telemachos riding on a chariot' (60), ed.pr., who also suggests that a (possibly homonymous) client commissioned the stone because he identified himself with the hero [possibly the stone was set into a ring belonging to a charioteer named Telemachos, Tybout].

1858-1864. Jerusalem. Epitaph on an ossuary and various Christian inscriptions from the Temple Mount, late 1st cent. B.C.-1st cent. A.D. / 5th-early 7th cent. A.D. Various inscriptions found in a large early Byzantine structure identified as a monastery. Ed.pr. L.Di Segni in E.Mazar (ed.), *The Temple Mount Excavations in Jerusalem 1968-1978 directed by Benjamin Mazar. Final Reports*, vol. 2. *The Byzantine and Early Islamic Periods* (Jerusalem 2003) 120-126 (ph., except of the text in our lemma no. 1861; translations). Ed.pr. does not give

precise dates unless stated otherwise; the monastery was probably built later than the 4th cent. and its latest use dates to the late 6th/early 7th cent. A.D. (E.Mazar, *ibid.*, 65-67).

- 1858: 120/121 no. 1 (dr.); cf. O.Peleg, *ibid.* 138 no. 1. **Dedication of a chancel-screen by Timotheos, ca. 550 A.D.** Fragments of a marble chancel screen; inscription on the upper border.

[† Ὑπὲρ] καρποφορίας καὶ σωτηρίας Τιμοθέου πρεσβυτέρου † palm branch

Date: ca. 550 A.D. on the basis of the letter forms, ed.pr. || initio: formula previously unattested in the region; cf. ὑπὲρ καρποφορίας καὶ προσφορᾶς (cf. *IGLS* XXI.2 96 a (*SEG* XXXIV 1511), 100, and 106/107), ed.pr. || α Τιμοθέου φιλόχριστος πρεσβύτερος (or, less likely, μοναχός) is on record in an epitaph from the Mount of Olives (J.Germer-Durand, *RBI* 1, 1892, 574 no. 23; P.Thomsen, *Die lateinischen und griechischen Inschriften der Stadt Jerusalem und ihrer nächsten Umgebung*, Leipzig 1922, no. 155); though this text should probably be dated considerably later than the mid 5th cent. A.D. (so G.-D.), an identification with our dedicant seems hazardous, ed.pr., who provides parallels for the dedication of chancel screens in Palaestina.

- 1859: 121 no. 2. **Dedication of a chancel screen, ca. 550 A.D.** Fragment of a marble chancel screen; inscription on the upper border: [Ὑπὲρ σωτηρίας --]

Date: roughly contemporary to the inscription in our preceding lemma on the basis of the letter forms, ed.pr.

- 1860: 124 no. 6. **Dedication of a jar.** Brownish red dipinto on a fragment of an early Byzantine jar: πρ(οσφορά)

Abbreviation sign: ς and diagonal stroke through the foot of the P and ς.

- 1861: 124/125 no. 7 (dr.). **Epitaph of Mares, late 1st cent. B.C./1st cent. A.D.?** Fragment of an ossuary of the Second Temple Period; found in the anteroom of the monastery; now lost and known only from a drawing by B.Mazar.

Μάρου | ΠΙΩΝΙΩ

It is unclear whether letters are missing in L. 1 in fine or L. 2 initio; possibly Μάρου [Κυ]ρίων(ος) Ἰω[άννου]: a man called by his Aramaic and his Greek name (Kyryon is the Greek translation of Mares). The object probably had an actual religious meaning for the Christians who inhabited or frequented the monastery; it was perhaps considered to hold either the relics of St. Kyryon, one of the Sebastene martyrs, or of the child-martyr St. Kyrikos (both martyred in Asia Minor; both cults are well attested in the liturgy of Byzantine Jerusalem), ed.pr. [for epitaphs on ossuaries from Jerusalem, produced from the late 1st cent. A.D., see *SEG* L 1501* and LII 2025, Tybout].

- 1862: 121 no. 3. **Prayer of Antonius.** Red dipinto on a lintel above the entrance to a room; no traces of the inscription remain; the reading (which ed.pr. considers 'far from certain') is based on three color slides dating to the time of the excavation.

† Κ(ύρι)ε, βοήθι | Ἀντωνίου †

- 1863: 121-123 no. 4 (dr.). **Commemoration of the refuge of St. Elisabeth.** Fragment of a light brown clay disk with a relief representing a tower-like structure surmounted by a cross; inscription in a circle around the relief.

[Εὐλ]ογία Κ(υρίου) ἀπὸ τῆς κατα[φυγῆς τῆς ἀγ(ίας) Ἑλισαβέθ]

The inscription can be restored on the basis of a very similar eulogia from the collection in Bobbio, said to come from Palaestina (dr.; A.Grabar, *Ampoules de Terre Sainte*, Paris 1958, 44; representation of a soldier pursuing St. Elisabeth and her child; an angel above points to a rock which opens to hide them). The two objects come from similar moulds and were probably sold as souvenirs at the cave which had become a holy place, where an aedicula or small chapter had been built (cf. the tower-like structure). The veneration of a cave as the hiding-place of Elisabeth and the production of relics from this holy place are attested by two 7th cent. A.D. Latin texts on parchments kept in Rome, ed.pr.

- 1864: 124 no. 5. **Owner's inscription on a copper ring.** Copper alloy ring with an inscribed oval bezel; inscription in a trapezoid frame; outside the frame three marks which may be letters (see app.cr.); found in the monastery's central courtyard.

Θεόδοιυλ(ος) Ὀλιύβρι(ος) Ὀλιύβρι(ου)

The symmetrically arranged marks outside the frame resemble decorative signs, but when read upside down, they look like letters: cursive Θ, O, twice OY in ligature, and two crossed squares which may include E, Δ and Λ; possibly Θεοδούλου, ed.pr.

1865. **Jerusalem. Manufacturers' stamps on bricks, early 7th cent. A.D. (or earlier?).** Four types of rectangular stamps recurring on numerous bricks found during the excavation of the 'House of the Menorot' on the Temple Mount. Ed.pr. O.Pele in *The Temple Mount Excavations* -- (cf. our lemmata nos. 1858-1864) 196-198 (ph.; majuscule texts): 1) Εἰρηνίων 2) Πουπλίου 3) Ἡρακλίου (for Ἡρακλείου) 4) Κλ(--). A petrographic analysis (A.Cohen-Weinberger, *ibid.* 199) shows that the bricks were made in or near Jerusalem. D.Feisel, *BE* (2005) no. 535, wonders whether they should be dated considerably earlier than the archaeological context (early 7th cent. A.D.; see E.Mazar, *ibid.* 163-186) would suggest; anyhow, ed.pr.'s contention that 'bricks bearing Greek names were first used in the fourth century CE' (198) is erroneous. Nos. 1 and 3 are already attested at Jerusalem: see P.Thomsen, *Die latei-*

nischen und griechischen Inschriften der Stadt Jerusalem und ihrer nächsten Umgebung (Leipzig 1922) nos. 256 (b) and 257, respectively. Ed.pr. points to yet unpublished parallels for nos. 1 and 2 found during excavations of the Dominus Flevit church on the Mount of Olives.

1866. Jerusalem. Mosaic inscription: wish of good luck, early Byzantine period. SEG XXVIII 1436. Republished by L.Di Segni in *The Temple Mount Excavations* -- (cf. our lemmata nos. 1858-1964) 246/247 no. 2: Εὐτυχῶς | τοῖς ὁδε | [οἱ]χοῦσιν branch

3. Or in phonetic spelling: [ὁ]χοῦσιν, Di S.; [ῆ]χοῦσιν, SEG.

1867. Jerusalem. Inscriptions on various objects from the Temple Mount, Hellenistic period? / early Byzantine period. Except for the inscriptions presented in our lemmata nos. 1858-1866, the volume *The Temple Mount Excavations* -- (cf. our lemmata nos. 1858-1964), includes the following objects bearing Greek inscriptions found in various places: 1) ACΩ (dr.; rectangular stamp on a Koan amphora handle; mentioned by E.Mazar, 216/217 [we read the letters from the dr.; Hellenistic period?]); 2) Φῶς Χριστοῦ φένη πᾶσι (inscription on (fragments of) three (?) terracotta lamps found in the 'House of the Menorot' (cf. our lemma no. 1865); mentioned by E.Mazar, 177, 180, and 225; ed.pr. L.Shapira - O.Peleg, 187; ph.; dr.; text in majuscules; probably 5th/6th cent. A.D. [for this and similar inscriptions see SEG L 1748, with further references; cf. also LII 1648 and our lemma no. 1392 C]); 3) Δ[-...KICOCA KPI | ΔΙΑ | I (ph.; inscription in dark ink on a fragment of the rim of a Byzantine krater; mentioned by E.Mazar, 215; ed.pr. L.Di Segni, 246 no. 1, who is tempted to restore the formula Δὸς τῷ δεῖνι κριτήν διὰ τὸν δεῖνα, but in the end concludes: 'We cannot suggest a plausible reading of this inscription' [we give this text for the sake of completeness, in spite of the fact that the krater fragment may well be an ostrakon, Tybout]).

1868. Jerusalem (area of: Wadi Suweinit). Christian acclamations, 6h cent. A.D. SEG XXXIV 1503 and XXXV 1557 [where XXXIV should have been signaled]. Republished by R.Rubin, *ARAM* 15 (2003) 85/86.

1869. Kafr ed-Dik (?). Dedication to the Olympian Gods, 130 A.D. SEG XLIV 1361. Republished by L.Di Segni, *SBF* 53 (2003) [2005] 335-340 (translation), after the stone (an irregular limestone block) turned up in 2003 in the antiquities market at Tel Aviv.

4
[Θ]εοῖς Ὀλυμπίοις, ὑπὲρ σωτηρία-
ς αὐτοκράτορος Καίσαρος Τραϊα-
νοῦ Ἀδριανοῦ Σεβαστοῦ,
πατρὸς πατρίδος, τοῦ
σωτήρος καὶ εὐ[ΕΥ]εργέ-
του, κομῆται κόμης

(C) Καπαρβαναίας

1-2. σωτηρί[α]ς, SEG || 2. Καίσαρο(ς), SEG || 5-7. εὐεργέτου (τοῦ κόσμου) καὶ κόμης | (ς) Καπα-
(ρ)αγίας, SEG || 7. initio: faint remnant of a redundant sigma, Di S., who prints [C]; the village name was
first written Καπαρβοναίας; an alpha was incised over the omikron, Di S., who prints Καπαρβ(α)ναίας.
The toponym Kaparbanaia is new; if the reported provenance from Kafr ed-Dik (southern Samaria) is correct, a
possible candidate for identification might be Khirbet B'inna (12 km southwest of Kafr ed-Dik), though it is un-
likely that this was a pagan village at the time of Hadrian's visit in 130 A.D. which was probably the occasion for
the erection of the inscription. The hesitation between A and O may be influenced by a phonetic characteristic of
Nabataean and other west Arabian dialects; in that case the place of provenance may have been in southern Judaea
rather than southern Samaria: possibly Khirbet Bannaya or Benaya, which, on this assumption, would no longer
have been Jewish (or all-Jewish) in the early 2nd cent. A.D., Di S.

1870. Natanya (area of: Khirbet Beit Lid). Epitaph?, undated. SEG XXVIII 1432; LII
1671. D.Feissel, *BE* (2005) no. 527, suggests reading, 'sous réserve de révision de la pierre',
μημόριον διαφέρο[v] (or, less preferably, ἡρόειον διαφέρο[v]) instead of νηροῖον διαφέ-
ρο[v]; the inscription indicates a funerary monument rather than a cult place of Nereus or the
Nereids.

1871. Negev. Tel Malhata. Label on a mosaic, early Byzantine period. Mosaic
medallion found in a house in Tel Malhata in the northern Negev. Mentioned by the excavators
E.Eldar - Y.Baumgarten in M.Avi-Yonah, E.Stern (edd.), *Encyclopedia of Archaeological Excava-
tions in the Holy Land* III (Oxford 1977) 936/937: 'To the left of the head (of the figure in the
medallion) is the word 'beautiful' (in the masculine) and to its right the end of a word, "-ros"'.
P.Figueras, *art.cit.* (cf. our lemma no. 1838) 52 (ph.; text in majuscules), restores this inscription
as [Κα]λὸς [Καίρ]ός and rejects an allegorical or religious interpretation: 'no more than a wish
for a pleasant time ... with no religious reference, either pagan or Christian'.

1872. Sepphoris (area of: Ḥorvat Hesheq). Mosaic inscriptions, 519 A.D. SEG XL
1444-1448; LII 1680. D.Feissel, P.-L.Gatier, *BE* (2005) no. 526, refer to Y.Meimaris, *Chronolo-
gical Systems* (cf. SEG XLII 1383) 139 no. 4, and P.-L.Gatier, *OCP* 61 (1995) 635, who both
assigned these inscriptions to the territory of Ptolemais in Phoenike (Sepphoris, SEG, following
ed.pr. L.Di Segni); F.-G. state that they should be dated accordingly to the era of Ptolemais: year
582 (12th indiction) = 534 A.D. (519 A.D., era of Skythopolis, SEG). Contra L.Di Segni (per
ep.), who for historical-geographical reasons prefers Palaestina II: 'The site is deep in the
mountains of Galilee, while Josephus states that the territory of Ptolemais reached to the foot of
the hills. Also according to Josephus, the border between Ptolemais and the Galilee was at
Chabulon (modern Kabul). Chabulon was on the Galilaean side of the border and belonged to
Palaestina, while Ptolemais belonged to Phoenike. In the 4th/5th cent. A.D. Chabulon was the see
of a Palestinian bishop (...) later moved to Sepphoris (...); there is no evidence that the border

between Ptolemais and the Galilee, later between the provinces of Phoenike and Palaestina (Secunda) changed after Josephus' time. Horvat Hesheq is farther east and into the mountains than Chabulon, but much to the south of the border between Galilee and Tyre: ergo, it belonged to Galilee, Palaestina Secunda and in all likelihood to the territory of Sepphoris, the big centre in the area'.

1873. Skythopolis. Mosaic inscriptions in the 'House of Leontis', ca. 450 A.D. MPI no. 31 A; *SEG* L 1515. A.Ovadiah - Y.Tumheim, *RdA* 27 (2003) 111-118 (ph.; Greek texts and translations), argue that both the mythological and Nilotic scenes - pagan elements unusual for a Jewish complex - convey philosophical (Stoic and Neoplatonic) concepts: resisting temptations and the overcoming of current problems and dangers (Odysseus and the Sirens) on the one hand, and the desire for prosperity, good fortune, and better days to come (Nilotic motifs) on the other. However, in the end O.-T. prefer an alternative interpretation of the Nile scenes based on rabbinic sources: they may have conveyed negative connotations, as symbols of loathsomeness, abomination and negation. The invocation of divine support (Κ(ύρι)ε β(ο)ήθ(ει) Λέοντι | Κλούβ(α)) and the plea for salvation (ὕμνη σωτηρίας αὐτοῦ καὶ τοῦ ἀδελφοῦ αὐτοῦ) seem to hint at personal or public distress in which Leontis was involved; inscriptions and representations express his determination to repel or avoid abominations and to strengthen his spirit and soul [however, both imagery and inscriptions are ambiguous and may refer to prosperity in this world and to eternal salvation at the same time; cf. also M.-O.Jentel's interpretation, known to the authors but not discussed: cf. *SEG* L 1515, and my note *ibid.*, Tybout]. For different views see our lemma no. 1838.

See now also R.Talgam, *art.cit.* (cf. our lemma no. 1838)1139/1140 (ph.; dr.), who argues that the Sirens, seen as a symbol of temptation in Talmudic literature, should be understood in an allegorical way, which, however, 'does not contradict the great empathy of the Jewish patron for the Greek hero. The accompanying inscription probably led the artist to depict the Siren at some distance from Odysseus tied to the mast, not as one would have expected' (1140).

1874. Sobata (Shivta). Epitaph and graffito, 7th cent. A.D. Y.Hirschfeld, *Qadmoniot* 36 (2003) 2-17 ('Man and Society in Byzantine Shivta'; in Hebrew; for an English version of this article see *JRA* 16, 2003, 395-408 [however, without the ph. mentioned below]) and T.Tsuk, *ibid.* 18-24 ('Water Supply in Byzantine Shivta'; in Hebrew; for an enlarged English version see id. in C.Ohlig - Y.Peleg - T.Tsuk, edd., *Cura Aquarum in Israel. In Memoriam Dr. Ya'akov Eren. Proceedings of the 11th International Conference on the History of Water Management and Hydraulic Engineering in the Mediterranean Region, Israel, 7-12 May 2001*, Siegburg 2002, 65-80), publish photographs of two inscriptions: 1) the epitaph *SEG* XXXI 1435 (H. on 5; 612 A.D.); 2) an unpublished graffito on the wall of cistern 43 (T. on 22): † Ἰωάννης | Κυριακίου [the text is that of L.Di Segni, kindly communicated to us per ep.; the ph. confirms her reading]; see also Tsuk, *art.cit.* 2002, 73/74 (ph.; dr.; translation; no Greek text): graffito smeared in mud, available from the bottom of the cistern; perhaps the name of the last person who cleaned the cistern before it was given up in the late 7th cent. A.D.; since then the water did not reach the level of the inscription [Equally unpublished is the inscribed block illustrated on 3: a modern imitation of an early Byzantine build-

ing inscription set up by the Colt Expedition in the 1930s above the entrance to the house built for its archaeologists working at the excavations in Shivta and in Nessana (information kindly provided by L.Di Segni); for the sake of curiosity we give the text: 'Ἀγαθὴ τύχη | ἐκ τῶν ἰδίων | Κολτ ἐκτίσεν, Tybout].

1875. Tel Keriouth (eastern Negev). Mosaic inscriptions in a basilica, early Byzantine period (before ca. 725 A.D.). *SEG* XLIII 1074/1075. S.Derfler, *ARAM* 15 (2003) 39-47, presents a report on the 1991-1994 excavations of the early Byzantine basilica in Tel Keriouth, which was probably abandoned during the reign of Caliph Yazid II during the mid 720s A.D. On 40 and 42/43 D. presents the majuscule texts and translations of *SEG* XLIII 1075 and 1074 [the Greek texts contain several errors; see *SEG* XLIII for the correct versions, Tybout].

ARABIA

1876. Arabia. Boundary stones and villages. J.M.Beyer 'Akkulturationsprozesse in ländlichen Regionen. Bemerkungen zur Wertung kaiserzeitlicher und spätantiker Inschriften des syrischen Hauran', in L.Schumacher - O.Stoll (edd.), *Sprache und Kultur in der kaiserzeitlichen Provinz Arabia* (St. Katharinen 2003) 110-140, on 119-124 offers some reflections on the numerous late Roman Imperial boundary stones erected by Roman authorities intervening in conflicts between villages and owners of large estates (private or imperial). He gives a photo of *SEG* VII 247 and mentions various other inscriptions in notes 35-42. On 124 a map on which the find-spots of 29 stones are marked. On 127-135 brief comment on the political organization of villages (μητροκομμία included) and of nomadic tribes (σύνδικος or στρατηγός νομάδων).

See also our lemma no. 1912.

1877. Arabia. Early Byzantine churches. Many contributions in N.Duval (ed.), *Les églises de Jordanie et leurs mosaïques. Actes de la journée d'études sur les églises de Jordanie et leurs mosaïques organisée à l'occasion de l'exposition Mosaïques byzantines de Jordanie au musée de la civilisation gallo-romain à Lyon en avril 1989* (Beirut 2003), contain references to and illustrations of mosaic inscriptions and occasionally inscriptions on stone from early Byzantine churches. We single out three articles in which Greek epigraphy plays an important role.

Labels of city vignettes in mosaic inscriptions, especially those from Madaba (Kastron Mefaa: *SEG* XXXVII 1552-1595; LII 1725*; map: *IGLS* XXI.2 153; *SEG* XLIX 2099*), are frequently adduced in N.Duval's thorough iconographical study on architectural representations in mosaics in Syria, Palaestina and Arabia (211-285).

P.-L.Gatier (289-295) places the mosaics in their historical context, starting from the observation that 'Jordan' is not a satisfactory framework: it includes the southern part of the province of Arabia, sections of Palaestina I and II, and the eastern half of Palaestina III; these provinces are divided between the patriarchates of Antioch and Jerusalem. Discussion of the economic and

demographic conditions; the frequency of mosaics results both from agricultural prosperity and their excellent preservation, due to abandonment of sedentary life for a millennium. Pilgrimage and caravan trade did not substantially contribute to the economy of the region, in which civic patronage remained limited. G. observes that mosaic inscriptions commemorating the dedication of (parts of) churches mostly belong to the most recent building stage, and cannot be used to date the construction; the building inscriptions proper (mostly on lintels) may have disappeared. He wonders whether some churches assigned to the Islamic period on account of dates in mosaic inscriptions were actually built earlier; discussion of *inter alia* *IGLS* XXI.2 131 and 158, and especially of *SEG* XXXVII 1553 and other inscriptions from *Kastra Mefaa* [due to the highly delayed publication of *SEG* XXXVII 1553 and other inscriptions from *Kastra Mefaa* [due to the highly delayed publication of these congress acts, G. in the meantime expressed his views elsewhere: see *SEG* XLII 1333 on p. 408; for reactions on G.'s interpretation of the corrupted date in *SEG* XXXVII 1553 see *SEG* XLVIII 1916 and *LII* 1725, Tybout].

J.-P. Caillet (297-301) focuses on Christian euergetism. Dedications on mosaics in churches shed light on the various roles of the bishop (initiator; dedicant; date by his name; occasionally donor) and laity (the wealthy elite is represented mainly in large sanctuaries; common people in churches in countryside villages; mosaicists occasionally record contributions in kind). Members of the clergy are on record either *ex officio* or because they are donors themselves.

1878. Arabia. Religion and army. In an appendix (105-107) to his article 'Der Gott der arabischen Legion: Zeus Ammon-Sarapis und die *legio III Cyrenaica* in der römischen Provinz Arabia' in *Sprache und Kultur* -- (cf. our lemma no. 1876) 70-109, O. Stoll collects ten dedications by members of *Legio III Cyrenaica*; three of them are Greek: *IGLS* 741 and 9002 (*IGR* III 1331), and *I. Gerasa* 23. See also *SEG* XLIX 2103 and *LII* 1707-1711.

1879. Arabia. Nabataeans: written sources. U. Hakl - H. Jenni - C. Schneider, *Quellen zur Geschichte der Nabatäer. Textsammlung mit Übersetzung und Kommentar* (Freiburg [Schweiz] - Göttingen), present a collection of written sources (original texts; German translations; commentary) concerning the history of the Nabataeans (Ναβαταῖοι). An introduction (4-106) gives concise surveys of various aspects of the subject: geography; development of 'Lebensraum'; categories of sources; languages; political history; commerce; religion; funerary rites; the Nabataeans between Greek/Roman and Oriental culture. The largest section (107-414), devoted to Greek, Latin and Semitic inscriptions, papyri and coins from the whole Mediterranean and arranged on a geographical basis, is followed by one on literary sources (415-620) presented in an alphabetical order by authors' names; maps on 715-728; the indices (672-713) include a concordance for the 'Inscriben, Münzen, Papyri' (672-684), but not of Greek names and words. We give a comparatio numerorum for the Greek or bilingual (Greek/Nabataean) texts, supplying some references not in H.-J.-S.'s text or concordance [Negev = A. Negev, *The Inscriptions of Wadi Haggag, Sinai* (Jerusalem 1977; cf. *SEG* XXVII 1024); Waddington = W. H. Waddington, *Inscriptions grecques et latines de la Syrie* (Paris 1870)]. Cf. also P.-L. Gatier, *BE* (2004) no. 397, for some critical observations on H.-J.-S.'s broad criteria for qualifying sources as Nabataean: onomastics; deities; the ethnic 'of Petra', which, however, seems to postdate the foundation of the city and

consequently probably also the annexation of the kingdom by Rome; for *IGR* III 1257, he refers to M.C.A. Macdonald's interpretation of γένος Ναβαας as the writer's immediate kin group rather than 'Nabataean' (cf. *SEG* XLVIII 1909). On 225-235 D. Keller presents a new edition of *IGLS* XXI.4 14: see our lemma no. 1907.

For a review see L. Nehmé, *Topoi* 14 (2006) [2007] 661-668.

<i>IG</i>	<i>Quellen</i>	<i>SEG</i> XLVI	<i>Quellen</i>	<i>IGLS</i>	<i>Quellen</i>
XII 1		2317 (1)	A.013.01	9003	F.007.02
963	A.b.01	2317 (2)	A.008.01	9006 (f)	F.007.03
XII Suppl.		2317 (3)	A.b.01	9084	F.007.04
307	A.003.01	2317 (4)	A.007.01	XXI 2	
		2317 (5)	A.006.01	118	K.006.02
<i>SEG</i>		2317 (6)	A.004.01	154	K.009.01
III		2317 (7)	A.c.01	XXI 4	
674	A.008.01	2317 (8)	A.003.01	14	N.060.08.01
VII		2317 (9)	A.001.02		(cf. our lemma no. 1907)
850	H.008.03	LI		37	N.060.14c.01
862	H.008.05	2030	X.256.01	54	N.060.05.03
893	H.008.02			136	O.006.01
VIII		<i>I. Délos</i>		138	O.029.02
346	O.019.05	2315	A.004.01	139	O.019.05
348	O.019.04			141	O.019.04
XV		<i>IscrCos</i>			
616	A.001.02	EV 259	A.007.01	AAES	
XXIII				427 (b)	E.004.03
381	A.c.01	<i>IGUR</i>		428 (a)	E.004.04
XXVIII		16	A.001.02	428 (b)	E.004.02
1370	X.088.06				
1373	X.088.05	<i>IGR</i> III		PAES	
1376	X.088.07	1143	C.002.02	43	F.012.01
XXXI		1191	C.b.01	211	F.039.01
1401	X.008.02	1238	E.002.01	238	F.038.01
1404	H.001b01	1243	E.004.03	238 (1)	F.038.02
XXXII		1257	D.001.01	569	F.007.04
1540	H.008.04	1259	D.001.02	659	E.009.02
XXXVI		1293	E.009.02	706	F.008.01
1390	P.011.01	1335	F.007.05	747	D.001.02
XXXVIII				767	E.004.05
1663-1668	Q.053.01	<i>Milet I 3</i>		800 (2)	C.003.01
XL		165	A.006.01		
1524	O.029.02			<i>I. Gerasa</i>	
XLII		<i>I. Priene</i>		1	H.008.01
1455	X.256.01	108	A.005.01	17	H.008.02

<i>I. Gerasa</i>	<i>Quellen</i>	<i>IGR III</i>	<i>Quellen</i>	<i>Waddington</i>	<i>Quellen</i>
20	H.008.03	1238	E.002.01	2366	E.004.04
26	H.008.05	1243	E.004.03	2367	E.004.02
		1257	D.001.01	2374 (a)	E.002.01
		1259	D.001.02	2393	C.a.01
<i>Syria 22 (1941)</i>		1293	E.009.02		
219 nos. 1-4	Q.047.20	1335	F.007.05	<i>CIS II</i>	
				160	A.013.01
<i>OGIS</i>				164	E.004.04
415	E.004.03	<i>Waddington</i>		190	F.038.01
		2023	F.008.01	192	F.038.02
<i>IGR III</i>		2267	D.001.02		
1143	C.002.02	2286	E.009.02		
1191	C.b.01	2364	E.004.03	<i>Negev</i>	
				no. 98 III/230	Z.030.01

1879 bis. 'Ajlun (area of: Ishtafina). Latin milestone on the road from Gerasa to Pella with indication of distance in Greek, 162 A.D. Inscription on two joining fragments of a limestone column; found at Ishtafina, 5 km northeast of Ajlun, on the western slope of Wadi Mihna. Ed.pr. N. Attalah, *Levant* 35 (2003) 153-158 (ph.; dr.; map; translation); cf. also P.-L. Gattier, *An.Ép.* (2003) [2006] no. 1821.

(Milia passuum) XII. | Imp(erator) Caesar | M. Aurelius Antoninus | Aug(ustus), p(ontifex) m(aximus), trib(unicia) pot(estate) XVI, || co(n)s(ul) III et | Imp(erator) Caesar L. Au[r]elius | Verus Aug(ustus), t(rib(unicia) pot(estate) II, c)o(n)s(ul) II, | divi Anton[ini] Pii? filii, divi | Hadriani nepotes, d[ivi] || T[ra]iani Parthici | pronepotes, divi N[e]rvae | [a]b nepotes, refecer[unt] | per Geminium Marci[anum] | leg(atum) pr(o) pr(aetore). (Μερίλια) ιβ'

8. Anton[ini] Pii? filii, divi]. G.; Anton[ini] filii, divi]. ed.pr. || ed.pr. collects the milestones already known from the road Gerasa-Pella (the oldest dates to 112 A.D.) and wonders whether the miles are counted from Gerasa or Pella on our stone, found half-way between the two cities. G. points out that the governor is that of the province of Arabia; since Pella is situated in Palestina, the site at Ishtafina must belong to Arabia; consequently the starting-point is Gerasa, in Arabia.

1880-1881. 'Ajlun. Christian donations of mosaics, early Byzantine period. Mosaic inscriptions found in two chapels on Jabal 'Ajlun. Edd.pr. M. Piccirillo - Z. al-Qudah in *One Land - Many Cultures* (cf. our lemma no. 1855) 314-316 (ph.); cf. also Z. al-Qudah in H. Morlier (ed.), *La Mosaïque gréco-romaine IX* (Rome 2005) 453-457.

1880: 314/315 (text in majuscules). Area of: Wadi Rajib. Donation of a mosaic, undated. Inscription in a frame along the border of the main mosaic panel (with flowers and peacocks) in the northernmost of the two chapels in Wadi Rajib. The text

is damaged and very uncertain; edd.pr. characterize their transcription, which we reproduce with due reserve, as an attempt.

ΝΑΣ ΙΟΣ ΛΑΜΠΡΟΤΑ(ΤΟΥ) ΜΤΟΥ Θ(Ε)ΟΥ Σ(Τ)ΡΑΠΙΩΝ
ΝΨΗ ΦΩ ΣΙΝΣΕΝ ΕΚΚΕΝ

[The photographs do not allow verification, except for a few letters at the end of both lines, especially in L. 2: CENEKKE branch, showing that we have the end of two lines of which the initial parts are missing; λαμπρότα(του), τοῦ Θεοῦ, and ψήφωσιν seem plausible; in the (2005) publication, al-Q. on 456/457 states that the inscription refers to a benefactor who is the son of a state official (λαμπρότατος). Perhaps [Ἀθ]ανάσιος λαμπρότατος(ος) τοῦ Θεοῦ θεράπων || [- - -] ψήφωσιν ἀνέθηκεν (cf. *SEG XXXV* 1539), Tybout].

1881: 315/316 (dr. in 2003 and 2005; Italian translation). Area of: Castle 'Ajlun. Donation by the deacon Arianos, before the 8th cent. A.D. Square framed mosaic panel between two eagles damaged by iconoclasm; found in the presbytery of a chapel in a room at a superior level of Castle 'Ajlun: Ἀριανοῦ διάκων(ος)

1882. Aqraba. Rhodian amphora stamp, Hellenistic period. Circular stamped Rhodian amphora handle in a private collection in northern Jordan. Ed.pr. N. Attalah in *La Syrie hellénistique* (cf. our lemma no. 1781) 488 nos. 4 (ph.; dr.): Ἐπὶ ΑΚΟ[--]

1883. Areopolis (Qasr ar-Rabba). Greek inscriptions. In an article on the architecture of Rabba/Aeropolis, J. Calzini Gysens, *ARAM* 15 (2003) 1-10, on 3-5 gives a survey of the ancient evidence concerning this city. The Greek inscriptions are F. Zayadine, *ADAJ* 16 (1971) 71-76 (two building inscriptions from a church, for which see C.G. on 7; 589-599 and 687 A.D.) and the label near a city vignette in the church of St. Stephan in Ma'in (near Madaba): *IGLS* XXL2 157 (h) (ph.): Ἀρεόπολις [Add the city vignette in the mosaics from Kastron Mefaa *SEG XXXVII* 1574: Ἀρεόπολις, and the fragmentary inscription *SEG LII* 1706, presumably recording a funerary building (see below and the corrigendum in our lemma no. 2268), Tybout].

D. Feissel, *BE* (2005) no. 554, argues that in *SEG LII* 1706 the letters in L. 5 in fine, which may be read either as ΥΜΓ or as ΥΝΓ, are numerals referring to the era of Arabia (443 or 453 = 548/549 or 558/559 A.D.) rather than part of an isopsephic formula (see *LII* 1706 app.cr. ad L. 5); the lettering, however, seems to be more recent.

1884. Arindela. Mosaic inscription: dedication of a mosaic, 574 A.D. Mosaic inscription in an octagonal frame in the narthex of a church near Gharandal (ancient Arindela, in southern Jordan/Palaestina Tertia). We give the text of D. Feissel, *BE* (2005) no. 555, based on the ph. and dr. published by H. Mhamid, *ADAJ* 47 (2003) 10/11 (Arabic section) [adding the line division].

Ἐνταῦθα εἰσελθὼν κατανοήσεις μητέρα παρθένον, Ἰ(χριστο)ῦ ἄφραστον λόγον,
Θ(εο)ῦ ἢ οἰκονομίαν καί, εἰ πιστεύσῃς, σωθήσῃ· σὺν Θ(ε)ῷ ἐτελιώθη ἡ ψήφωσις
μη(ν)ι Περιτίῳ, ἰ τοῦ ἔ(τους) υἱῆ, ἰνδ(ικτιῶνι) ζ' - ὑπὲρ ἰ σωτηρίας Μεγάλης τῆς ἢ
φιλοχρίστου, ἔργ(ον) γελνόμενον διὰ Ἀνδρέου Ἐλῆωτου ψι(φοθέτου)

Abbreviation signs: horizontal stroke above the letters (LL. 4 and 6); small H above M (L. 7); ῥ (L. 8 after ET; L. 10); * (L. 8 after INΔ); horizontal stroke through I (L. 12); marks indicating numerals: horizontal stroke above ὚ΣΗ (L. 9); : after Ζ (L. 9) || 2-3. κατανοήσεις for κατανοήσεις: on entering the church, the visitor will behold a representation of the Virgin and of Christ which will, if he is faithful, save him (LL. 1-7); similarly, a mosaic inscription in the church of the Virgin from Madaba incites the faithful to purify himself by beholding (δερκόμενος) Mary and Christ: *IGLS XXI.2* 130 (Merkelbach-Stauber, *SGO IV* 22/56/01; *SEG XXXII* 1545; see also *LII* 1726 for F.'s emendation of L. 4). F. || 8. year 468 (era of Arabia) = 574 A.D. || 12. Ἐλῆωτου for Αἰλιώτου, the ethnic of Aila; cf. J. Milik, *SBF* 110 (1959/1960) 182/183, who showed that Aila (modern Eilat) had two ethnics: Αἰλιόσιος (known from inscriptions) and Αἰλιώτης (for which our inscription provides the first epigraphical testimony); Stephanus of Byzantium assigns two ethnics to Aelia/Jerusalem: Αἰλιώτης (not confirmed by other sources) and Αἰλιεύς (confirmed by the Conciliar Acts of the 5th cent. A.D.), F.

1885. Bostra (area of: Mafraq). Mosaic inscriptions in churches, 7th cent. A.D. *SEG LI* 2040-2046. Part of these inscriptions, for which we provided provisional readings on the basis of the ph. and dr., are now also transcribed by D. Feissel, P.-L. Gatier, *BE* (2005) no. 544. We note the places for which they achieved superior readings:

2042: in L. 4 read παραμ[ον]ῇ Ἡλίου (---) Ἡλίου, *SEG*; in L. 5 αὐτοῦ ἁγίου τόπου (ου [ο]υ) τοῦ ἁγίου τόπου, *SEG*; in L. 6 in fine read τετάρτης [ιν]δ(ικτιῶνος) (τετάρτη[ς] δ' (?) [-], *SEG*).

2043: in L. 2 read Φηλίμ[ονος ἐπὶ] Στεφάνου (Φήλιμος [ἐπὶ τοῦ ἁγ(ί)ου] Στεφάνου, *SEG*); in L. 3 θωδόρου Γολέου (καὶ) τ(ὸν) αὐτοῦ τέκν(ων) ([Θι]ωδόρου (καὶ) Γολέου αὐτοῦ τέκν(ων), *SEG*).

2044: in LL. 2/3 read [καμάτου --]του πιστοῦ (and accordingly in L. 4 πρεσβ(υτέρου); [καλμά]του Πιστοῦ (app.cr.), and accordingly in L. 4 πρεσβ(υτέρων), *SEG*); in LL. 4/5 restore ἐκκλησ[ίας] καὶ ἐκ προσφ[όρας] (ἐκκλησ[ίας] --]ΟΡΑC, *SEG*).

2045: in LL. 2/3 read Θωμᾶ Γαῖανου ἰ μονοκτίστ(ου) (ΘΩΝΑΓΑΛΑΗΟΙΝΟΚΤΙCΤΉ, *SEG*; μονοκτίστης (?) 'hapax de sens douteux', F.) [for μονόκτιστος]; in L. 5 χρ(όνους) ἡ ἰνδ(ικτιῶνος) τοῦ (υ)κδ' (ἐτ(ους) (year 424 = 529 A.D., which fits in with an 8th indiction, F.; χρ(όνων) ἡ ἰνδ(ικτιῶνος) τοῦ ρκδ' (?) ἔτ(ους), *SEG*, with strong doubts on the numeral in the app.cr.).

1886. Capitolias. (area of: Qam). Decoration of a church with a mosaic, 5th/6th cent. A.D.? Mosaic inscription in a frame above a mosaic representing objects (inter alia vases) in lozenges, and, in an octagon, the figure of a priest damaged by iconoclasm and labelled by an Aramaic inscription above; found in the nave (on the steps to the apse); cf. H. Ta'ani, *ADAJ* 41

(1997) 13-19 (in Arabic). Ed.pr. É. Puech in *One Land - Many Cultures* (cf. our lemma no. 1855) 322-324 (text in majuscules; dr.; French translation).

Ἐπιφώθη τὰ ὅδε ἐπὶ Ἰωάννου

[For τὰ ὅδε cf. *SEG XL* 1480] || John may be the homonymous bishop of Bostra, which would date the mosaic between 539 and 553 A.D., ed.pr., who interprets the Aramaic inscription as 'Addai (son of?) Zenon the priest'.

1887. Dekapolis. Cults. After a brief introduction on the administrative status of the Dekapolis, in which he briefly comments on inscriptions from Madytos (*I.Sestos* 53; cf. *SEG XXXI* 675), et-Taiyibe in Palmyrene territory (*IGR III* 1057) and Rome (*SEG XXX* 1801; *XL* 906), A. Lichtenberger, *Kulte und Kultur der Dekapolis. Untersuchungen zu numismatischen, archäologischen und epigraphischen Zeugnissen* (Wiesbaden 2003), presents the numismatic, archaeological and epigraphical evidence for the gods worshipped in the following cities: Hippos, Dione, Abila, Gadara (cf. *SEG LII* 1620), Capitolias, Nysa-Skythopolis, Pella, Gerasa and Philadelphia. On 279-356 L. discusses the hierarchy and main characteristics of the deities, the architecture of and festivities in their temples and the relation between cities and deities. Numerous inscriptions are quoted; no new readings. There is no epigraphic index.

1888. Gerasa. Honorary and other inscriptions on statue bases, ca. 150-early 3rd cent. A.D. E. A. Friedland, *AJA* 107 (2003) 413-448, publishes five large Roman marble sculptures found in 1984 in the north hall of the East Baths, constructed in the second half of the 2nd cent. A.D., with a possible renovation in the early 3rd cent. (catalogue on 436-445; one bears a sculptor's signature: 435-442 no. 3, for which see *SEG LI* 2047). Sixteen statue bases found with the statues provide information about the patrons, honorands and subject matter. The inscriptions will be published by P.-L. Gatier in a future volume of *IGLS XXI* (one, an honorary inscription for the governor Carbonius, was already published by id.: see *SEG XLVI* 2060; text presented by F. on 429, with comment on the original context of the statue). On the basis of 'working translations' provided to her by the excavator, F. reconstructs the sculptural program, which she discusses as a case study for cultural assimilation, urbanization and the decoration of baths. The marble of the statues points to Thasos and Asia Minor, and hence to the participation of Arabia in the marble trade. By the 3rd cent., the display included mythological figures and portraits of the local elite, a governor of Arabia (see above), and Caracalla. Some of the statues are explicitly stated to be dedicated by the city (ἡ πόλις simply on four mythological statues and integrated in larger texts in the case of Carbonius and Caracalla).

1889. Gerasa. Mosaic inscriptions (labels), ca. 150 A.D. *I.Gerasa* 240; *SEG XLV* 1997. Five of ten panels once in the Stark Museum of Art in Orange (Texas) have been offered for sale at Sotheby's, New York: cf. auction catalogue *Antiquities, December 9, 2003*, 77-80 no. 74 (including two panels with inscriptions: below nos. D 1/B 1 (one piece) and B (2); color ph.). For

a reconstruction of the mosaic see H. Joyce, *MDAI(R)* 82 (1980) 307-325 (ph.), who argues that it should be dated to the Hadrianic or early Antonine period on stylistic grounds (3rd cent. A.D., though the letter forms suggest that the mosaic is the copy of a 1st/early 2nd cent. A.D. model, in *I. Gerasa*). We take the opportunity of presenting all inscriptions known, repeating those in *I. Gerasa* (now in Berlin: cf. *SEG* XLV; see M. Piccirillo, *The Mosaics of Jordan*, Amman 1993, 282/283, for color ph. of A 3, B 3-5, and D 5 [the inscriptions seem to have been restored or even, in the case of Kλειώ, reconstructed ex nihilo; cf. app. cr.]) and reading the others (once in Orange; present whereabouts unknown) from the photographs in the article of J., who in an otherwise iconographical and stylistical study presents majuscule texts; she points out that the panels sold in 1927 in Damascus to the Stark collection show traces of coarse restoration and occasionally reconstruction (probably executed by the seller in the 1920s). All texts, mostly left and right of the heads, label figures (busts) in the border connected with each other by a continuing garland supported by Erotes: A) personifications of the four Seasons in tondi in the corners (three preserved); B) Muses; C) other legendary figure(s?); D) poets and historian(s?).

- A: 1) Χειμών 2) Με(τό)πωρ(ον) 3) Θέριος
 B: 1) Ἐρατώ 2) Εὐτή(ἐρπη) 3) Οὐρανία 4) Καλλιόπη 5) [Κλειώ] 6) Τ[ερψιχ]όρη
 C: Ὀλύμπιος
 D: 1) Ἀνακρέων 2) Ἀλκμάν 3) Σπ[η]ρχος 4) Ὀμη[ρ]ος 5) Θουκυδίδης

[A. 2. Possibly the missing letters were lost in the process of 'restoration' || 3. *I. Gerasa* || "Eap is missing || B. 1. right of D 1 || 2. the E was recomposed as Latin S by the restorer || 3. Οὐρα[νία], *I. Gerasa*; NIA visible on the ph. in Piccirillo: modern reconstruction? || 4. [Καλ]ιόπη, *I. Gerasa*; KAA visible on the ph. in Piccirillo: modern reconstruction? || 5. only as a reconstruction in the dr. of *I. Gerasa*; not mentioned by J.; complete in the ph. in Piccirillo: modern reconstruction? || 6. the ph. (J.) shows I[[-]]IPH (both T and O are recomposed as I by the restorer) || C. the legendary Phrygian credited with the invention of the flute; the panel was never in the possession of the Stark Museum, but was offered, together with an unscrubbed fragment, by a rival art dealer to the late Mr. Stark in 1927 and again in 1934 and 1935; documentation including photographs in files of the Stark Museum was available to J. in 1980 || D. 1. left of B 1; identified as Anakreon by J. || 3. *I. Gerasa* || 4. *I. Gerasa* || 5. Θουκυδίδης, *I. Gerasa*; ΔΗΣ visible on the ph. in Piccirillo: modern reconstruction? || J. presents a graphic reconstruction, in which she proposes the following order: D 1 - B 1 - D 2 - B 2 - C (long side between the tondi A 1 and A 2); B 3 - B 4 - D 4 (short side between the tondi A 2 and A 3); D 5 [- -] B 6 (short side between the lost tondo representing Ear and A 1); B 5 and D 3 are not mentioned or included in the dr., Tybout].

1890-1891. Gerasa (area of: Zaghrat). Mosaic inscriptions from the church of Saint Sophia, 542/543 A.D. Mosaic inscriptions found in the remains of a church belonging to a rural monastery on the slopes behind the west wall of Gerasa. The excavator A.al-Rahim Hazim, *SBF* 53 (2003) [2005] 437-439 (ph.), presents descriptions of these texts which we read from the photographs.

- 1890: 438 (translation). **Construction of the church, 542/543 A.D.** Inscription belonging to the mosaic in the central nave; text in a frame along the chancel step.

† Ἐπὶ τοῦ ὁσιωτάτου καὶ μακαριωτάτου ἡμῶν ἐπισκόπου Παύλου
 καὶ γνησίως διεκοσμήθη τὸ σελτὸν τοῦτο εὐκλήριον τῆς ἁγίας Σοφίας ἀνεγένεθ
 ἐκ προσφορᾶς ὧν ὁ Κύριος γινώσκει τὰ ὀνόματα, διὰ Ἰωάννου εὐλα-
 4 πρεσβυτέρου καὶ παραμον[αρίου, τοῦ ἔτους] εχ', χρόνων ἑκτῆς ἰνδικ-
 τινοῦ

1. Paul, bishop of Gerasa from 526 to 542/543 A.D., is known for his intensive building program: he constructed ecclesiastical buildings as well as a prison for the accused (see *SEG* XXXV 1571), ed.pr., who provides an English translation of *SEG* XXXV 1571 || 3-4. for John see also our next lemma sub (A) || 4. year 605 (Arabian era) = 542/543 A.D.

- 1891: 438. **Various labels, 542/543 A.D.** Labels of figures forming part of the mosaic in the central nave (cf. our preceding lemma); the figures have all been eliminated during the iconoclastic crisis. The labels identified: A) the portrait of John the Priest (see our preceding lemma LL. 3/4; in a scroll); a photograph shows, at either side of the disfigured head, ΙΩ ΝΗ | Π ΒΣ: Ἰω[ά]νη(ς) (or Ἰω[άν]νη(ς)?) π[ρε]σβ[ύ]τερος; B) personifications of the seasons (portrayed as full length figures): Spring and Summer on the east, Autumn and Winter on the west side; the only inscription visible on the photos is Θερμὴ (under the lost figure); C) personifications of months (busts), four of which are preserved: Δύστρος, Περίτιος, Αὐδολνέος and Ἀπελνέος; photos illustrate Ἀπελνέος and Αὐδολνέος (above and at either side of the disfigured busts).

1892. Gerasa. Mosaic inscription from the church of bishop Isaiah, 559 A.D. (or later). *SEG* XXXVII 1543 (A). Adducing some inscriptions testifying to Justinian's building activities in Arabia (*IGLS* 9128-9137; XXI.2 129 [for Justinian's building policy in general see now *SEG* L 1703]), P.-L. Gatier, *art.cit.* (cf. our lemma no. 1877) 291 note 7, points out that this inscription does not mention Justinian: he reads [Χάρι]τι Θε(ο)ῦ, ἐπ[ὶ] -- instead of [--] Ἰουστι[νι-
 ανοῦ].

- 1893-1894. Gerasa. Mosaic inscriptions in a church, late 6th/early 7th cent. A.D. Mosaic inscriptions found in an annex ('diakonikon') to a church outside the walls (on a hill, near the hippodrome). Edd.pr. A.al-Rahim Hazim - M. Piccirillo, *SBF* 53 (2003) [2005] 439/440 (Italian translation). For the text in our lemma no. 1893 we give the reading corrected on the basis of ed.pr.'s dr. by D. Feissel, *BE* (2006) no. 486. See also P.-L. Gatier, *An.Ép.* (2003) [2006] no. 1820 (a/b) (French translations).

- 1893: 440 (dr.). Construction of a diakonikon, 572, 587 or 602 A.D. Inscription in a tabula ansata.

[Ἐπὶ τοῦ ἀγίω]τάτου καὶ μακαριω[τ]ά(τ)ου
[ἡμῶν ἐπισκ]όπου Μαρναν[οῦ] ἐψη[φώ]θη
[τὸ ἅγιον δια]κονικὸν τοῦτο σπουδ[ῆ]
4 [- name - τοῦ ε]ὐλαβ(εστάτου) παραμοναρίου
[-----] μ(ηνὶ) Ἀπυλλέου ἰνδ(ικτιῶνος) ἔκτης

Abbreviation signs: { (L. 4; L. 5 after INΔ) and horizontal stroke above M (L. 5) || 1. μακαριω-
[τάτ]ου, ed.pr. [the dr. shows AO] || 2. Marianos, bishop of Gerasa, is on record in *SEG* XLVII
1544 (570 A.D.) and *I.Gerasa* 289, ed.pr., who comment on P.-L.Gatier's views (in the article
mentioned in *SEG* XLVII 1544 app.cr.) on the term and activities of this bishop || 3. σπουδ[ῆς],
ed.pr. || 4. [--- πρεσβυτέρου ε]ὐλαβ(εστάτου), ed.pr.; there is no room for πρεσβυτέρου,
F.; [- πρεσβ(υτέρου) καὶ εὐ]λαβ(εστάτου), G. || 5. [ἔτους -], G.: Ἀπυλλέου for Ἀπελ-
λαίου; ἰνδ(ικτιῶνος) ἔκτης, ed.pr., who point out that in view of 570 as a fixed terminus (cf.
above ad L. 2), the 6th indiction corresponds to November 572, 587, or 602 A.D.

- 1894: 440 (ph.; dr.). Donation. Inscription right of the tabula ansata mentioned in the preceding lemma.

[Κ(ύρι)ε, πρόσδε]ξαί τ[ῆν] | προσφορὰ τῆς || δούννιλης (σ)ου

[3-4. προσφορὰ for προσφορὰν; ed.pr. print προσφορ(α)] || 6. ΛΗCÁ, mosaic.

1895. Hauran. Centuriones. B.Rossignol in *Les Élétes* 358-363, offers some reflections on the relations between the local elites and the Roman centuriones on record in several inscriptions from the area of Phaena (*IGR* III 1113-1122). Stationed primarily for supervision of the road-system, they tended to enter into contact with the locals and to develop even euergetic activities.

1896. Hauran. Elites. A.Sartre-Fauriat in *Les Élétes* 517-538, points out that in the Hauran and in Palmyra honorary and funerary inscriptions rarely mention magistracies, liturgies or benefactions of the members of the urban elites; public buildings were not erected by wealthy notabilities but by groups of contributors. Wealth and prestige were connected with family-tombs and Greek culture was embodied by funerary epigrams; local traditions, onomastics and funerary rituals went hand in hand with Greek culture. Whereas in Palmyra caravan trade generated most wealth, it is landed property and service in the Roman army which in the Hauran contributes to enrichment and social mobility. S.-F. underlines the differences between Syria/Arabia and Asia Minor.

1897. Hauran. Funerary stelai, 1st cent. A.D. and later. A.Sartre-Fauriat in ead. (ed.), *Les pierres de l'offrande* II (cf. our lemma no. 673) 36-50 (ph. of the following inscriptions, to be included in future *IGLS* volumes: XIII.2 9867 and 9942; XIV 40 and 623; XVI.2 852, 1081, and 1455), elaborates some of the results of her study of the typology and inscriptions of ca. 2,000 funerary stelai from the Hauran (see *SEG* LI 2049): mostly rough basalt blocks with brief inscriptions, but occasionally featuring crude 'portraits' of the deceased. As to their distribution, S.-F. points out that there is a difference in epigraphical habit between the north (dependent on Nabataean kingdom, subsequently to the Roman province of Syria) and the southern plain (belonging first to the Nabataean kingdom, subsequently to the Roman province of Arabia): the south yields many more stelai, whereas most funerary buildings are found in the north; S.-F. sees an opposition between the mountainous north with its family economy and the southern plains characterized by large estates and imperial domains. Inscriptions in Greek form a clear majority: 1,650 against 170 in Nabataean, whereas Latin is almost non-existent. The Nabataean epitaphs give almost always name plus patronymic only, but the Greek texts sometimes add brief formulas expressing grief, vel sim., and the age at death. Many names reveal the Semitic ethnicity of the deceased, while most shows Hellenizing or Romanizing characteristics. As in other parts of the Roman empire, twice as many stelai were erected for men as for women.

1898. Irbid (area of: 'kome Seron' (Khallit 'Isā Sīr / Bayt Idīs)). Mosaic inscriptions in a martyrion, 612/613 A.D. *SEG* LI 2060-2066 (read on the basis of ph. and dr.). D.Feissel, *BE* (2005) no. 545, offers a transcription of 2065 which is virtually equal to ours except for Κύρατος (LL. 4/5) where we preferred the emendation Κυρᾶ(ς) το(ῦ) in view of the form Κυρᾶς, genitive of Κύρα, in 2064 L. 1; for Κύρα see *SEG* LI 2323.

1899. Kanatha. Dedication of an altar (or base) by a Roman centurio, 80-90 A.D. Basalt altar (or base) in the shape of a pillar surmounted by a protruding upper part with single moulding and a fascia inscribed on the front (L. 1) and right (L. 2) side; recessed fields with moulded frames on the front and lateral sides; that on the front is decorated by a relief (head above a tress); found in 1976 built into the wall on the southwest corner of the akropolis, near the southwestern tower; now in the archaeological depot of Qanawat. Ed.pr. H.Laxander in *Romanisation and Resistenz* (cf. our lemma no. 1782) 577-586 (ph.; German translation; deficient majuscule text). We present the text read from the photograph by P.-L.Gatier and presented in *BE* (2004) no. 399 and in *An.Ép.* (2003) [2006] no. 1816.

Λούκιος Ὀβούλνιος ἐκατόνταρχος | σπείρης Αὐγούστης ἀνέθηκ[εν]

The dedicant is also on record in *PAES* 769 (*SEG* VII 1100; dedication from the Dushara temple at Seia) and *SEG* VII 970 (XXXIII 1306; area of Suweida; on the basis of the latter text, dated 84 or 89 A.D., the present dedication should be dated approximately to the 80s; the object may have been dedicated to Zeus Megistos, whose temple was situated on the akropolis from ca. 200 A.D., or another deity (if it came from a lower terrace), ed.pr., who presents a stylistical analysis (synthesis of Roman and Hauranian elements) and describes the head on the

front as a mask probably representing Herakles; 'visage féminin', G. (*An.Ép.*) [the ph. seems to show a punctuation mark (dot) after ΔΟΥΚΙΟΚ || on 580 a ph. of an altar inscribed Σοδαράσιος now in the museum of Damas: S. and A. Abdul-Hak, *Catalogue Illustré du Département des Antiquités Gréco-Romaines au Musée de Damas I* (Damas 1951) 66 no. 32, Tybout].

1900. Madaba (area of Kerak?). Christian epitaph of Sabinianus, 622 A.D. Rectangular limestone block; inscription in a recessed field surrounded by a protruding frame with lozenge pattern; seen in the antiquities market in the territory of Madaba and possibly from the area of Kerak. Ed.pr. M. Piccirillo, *SBF* 53 (2003) [2005] 443/444 (ph.; dr.; Italian translation).

† Ἐνθάδε κίτε Σαβινιανὸς Ἰσαδοῦς ζήσας ἔτη ξε', τελευτήσας ἐν (ἡν)ι
Υπερβερετέφ ιγ' τοῦ ἑτλλοῦς φιλ', ἰνιδ(ικτιῶνος) ι' †

Abbreviation signs: horizontal stroke above letter(s) (LL. 6 above E, 7 above M, 9 above ΙΓ, 10 above ΙΖ, L. 11 above Ι); ligatures: Α (LL. 9/10); decorative dots above letters, single (above Y in L. 6, above Α in LL. 9/10) and double (LL. 10/11: Ι); the end of the text is marked by some vertical strokes of descending size (L. 11 in fine) || 5-7. ἔτη ξ' ἰ ἐτελευτήσας, ed.pr. [apart from the imperfect syntax caused by ἐτελευτήσας, E is marked as belonging to the numeral by a horizontal stroke above the letter, Tybout] || 7-9. 'nel mese di Iperberoteo 12', ed.pr. [ph. and dr. clear show ΙΓ: 13] || 9-10. year 517 (Arabian era) = 622 A.D., when the territory of Madaba was occupied by the Persians; our stele provides further evidence that Christian life continued during this period, ed.pr., who points to two other funerary stelai from the territory of Kerak: R. Canova, *Iscrizioni e monumenti del paese di Moab* (Rome 1954) nos. 242 and 339, dated to 621 and 620 A.D., respectively.

1901. Madaba (area of: Nittl). Mosaic inscriptions in the Church of St. Sergios, 500-550 A.D. *SEG LI* 2068-2072. D. Feissel, *BE* (2005) no. 552, draws attention to a partly preserved A following on Δ in 2071 L. 5, which makes the restoration of Tha'alaba's patronymic as Αὐλλδ[η]λοῦ doubtful; he wonders whether name and patronymic have been deliberately damaged and roughly restored in Antiquity. The inscription is a dedication rather than an epitaph: ὑπὲρ σωτηρίας is not followed by καὶ ἀναπαύσεως, and the epithet λαμπρότατος (instead of τοῦ τῆς λαμπράς μνήμης) shows that Tha'alaba was alive at the time the inscription was conceived. This does not undermine the assumption that the church of St. Sergios was built as a mausoleum for members of the Ghassanid tribe (see *SEG LI* 2068-2072, introduction). F. suggests that Petros son of Doros on record in 2070 was the son of Φλάουιος Δῶρος, governor of Arabia in 517 A.D. (cf. *SEG XXXVIII* 1651); the name Δῶρος is rare in late Antiquity, and Petros is associated with a second dedicant who is adiutor (one of the chief officials in the provincial administration, in the officium of either the dux or the civil provincial governor).

1902. Madaba (area of: Zizia). Inscriptions from the Church of Bishop John, (ca.) 560 A.D. *SEG LII* 1740-1742. D. Feissel, P.-L. Gatier, *BE* (2005) no. 551, point out that κόποις καὶ ἀγρυπνίᾳ in 1740 L. 3 is a reminiscence of 2 *Cor.* 6.5 (ἐν κόποις, ἐν ἀγρυπνίαις). In the

fragment 1741 L. 1, G. recognizes the name [Σαλ.]αμάνι[ος]; F. restores in LL. 2/3 ὁ Θε(ὸ)ς δ[ὲ] ὡς | τὸν | μισθόν, ἀμ[ήν], referring to *SEG XLIV* 1409 (LL. 5 and 9; Mount Nebo) for this formula. For a French translation of 1740 see now P.-L. Gatier, *An.Ép.* (2003) [2006] no. 1823; he points out that in L. 3 καμάτων (followed by the name of the priest; cf. *IGLS XXI.4* 7 and 100) instead of the name Καμάσων should be read [In *SEG LII*, we placed these inscriptions under Zizia (between Amman and Madaba); note that Zizia is assigned to the territory of Madaba in *BE* (2005); the bishop on record in LII 1740 is probably John of Madaba: see *ibid.* app.cr., Tybout].

1903. Petra. The Greek inscriptions copied by W.J. Bankes. In one of the Appendices to a study of N.N. Lewis - M.C.A. MacDonald, *Syria* 80 (2003) [2005] 41-110, on W.J. Bankes' expeditions to Sinai and Petra (in 1815 and 1818, respectively) and his role in the identification of the Nabataean script, M. Sartre on 96-102 (Appendix D; reproduction of B.'s lithographed plate representing all inscriptions from Petra), (re)publishes and/or comments on the copies of two Greek inscriptions from Sinai (see our lemmata nos. 1999/2000) and six from Petra. B.'s papers are now in the Archive of the Bankes Family of Lington Lacy and Corfe Castle, held by Dorset Record Office at Dorchester and owned by the National Trust. The inscriptions from Petra, all included in *IGLS XXI.4* (cf. *SEG XLIII* 1079), are discussed on 99-102: *IGLS XXI.4* 11 (dr. of fair copy), 12, 15, 18, 50, and 55 (dr. of field and fair copy). We summarize B.'s observations as far as they concern readings; for *IGLS XXI.4* 55 see our lemma no. 1908.

- 11: vacat | POA[---]AO-- IOYCIPAHNO[---]YI[---]AN, B.; O[---]ΠΙΟΑ[---]ΜΓΟΥΙ-ΔΡΑΗΝΟC[---]YI|vAN vacat, *IGLS* (S. 102 no. Bankes 4).
15: in L. 2 B.'s copy supports ΤΩ (Palmer, Visconti) against ΤΟΙ (Domaszewski); what follows could be read 'Αφρι[---]οῦ (S. 102 no. Bankes 6).
18: B. saw Α or Α initio (in an extra line not read by all other editors); in L. 2 initio, only B. saw ΟΥ; in L. 3 B. read ΑΠΥΤΑC; what follows suggests the name Σοεδου or Σοελου; in L. 4 B. reads ΕΙΟΙCΡΝΑΜΠ; his transcription shows no gap between the first five letters and the following letters, both in this line and the next; the lithograph shows that he was correct, which supports Domaszewski's restoration ἔτους ρνα', μηνὸς Σιτουαν κς' (S. 102 no. Bankes 7).

[For the activities of Bankes in Syria/Arabia and inscriptions drawn from his papers, see *SEG XLV* 2012 and *XLVI* 2066-2079, and 2259; see now also A. Sartre-Fauriat, *Les voyages dans le Hawran (Syrie du sud) de William John Bankes (1816 et 1818)* (Paris 2004); for a more general account of Bankes' activities, mainly focusing on Egypt, see P. Usinck, *Adventures in Egypt and Nubia. The travels of William John Bankes (1786-1855)* (London 2002)].

1904. Petra. Dedications from the Qasr al-Bint, 2nd/3rd cent. A.D. *IGLS XXI.4* 23-25. Republished by F. Zayadine in F. Zayadine, F. Larché, J. Dentzer-Feydy, *Le Qasr al-Bint de Pétra. L'architecture, le décor, la chronologie et les dieux* (Paris 2003) 91-93 nos. 1-3 (ph; commentary). Z. once offered the ed.pr. of these inscriptions: see *SEG XXXVI* 1385 (= *IGLS XXI.4* 25; Z. confirms his date of this inscription: Severan period; 2nd cent. A.D., *IGLS*), 1386 (= *XXI.4* 23; 2nd cent. A.D.; Z. restores [Zεῦς Ὑψι[στος]; [Διὸς Ὑψι[στου], *SEG*), and

SEG XLI 1590 (= XXI.4 24 [incorrectly qualified as 'inédit'; 3rd cent. A.D.; the Qasr may have been dedicated to Ἀφροδίτη (cf. XXI.4 24) and possibly to other gods (Zeus Hypsistos/Baalshamin?); perhaps it sheltered the urban archive in the 2nd/3rd cent. A.D.: cf. Document 12 of the Babatha papyrus archive, dated 124 A.D., recording that a copy of the minutes of the council of the metropolis Petra were kept in the temple of Aphrodite; N.Lewis, ed., *The Documents from the Bar Kokhba Period in the Cave of Letters. Greek Papyri*, Jerusalem 1989, 49/50 [= P. Yadin 12]).

D.F.Graf, *JRA* 19 (2006) 449, points out that the restoration of IGLS XXI.4 23 as [Ζεὺς Ὑψίστος] is far from certain [apparently unaware of the declension of Ζεὺς, G. also maintains that the Petra fragment would be the sole occurrence of Ζεὺς Ὑψίστος in the Levant; by contrast Ἰδιός or Θεός Ὑψίστος [sic] appears, but primarily in the 2nd and 3rd c. A.D., and mainly in Phoenicia and Syria'. He considers IGLS XXI.4 21 (SEG XX 410; found in the wadi north of the sanctuary) possible evidence for Dushara as the chief deity worshipped at Qasr al-Bint: 'It is inscribed to the Holy God ... D(o)usari[os] (Διὸ ἅγιον Δ(ο)υσαρι(ο)ς)'; however, the full text reads Διὸ ἅγιον ἸΔΙΚΗΝ (= ἐπηκόω?) | Δ(ο)υσσάρι[ος]; Δ(ο)υσσάρι[ος] (ΔΕΥΣΑΠΙ, lapis) is the theophoric name of the dedicant, not the name of the god, 'dont le nom apparaîtrait accolé à celui de Zeus si la dédicace s'adressait à lui' (IGLS), Tybout]. For dedications to emperors found in the 'Small Temple' in the area of the Qasr al-Bint see our lemma no. 1909.

1905. Petra. Dedication to Trajan, 114 A.D. IGLS XXI.4 37; SEG LII 1729*. P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1829, points out that the restoration Παρθικῶν suggested in the graphic reconstruction by C.Kanellopoulos (*art.cit.* in SEG LII) does not fit in with the other elements of Trajan's titulature which date the inscription to September/October 114 A.D.

1906. Petra. Dedication of an exedra in honor of Marcus Aurelius and Lucius Verus, 166-168 A.D. SEG LII 1730. D.Feissel, *BE* (2005) no. 556, supposes that on the two extant blocks two other blocks were superimposed [cf. our similar supposition in SEG LII app.cr.] and that also the end of the text may be missing. The inscription is not prior to mid 166 A.D., since only from that moment onwards Marcus Aurelius was Μηδικός and Παρθικός Μένιστος (164-168, perhaps 167/168 A.D., ed.pr.).

1907. Petra. Rock-cut dedication by a panegyriarch (?), late 2nd/3rd cent. A.D. IGLS XXI.4 14 (insignificant fragments of LL. 1-4 only). Republished by D.Keller in *Quellen zur Geschichte der Nabatäer* (cf. our lemma no. 1879) 225-235 no. N.060.08.01 (ph.; dr.; German translation), after the lower part of the text had been uncovered in 1998. We incorporate two corrections by P.-L.Gatier, *BE* (2004) no. 397, made on the basis of the ph. and dr. in *Quellen* -- ('Sans me prononcer sur les deux premières lignes, très restituées').

[---]Ζ[.]C [πανηγυρι(ᾶ)ρχ]η[ς] | ΠΙC[.]EAP[... ἀνέθ]ηκεν | ὁ ἐν τόπῳ Μωθῶ | Ἀουίτος στρατιώτης ἢ καὶ Γαϊανὸς ἔκνευς | κόμης Μωθῶ | ἐποίησαν

1. Initio: name of the dedicant, e.g. [Αζι]ζ[ο]ς; the restoration [πανηγυρι(ᾶ)ρχ]η[ς] is based on the analogy with most other inscriptions on this wall (IGLS XXI.4 9-13 and 15/16), K.; YPA, lapis || 2. initio: toponym belonging to the dedicant; the reading is uncertain, K., who hesitatingly suggest δ[ο]υ[σαρι]ας as an alternative || 3. ὁ ἐντοκος Μωθῶ, K. || 3 and 6. Motho, known from the *Notitia Dignitatum* as a place in the Hauran (station of Cohors I Augusta Thracum equitata, subsequently of the Gothi gentiles), can be identified with Imtan, K.; Mu'ta in the Moab (Motha) in the *Notitia Dignitatum*, station of the Equites scutarii Illyriciani in late Antiquity) is equally possible, G. || 5-6. ἐκ τῆς κόμης Μωθῶ, K., who suggests that Gaianos may have been a citizen of Motho, whereas Avitos was perhaps only stationed there as a soldier; ἔκνευς: transcription of Latin eques, for which see the inscription from Medain Saleh presented in *Quellen* on 342/343 under no. Q.047.20 (= A.Jausen-R.Savignac, *Mission Archéologique en Arabie*, vol. II, *El-'Ula d'Hégra à Teima. Harrah de Tebouk*, Paris 1914, 647 nos. 14-17; H.Seyrig, *Syria* 22, 1941, 219 nos. 1-4), featuring both ἔκνευς and ἔκνευς, G. || like the other inscriptions and niches on the same wall, the dedication was probably made to Dousares, represented in some of the niches. The two craftsmen from Motho (see also our lemma no. 2151, and D.Keller in R.Vollkommer (ed.), *Künstlerlexikon der Antike I*, München-Leipzig 2001, 110 s.v. Avitos and 260 s.v. Gaianos) probably made the niche with our inscription for a panegyriarch from another, larger city in the province of Arabia. Niches and inscriptions are likely to have been dedicated by panegyriarchs (cf. above ad L. 1), 'die nicht nur als einfache Wallfahrer, sondern viel eher als Anführer von Pilgergruppen aus den Städten der Haurān zur Verehrung von Dusares nach Petra kamen' (234), K.

1908. Petra. Funerary epigram for Arrianos, 3rd-5th cent. A.D.? IGLS XXI.4 55 (CIG 4667; Kaibel, *EG* 434; *IGR* III 1383; *GV* 1099; Merkelbach-Stauber, *SGO* IV 2271/03). Republished by M.Sartre, *Syria* 80 (2003) [2005] 100-102 no. Bankes 3 (translation; reproduction of B.'s lithograph, field and fair copy), on the basis of the papers of W.J.Bankes (see our lemma no. 1907). B.'s transcription is free of the errors made by most of his successors, and there is no difference between his three versions. B. saw only three blocks, not a smaller fourth fragment recorded by later travellers. S.'s text uses B.'s transcription as the primary text, adding additional letters (underlined) from the block which B. did not saw.

Ἀρριανὸς μὲν μοῦστ' ὄνομα, ζαθέη δέ με Πιέτρη
γαίης Ἀραβίης γε[ί]νατο μητρόπολις·
Αὐσωνίων | ΔΟΥΗΜ Ε[-----] Δ[.] Ο[-----]
4 θε(σ)μ[ω]ν κ[α]ὶ γλυκερῆ[ς] κῦδος· ἔγωγε πάτρης·
ἐβδόματον διέ μ' ἄλγοντα καὶ εἰκοστὸν λυκόβαντα |
νοῦσος πανδαμάτειρ ἥρπ[α]σεν αἰς Ἀἰδ[η]ν·
τοῦτο δ' ἐμὴν κρα[δ]ὶν μοῦ[ν]ον δ[ά]κεν, οὐνεκα μητρί
8 γηραιῇ θ[ρ]η[ν]ου[ς] ἀε[ν]άους λιπόμην

[Differences with GV and with the last edition of this text in SGO IV (2002; not yet known to S.), which largely follows GV, are few; except for differences in bracketing and dots under letters now removed, we record them below; we corrected six printing errors in the text of S., who presents the epigram in four lines, unduly speaking of 'the four lines of the poem' (101) where four distichs are meant || S.'s translation has several flaws: in L. 4, read something like 'me, the glory of Law and of my sweet native city' ('[---] the sacred laws; and, for me,



the glory of a sweet posterity', S.); in L. 5, 'At the age of 26' ('Me, while I was passing my 27th year'; S. translates: 'I fought for the twenty-seventh complete year'); in L. 6, an 'almighty illness' rather than 'the sickness which overcomes every one of us', Tybout || 3. Αὐσονίω, *GV, SGO*; after the first lacuna, all other editors read A; on the basis of *CIG*'s majuscule text ΑΥΕΟΜΩΜΔΟΥΗΜ3[...], IAIABNIA MOPYNHN (transcription: Αὐ[σ]ονίω[ν] δ' οὐ[τ]ι) ἡμερτὴν ἀπε[ν]έγκατο τιμ[ὴ]ν, W. Peek (*GV*) suggested the following reading and restoration: Αὐσονίω δούρι κ[λεινῶ]ν δ' ἡμπε[τ]ί[ρ]αμος ἡμην || 4. no restoration between γλυκερῆ[ς] and ἔγωγε, *SGO*; κύδος, S. [tacitly following *GV*] || 5. λυκάβαντα, *GV, SGO* || 6. εἰς Ἀἰθ[η]ν[α], *GV, SGO*; AIC, copy; αἰς, S. [apparently per errorem; αἰς for εἰς, Tybout].

1909. Petra. Fragmentary inscription, 2nd cent. A.D. SEG LII 1734. On the basis of the photograph published by S. Karz Reid (cf. *SEG LII*), P.-L. Gatiér, *An. Ép.* (2003) [2006] no. 1828 (French translation) and *BE* (2006) no. 494, offers the following restoration [superseding our partial reading in *SEG LII*]. See also S. Karz Reid, *The Small Temple. A Roman Imperial Cult Building in Petra, Jordan* (Piscataway 2005) 117-135 (ph.; non vidimus).

---- | [-- ἡ τῆς] Ἀραβία[ς] μητρόπολις Πέτρα, ἡ]εμονεύοντο[ς] | -- ὑπ[ὲρ]άτου,
κτίστο[ς] | -- |

Restoration inspired by *IGLS XXI.4 37* (see our lemma no. 1905, on the assumption of a small lacuna at right and lines of ca. 28 letters. The anonymous governor of Arabia was consul during his term of office; he was granted the title κτίστης by the city, G. (in *An. Ép.*); the title μητρόπολις (for which cf. *IGLS XXI.4 37*) is probably also on record in a fragmentary Greek inscription (ph. in K.R. (2005) 118) and in a nearby Latin inscription found together with other Latin dedications to emperors (K.R. 2005, 128/129, who argues that the 'Small Temple' where all these marble plaques were found was a building related to the Imperial cult), G. (in *BE*).

1909 bis. Philadelphia (area of: Khirbet al-Dayr). Epitaph of the standard-bearer Marcus Pa[---], late 2nd/early 3rd cent. A.D. Basalt block; inscription in a tabula ansata. Presented by S. Al-Hadi, *SBF 53* (2003) [2005] 441-443 (ph.; no transcription; commentary by B. Isaac). We give the transcription of P.-L. Gatiér, *An. Ép.* (2003) [2006] no. 1822 (French translation).

Μάρκω Πα[---], ἡ μνήμης χάριν, ἐποίη]σεν Ἀννίος [--- συ]στρατευσάμενος ?
σημι]αφόρος ἐν σ[πειρῇ] Ἰσ]πανῶν, ἔ[τους] ...

Date: late 2nd/early 3rd cent. A.D. on the basis of the letter forms, G. || 4-5. either cohorts I Hispanorum (which participated in the annexation of Arabia, and stayed in this province thereafter) or cohorts VI Hispanorum (on record in two other inscriptions from Arabia, one dated 212/213 A.D.), I.

1910. Philadelphia (area of: al-Bassa/Iraq al-Amīr). Mosaic inscription: invocation of the Lord, early Byzantine period. Mosaic inscription in a church at al-Bassa/Iraq al-Amīr

(before the apse); two columns left (LL. 1-6) and right (LL. 7-11) of a kantharos from which tendrils with vinegrapes sprout. Ed.pr. E. Al-Zaben, *ADAJ 46* (2003) 41-50 (Arabic section; ph.). We give the text of D. Feissel, *BE* (2005) no. 548, based on the ph. [adding line divisions].

Ὁ Θ(εὸς) ἰ ποιή[σ]οιν μιν ημ[ε]σὺν ἰ αἰώνιον ἰ Σαλωνι[τ]ω || πρ(εσβυτέρω), ἰ ἀμήν

Abbreviation mark in L. 10 only (oblique stroke through the vertical stroke of P) || 8-9. or Σαλωνι ἰ τῷ, F.

1911. Sama ar-Rusan (area of: el Burz). Fragmentary bilingual (Aramaic / Greek) inscription recording the foundation or renovation of a church, probably 6th/7th cent. A.D. Mosaic inscription in a rectangular frame under a panel representing a vase (amphora or kantharos); two lines of Aramaic: L. 1 above the Greek inscription, L. 2 separating LL. 1 and 3 (?) of the Greek text; found in the nave (?) of a church in al-Burz (ca. 10 km northwest of 'Irbid and 2 km southwest of Sama ar-Rusan); cf. N. Khasawneh, *ADAJ 38* (1994) 21-29 (in Arabic). Ed.pr. É. Puech in *One Land - Many Cultures* (cf. our lemma no. 1855) 321/322 (text in majuscules; dr.; French translation).

[---]KAICHIN[---]ANNOY | [----]Y(?) | [---]EΓE[----] | [---]OY[----]

Translation of the, equally fragmentary, Aramaic text: 'Ce lieu a été construit/pavé (?) par les soins de ... (il) servira ...' || 1. initio something like [(?) 'Επὶ τοῦ οἴσω(τάτω) name] καὶ; after KAI, C or E, followed by H rather than Π, ed.pr., who suggests reading the Semitic name Σειν[ας] followed by the patronymic Ἰωάννου (but this restoration leaves room for 4 or 5 letters between name and patronymic; the dr. suggests that the first letter may also be Θ or O, and that there is a horizontal stroke above the first N; it does not confirm the A before NNOY) || 3. probably [---] ἐγέ[ν]ετο [---], ed.pr. [who prints EΓE[NHTΩ/O; perhaps ἐγέ[ν]ετο καὶ ἰ τ[ο]ῦ[το] τὸ ἔργον], on the assumption that the last two lines were centered, Tybout.

1912-1913. Seeia (Si'). Two building inscriptions, 3rd cent. A.D. / undated. Two blocks found re-used in the area of 'Si' 8'. (Re)published by M. Sartre in J. Dentzer-Feydy, J. Dentzer, P.-M.-Blanc (edd.), *Hauran II. Les installations de Si' 8. Du sanctuaire à l'établissement viticole I/II* (Beirut 2003) 281-283 nos. 1 and 3 (ph.; French translations); cf. also P.-L. Gatiér, *BE* (2003) no. 600.

1912: 281/282 no. 1. **Construction of a temple, 3rd cent. A.D.** Now in the collection of the Direction of Antiquities at Kanawat. J.-M. and J. Dentzer, *CRAI* (1981) 92 note 9.

[---] ὁ ναοκόρος Αἰλίου Διο[---] ἰ υἱὸς τὴν οἰκοδομὴν δι[ή]γαγεν ἐ]ύσε-
βείας ἔνεκεν

[The line divisions, falling in the lacunas, are given e.g.] || date: 3rd cent. A.D. on account of the missing praenomen in the patronymic, S. || 1. ναοκόρος: sc. of the temple he claims to have

finished, S., who refers to *IGLS* 1185 for another neokoros in southern Syria (Seleukia Pieria), perhaps rather οἰκοδομήν Δι[ός], G. || 2-3, the temple cannot be identified; perhaps the building 'Si' 8' identified as an open-air sanctuary by J.-M. and J. Dentzer, though this seems to have been left unfinished, S.

- 1913: 282 no. 3. **Building inscription, undated.** Lintel decorated with circular motifs at left and right.

Σαουαρὸς Εβρίκανου ἰ ἐποίησεν vacat

Name and patronymic [Semitic, G.] are previously attested (the name not in this spelling, but under the form Σαουαρὸς and Σαουρος), S.

1914. Seeia (Si'). **Bilingual (Aramaic/Greek) commemoration of the introduction of four cults by Kasios, 109/108 B.C.?** Rectangular basalt stele with five lines in Aramaic (LL 1/2 and 5-7) and two in Greek (LL 3/4); found in 1985 re-used in the area of 'Si' 8' (at the foot of the hill of Si'). Ed.pr. J.T. Milik in *Hauran II* (cf. our lemmata nos. 1913/1914) 269-274 (ph.; dr.); cf. P.-L. Gattier, *BE* (2003) no. 599. We give the Greek text.

Κασίος [Ματ]ίου μνησ[θῆ]

Aramaic text [incomplete; we omit the square brackets in ed.pr.'s translation]: 'Qasiyū fils de Matiyū, salut! [Greek text: Kasiyos fils de Matiyos, qu'il soit commémoré]. En l'an 204, qu'il introduisit Be'lsamain, 'Isiū [Isis], Se'ei'ah et l'Ange de Dieu': an inscription commemorating Kasios rather than a dedication or a foundation inscription; the four cults probably belong to the main sanctuary on the hill, known as the temple of Be'lsamen in the Roman period, ed.pr., who points to the cult of other gods in the sanctuary of Be'lsamen in Palmyra and comments on the slender evidence concerning the cult of the Egyptian deities in Arabia; for Σεεῖα he refers to her statue with bilingual inscription found in the temple of Be'lsamen in Si' (*PAES* 767; *SEG* XXIX 1603), for the 'angel of god' to the dedication Διὶ ἀγγέλωι from Gerasa *SEG* XXXII 1539, an 'équivalent grec rigoureux' of the Aramaic term for 'angel of god'; the latter is attested in Palmyra in connection with Be'lsamen || date: year 204 (Seleucid era) = 109/108 B.C. (instead of ed.pr.'s 105/104 B.C.), G., who, however, points out that the letter forms of the Greek seem incompatible with such an early date.

1915. Shaaf. **Sculptor's signature, undated.** M. Dunand, *RBi* 41 (1932) 413/414 no. 54. This inscription is published as an ineditum both by J.M. Beyer, *art.cit.* (cf. our lemma no. 1876) 136/137 (dr.) and S.F. Meynerson in *Studies in the history and archaeology of Jordan VIII* (Amman 2004) 331/332 (dr.); see also ead. in R. Bol (ed.), *Sepulkral- und Votivdenkmäler östlicher Mittelmeergebiete* (7. Jh. v. Chr.-1. Jh. n. Chr.). *Kulturbegegnungen im Spannungsfeld von Akzeptanz und Resistenz. Akten des Internationalen Symposiums Mainz, 01.-03.11.2001* (Möhne-see 2004) 35 (with note 13). Both present new drawings of the stone.

Βούριδος Βλανίου ἰ ἐποίησεν τὸν ἰ λείοντια καὶ τὸν ἀετόν

B., who in note 79 provides parallels for the names Βούριδος/Βόριδος, adduces D.'s no. 54 as if it were another text; D. read initio Βουρίδος and in fine ἀετόν [v] [both are confirmed by his drawing, which, however, leaves no room for the final N in L. 8; Βούριδος and ἀετόν on the basis of B.'s and M.'s drawings, published independently, Tybout].

1916. **Unknown provenance (northern Jordan). Rhodian amphora stamps, ca. 250-100 B.C.** Five stamped Rhodian amphora handles in a private collection in northern Jordan. Ed.pr. N. Attalah in *La Syrie hellénistique* (cf. our lemma no. 1781) 488-490 nos. 6-10 (ph.; dr.). We omit no. 7 (illegible eponym). Eponym: 1) 'Επὶ Ἀρχ[ι]νο[υ], ἰ Σμινθίου (488/489 no. 6; rectangular; 150-100 (probably ca. 120) B.C.). Eponym and potter: 2) Λυκάονος, 'Αξίου (489 no. 8; circular; ca. 246 B.C.). Potters: 3) APAN[---] (490 no. 9; circular; undated; no parallel is adduced); 4) Βρομίον[---] (490 no. 10; rectangular; 180-150 B.C.).

EGYPT

1917. **Egypt. Achille Vogliano.** J. Bingen in C. Gallazzi - L. Lehnus (edd.), *Achille Vogliano cinquant' anni dopo I* (Milan 2003) 53-72 (color ph. of V.'s dr. of *I Fayoum* 160 and *GV* 1615 = *IGUR* 1212), evaluates the achievements of this many-sided philologist (and painter; 1881-1953) in the fields of papyrology and Latin and Greek epigraphy, especially that of Egypt and, to a lesser extent, Italy. As to Greek inscriptions, his attention was mainly devoted to epigrams. As an example B. (56/57) mentions Bernand, *Inscr. métriques* 92 (*GV* 112; *SEG* VIII 367; *SB* 5000; Alexandria; 3rd cent. B.C.); W. Peek claimed the restorations ὑπὸ χθόνα and κό[ν]ις (*Hermes* 66, 1931, 322/323 no. 6; *GV*), included in *SEG* and later adopted by Bernand; however, Vogliano was the first to propose these readings already in 1913 (*Atti della Reale Accademia di Archeologia, Lettere e Belle Arti* 2, 1910 [1913] 364 no. 2; cf. also 374). Among the inedita published by Vogliano are *I Fayoum* 4 (*SEG* XLIX 2203) and many inscriptions from Narmouthis (see our lemmata nos. 1966/1967).

1918. **Egypt. Bilingualism.** See our lemma no. 2186.

1919. **Egypt. 'Επὶ τῶν προσόδων (Ptolemaic period).** E. Salmenkivi, *Arctos* 37 (2003) 123-132, studies, mainly on the basis of papyri, the role of the official called ἐπὶ τῶν προσόδων, charged with the collection of state revenues in Ptolemaic Egypt. A list of persons holding this office (129-132) includes three inscriptions, in chronological order: *SEG* XXVIII 1663 (= *I. Philae* 64 (*SB* 6116) + *SEG* XXVIII 1483; 125-118 B.C.), *SEG* VIII 466 LL 38/39 (*SB* 7259; *OGIS* 740; 95-93 B.C.), and *SEG* XXIV 1217* LL 3/4 (*SB* 8334; *OGIS* 194; 44-39 B.C.). For

the use of chrysous as an equivalent of 100 drachmai in the Roman Imperial period see our lemma no. 2023.

1920. Egypt. Funerary epigrams. B. Boyaval publishes the following brief notes on funerary epigrams (nos. refer to Bernard, *Inscr. métriques*).

1) *CE 78 (2003) 248/249*: no. 32 (Saqqarah) LL. 7-10 consists of one phrase, preventing the placing of a stop after L. 8; δ(έ) in L. 8 has explicative rather than adversative value: the poet explains where the deceased is buried, if not in her native Psidia. B. translates: 'Toutefois, s'il est vrai que les tombes de ta patrie ne te renferment pas, toi la Psidienne (*car* Memphis, consacré à Danaos, t'a cachée dans sa poussière), du moins tu habites avec les hommes pieux etc.'.

2) *CE 78 (2003) 249/250*: in the choliambic χρηστός ἐν φθιτοῖς ἀνὴρ (no. 71; Alexandria), the penultimate syllable should be long; B. supposes krasis of ὁ ἀνὴρ: by writing ἀνὴρ a spondee is obtained (but cf. J. Bingen, *BE* 2004, no. 407: 'Mais il est banal que la syllabe initiale d'ἀνὴρ soit longue à l'arsis, particulièrement à la fin de l'hexamètre'). In view of χρηστός, always used to indicate the social value of the deceased during lifetime, ἐν φθιτοῖς should not be understood as 'parmi les morts' (Bernard). B. translates: 'serviable parmi ceux qui sont voués à mourir'; φθιτός is a stylistical variant on θνήσκος.

3) *Criple 23 (2003) 95/96*: in no. 173 (Christian epigram from el-Bagawat, Kharga Oasis), ἐν Χρηστῷ (or χρηστῷ) μεμνημένον and Χρηστὲ (or χρηστὲ) πάτερ are examples of an intentional word-play on Χριστός/χρηστός, meaning (Ammonios) 'aimé dans le Christ' or 'qui a le souci du bien', and 'Christ père' or 'père secourable, bienfaisant', respectively. He points to examples of similar puns on names in pagan funerary epigrams (e.g. Ἀρίων/ἀρείων in no. 91; Δράκων and Φάνιον in *AP* 11.22 and 12.82, respectively);

4) *Criple 23 (2003) 97-99*: deviating from the almost omnipresent aorist used in epitaphs (describing past facts without interest in their duration, expressing 'chronologie pure' in a sort of 'procès-verbal'), nos. 42 (L. 6) and 91 (L. 4) have the imperfect (of ἄγω and λείπω, respectively) to underline duration, viz. the time necessary to cover the way πρὸς τέλος βίου (no. 42) and 'l'écoulement des choses' in leaving sweet live (no. 91); B. also signalizes the use of the imperfect of τελευτάω in the prose epitaphs *I. Hermoupolis* 34 (*SEG* VIII 476; *SB* 7543) and *SB* 8368 (= 3931), but offers no explanation.

5) *Lychnos 96 (2003) 38/39*. The hapax ἀωροσύνη in no. 73 (L. 4; Lykopolis; *I. Louvre* 93) is a variant metri causa of ἀωρότης (*SEG* VI 140 L. 10) which does not fit into the dactylo-spondaic metre; similar formations in epigrams from Egypt are ἀθλοσύνη, εὐφροσύνη, καλοσύνη, ὁμοφροσύνη, παλαισμοσύνη, and χρηστοσύνη.

6) *Lychnos 97 (2003) 24/25*. In Egypt the wish that the earth be light to the dead (γαῖαν ἔχους ἐλαφράν; no. 16 L. 13; Leontopolis) or covers them is occasionally specified or modified to underline the sandy nature of the soil: ὃ χθὼν ἀμφοφανής (*ibid.* L. 3); μεγάλα ὑπὸ νάμω (no. 81 L. 4; Memphis/Saqqara); the poets of other epigrams used the term κόνης, which B. prefers to translate by 'sand' rather than 'dust' (no. 10 L. 16, Terenouthis; no. 32 L. 8, Saqqarah; no. 47 L. 5, unknown provenance).

1921. Egypt. Inscriptions on glass vessels, mid 2nd-6th cent. A.D. In a study on incised or engraved glass vessels from Egypt in the Roman Imperial and late antique period, M.-D. Nenna in D. Foy, M.-D. Nenna, *Échanges et commerce du verre dans le monde antique. Actes du colloque de l'Association Française pour l'Archéologie du Verre, Aix-en-Provence et Marseille, 7-9 juin 2001* (Montagnac 2003) 359-375 (ph.; texts in majuscules; most texts are restored; no indication of the lacunas), mentions some inscriptions; the following Greek texts are (virtually) unpublished: 1) εὐφραίνομαι (364; goblet; 150-200 A.D.; from Tebtynis; ed. pr. M.-D. Nenna, *Annales du Congrès de l'Association Internationale pour l'Histoire du Verre* 14, Venise-Milan 1998, Amsterdam 2000, 20-24); 2) [πίε ζ]ήσαις [---] (367; dr.; cup; inscription in relief; 250-400 A.D.; from Oxyrhynchos, now in the British Museum; mentioned by D.B. Harden, *Roman Glass from Karanis found by the University of Michigan Archaeological Expedition in Egypt 1924-1929*, Ann Arbor 1936, 68); 3) πίε ζήσαις αἰεῖ (369; dr.; cup; 4th/early 5th cent. A.D.; from Douch; see also 370 for another cup fragment from Douch: πίε ζήσαις --?); 4) πίε ζήσαις διὰ παντός αἰεῖ (369/370; dr.; 4th/early 5th cent. A.D.; from Kalabsha; *SEG* XXXIV 1632 [where the object is dated ca. 300-330 A.D. on the basis of ed. pr. L. Vidman]); 5) Κύρα (371; cup; label of a female person represented schematically; 5th/6th cent. A.D.; from the fort of Qaret el-Tub in Bahariyeh Oasis; mentioned in *BIFAQ* 101, 2001, 511). The inscription on the cup fragment A. Dain, *Inscriptions grecques du Musée du Louvre. Les textes inédits* (Paris 1933) no. 226, should be restored [Πα]λάμων (label of the saint represented) rather than being interpreted as an owner's inscription ΛΑΜΩΝ (371; ph.).

For an inscribed bowl possibly from Alexandria see our lemma no. 2125 sub (33).

1922. Egypt. Kleopatra Thea. F. Muccioli, 'Cleopatra Thea, una regina tolemaica nella dinastia dei Seleucidi', in N. Bonacasa - A.M. Donadoni Roveri - S. Aiosa - P. Minà (edd.), *Faraone come Dei. Tolemei come faraoni* (Torino-Palermo 2003) 105-116, offers a re-appraisal of the life and political role of the daughter of Ptolemy VI and Kleopatra II generally known as Κλεοπάτρα Θεά (ca. 165/164-121 B.C.); the study is based on literary sources and two inscriptions, for which see our lemmata nos. 1756 and 1821.

1923. Egypt. Kleopatra VII: royal ordinances. P. van Minnen in S. Walker, S.-A. Ashton (edd.), *Cleopatra Reassessed* (London 2003) 35-44, studies the royal ordinances issued by Kleopatra (known from papyri and inscriptions) focusing on typology, format, and the function of cover letters and subscriptions. He distinguishes three types of edicts: the queen and her co-ruler either do not address a specific individual or group or address a specific individual (nome official) by title or by name: Θέων; detailed discussion of the role of this high-ranking court official involved in the promulgation of two prostagmata, both preserved on stone: *I. Prose* 36 (*SB* 3926; Rigsby, *Asyria* (cf. *SEG* XLVI 2263) no. 226; cf. *SEG* XLIV 1496) and 45 (*SB* 7337; *SEG* XLV 2088). An appendix on 43/44 offers text and translations of these documents and of the papyrus *P. Bingen* 45 which according to V.M. (*AncSoc* 30, 2000, 29-34; *APF* 47, 2001, 74-80) provides the unique autograph subscription of Kleopatra. In a brief note to *I. Prose* 36 (44 note 1) V.M. questions J. Bingen's view (in the article mentioned in *SEG* XLIV 1496) that the edict,

granting asyilia to the Isis sanctuary of Ptolemais founded by the epistrategos Kallimachos, was engraved on stone on the initiative either of the priests or of Kallimachos in the context of a potential conflict of interests of the temple and the municipal authorities: 'the version of the text we have is the one addressed to the city, which no doubt took the initiative to put up the stone'; according to Bingen, *BE* (2005) no. 593, this is possible, though the argument is not compelling: the cover letter guaranteeing the authenticity of the prostagma and ordering the city to deposit it in its archives served primarily to prevent any initiative to ignore the sanctuary's privileges.

1924. Egypt. Mercenaries. Using the evidence provided inter alia by graffiti of Greek mercenaries, P.Kaplan, *Mediterranean Historical Review* 18, 1 (2003) 1-31, studies the cross-cultural contacts among mercenaries (Greek, Carians, Aramaeans, Jews, Phoenicians) in Egypt (6th-4th cent. B.C.); on 4 a brief discussion of the Greek graffiti at Abu Simbel (*SEG* LI 2201*; Meiggs-Lewis, *GHI* 7 (a-g); *LSAG* 2 358 no. 48; *Syll.* 3 1) and Abydos (P.Perdrizet - G.Lefebvre, *Les graffiti grecs du Memnonion d'Abydos*, Nancy-Paris-Strasbourg 1919).

1924 bis. Egypt. Onomastics: Dacian names. For Dacian names in Egypt see our lemma no. 737.

1925. Egypt. Religious associations in Roman Imperial Egypt. J.Scheid, in *Les communautés religieuses* -- (cf. our lemma no. 1840) 61-74, takes most of his examples, among which some Greek inscriptions, from Egypt in arguing that there is no clear-cut difference between religious and professional or other associations: all were centered around a common cult. A case-in-point are the proskynemata by a corporation of iron-workers from the temple of Hatshepsut in Deir el-Bahari, which shed light on their cultic activities (*SEG* XLI 1612-1615; XLIX 2326; sacrifices; proskynemata; ritual banquet; briefly discussed on 65). For public manifestation also Christians and Jews had to organize themselves in collegia, θήσσι, etc. Participation in associations could, however, result in conflicts with Roman authorities, since collegia were traditionally considered potential trouble-makers. On 71 S. discusses the abolishment of the Alexandrian συνιστήρια by Caracalla, following K.Buraselis' argument summarized in *SEG* XLV 2074.

1926. Egypt. The Roman army in the eastern desert. The contributions of various authors in H.Cuvigny (ed.), *La route de Myos Hormos. L'armée romaine dans le désert oriental d'Égypte VII. Praesidia du désert de Bérénice* 1 (Cairo 2003; numerous ph.; maps [a second edition was published in 2006, with two (non-epigraphical) corrigenda by H.Cuvigny in vol. 2, 689-694; these pages can be downloaded free of charge from <http://www.ifao.egnet.net>]), present a detailed survey of the results of the recent French exploration of the regions around the road from Koptos to Myos Hormos and the fortifications built by the Roman army for its protection. In vol. I, after an introduction including a discussion of ancient and modern historiography by H.Cuvigny (1-38), M.Reddé

comments on the landscape around the road (39-50). A.Bülöw-Jacobson on deities and toponyms on record on the ca. 2400 ostraka found in the stations along the road (51-60) and J.-P.Brun on methodology and conditions of the excavations (61-72). The main section of vol. I is the presentation of the archaeological, mainly architectural, evidence by B. and R. (73-185); B. focuses on developments in the military equipment of the road (187-205); B., C. and R. investigate the network of forts and towers (207-264). In vol. II C. collects and discusses the written evidence (mainly Greek ostraka and, to a lesser extent, Latin inscriptions; 265-293; on 291-293 a list of dated documents, including some Greek inscriptions), and studies the organization both of the defensive system (295-359; on 302-305 a prosopography of the prefects of Berenike) and of civil society in the area (361-398); B.-J. comments on traffic and the provisioning of the stations (399-426); J.-L.Fournet highlights the bilingual culture of the praesidia (427-501); B. presents the anepigraphic objects (503-548).

Greek inscriptions, almost all rock-cut graffiti, play a minor role (see the Index of Latin and Greek inscriptions in vol. II 672); they are listed and occasionally briefly discussed by C. in her section on 'Les sources écrites'. We mention *I.Ko.Ko.* 1 (II 275); 3-16 (*SEG* XLV 2106; 276); 18/19 (*SEG* XLV 2080-2082; 278); 20-37 (*SEG* XLV 2042-2068; for a new graffiti, the only ineditum in *La route* -- as far as Greek epigraphy is concerned, see our lemma no. 1930); 38-140 (*SEG* XLIV 1502 and XLV 2112; 282-284; ph. of *I.Ko.Ko.* 105). The only text on which C. comments at some length is the list of custom dues: see our lemma no. 1980. For eight new rock-cut inscriptions from Myos Hormos see our lemmata nos. 1984-1991.

For a review-article see F.De Romanis, *Topoi* 14 (2006) [2007] 619-650, with special attention to the following terms on record both in ostraka and inscriptions: ὑδρενμα ('fonte', 'sorgente', 'falda acquifera' rather than 'pozzo'; = Latin fons) and λάκκος (Latin lac(c)us; cisterns/container(s) fed by hydreumata); ἑπαρχος (ἄρχος) Βερ(ε)ν(ε)ίκης / praefectus (montis) praesidorum et montis) Bernicidis/Beronices.

1927. Egypt. Sammelbuch. *SB XXIV* (ed. H.-A.Rupprecht; Wiesbaden 2003) includes the Greek inscriptions for which we give a comparatio numerorum with *SEG* below [limiting ourselves to the recent volumes drawing on the same publications as used in *SB XXIV*]. See also *SB XXV* (Wiesbaden 2004): 'Index zu Band XXIV - Teil I' [we supplement the incomplete list of references to *SEG* on p. 44 *ibid.*]. For 16230 (10) see our lemma no. 1012. Note also three inscriptions on the verge of epigraphy and papyrology: nos. 16183/16184 (limestone mummy masks from Denderah; Augustan/Tiberian period) and 16201 (impression of a Christian papyrus seal on clay; unknown provenance; 5th cent. A.D.).

<i>SEG</i>	<i>SB XXIV</i>	<i>SEG</i>	<i>SB XXIV</i>
XLVI		XLVI	
2123	16051	2152-2157	16032-16037
2145	16078	2173	16263 (= <i>SB</i> 8369)
2146	16080	XLVII	
2150 (1-4)	16056-16059	2057	15916
2151	16055	2096/2097	16302/16303

SEG	SB XXIV	SEG XLVIII	SB XXIV
XLVII		2134	16084 (2)
2105	16299	2135	(6)
2109	16304	2136	(13)
2110	16310	2138	(14)
2115	16307	2144	(12)
2117	16308	2151	(10)
2118	16305	2154	(16)
2120	16311	2158	(17)
2121	16306	2160	(21)
2123	16212 (= SB 9747)	2161	(20)
2127	16309	2171	(18)
2154/2155	16300/16301	2175	(19)
XLVIII		2177	(1)
1974	16075	2178	(11)
2007	16070	2183	(9)
2009 (4-9)	16046 (4-9)	2334 (1-8)	16230 (3-9, 11) (8 = SB
2042	(10)		10006)
		2378 (2/3)	(1/2)

1928. Egypt. The god Tutu. O.E.Kaper, *The Egyptian God Tutu. A Study of the Sphinx-God and Master of Demons with a Corpus of Monuments* (Leuven 2003), offers a comprehensive study of this sphinx-shaped deity largely based on Egyptian evidence, both archaeological and written. The main topics are Tutu's name and titles; the extent of his power and his place among the other Egyptian gods; cult places and priests; standard iconography and composite images; stelai and statues; Tutu in personal names and on coinage; his origin and his role in magic. The backbone of this monograph is a catalogue of monuments (209-378), from which we mention the objects with Greek inscriptions (descriptions; texts; translations): 220/221 no. M-11 (bronze statuette dedicated Τούατι ἐκνίκω Τιθοῇτι θεῷ Κέλλεως; Kellis; 2nd/3rd cent. A.D.; SEG XLV 2091); 221/222 no. M 12 (amulet; L. 8: Τιτουη; unknown provenance; undated; A.Delatte - P.Derchain, *Les intailles magiques gréco-égyptiennes*, Paris 1964, 46 and 50/51 no. 43); 225/226 no. M-19/20 (see our lemma no. 1142); 295-297 no. S-1 (sphinx-relief dedicated by the σύννοδος Τιθοῦς θεοῦ μεγάλου θ]εῷ Ἀμμωνίω; Koptos; probably reign of Trajan/reign of Antoninus Pius; *I.Portes* 83; ph.); 303/304 no. S-7 (sphinx-relief with inscription ἐν ἁγαθῶι; R.Noll, *JÖAI* 42, 1955, 68/69; unknown provenance; Roman Imperial period; ph.); 311-313 no. S-16 (sphinx-relief dedicated Τούατι θεοδαίμονι Ὑπνω; Amphipolis; E.Cousinéry, *BCH* 22, 1898, 350-353; ph.); 357/358 no. S-62 (dedication of an ἀνδριᾶς τοῦ κυρίου Τιθοῦς; between Koptos and Apollonopolis Parva; 210 A.D.; *IGR* I 1185; SB 305; *I.Portes* 82 [For a new text based on re-examination of the stone see now N.Dimitrova - K.Clinton, *ZPE* 148 (2004) 207-210 (ph.)]; 358 no. S-63 (see our lemma no. 1957).

1929. Egypt. The χρυσοῦς in Ptolemaic and Roman Egypt. H.Cuvigny's thorough study of the meaning of χρυσοῦς, *BIFAO* 103 (2003) 111-131, is mainly based on Demotic and Greek papyrological documents. Outside Egypt the χρυσοῦς (sc. στατήρ) indicated the gold stater of Attic/Macedonian standard, the equivalent of 20 drachmai or five silver stateres (1 dr. = ca. 4.31 g). In Egypt before Alexander, the deben (originally a silver bar) was equated to five silver staters (or 1 chrysous or 20 drachmai). C. shows that in Egypt both in the Ptolemaic and the Roman period the chrysous was a theoretical arithmetical rather than a really existing monetary unit: another way of indicating first 20, subsequently 100 drachmai ('une survivance lexicale'; 116). Both the earlier and the later variant is attested in Greek inscriptions. In the trilingual decree issued by Ptolemy after the victory at Raphia SEG VIII 467 (*I.Prose* 12-14; cf. SEG LI 2087*; discussed by C. on 115/116) we read in LL. 20-22 that the king distributed 300,000 chrysoi among his troops, i.e., 300,000 x 20 = 6,000,000 drachmai; the metal is not specified. C. rejects the calculation of W.Huss resulting in the view that each soldier received two mna in four gold pieces (hemimnaia; *Untersuchungen zur Aussenpolitik* (cf. SEG XXVI 1699) 81/82, based on the assumption that a total of 75,000 soldiers of all ranks got the same amount and on 3 *Macc.* 1.4, specifying that each soldier was promised two golden mna in the case of victory). The main evidence for the chrysous as a 'monnaie de compte' equivalent to 20 drachmai in the Ptolemaic period is found in Demotic-Greek marriage contracts (συνγραφὰι τροφίτιδες), where the number of 'silver' deben to be handed over to the husband corresponds to the number of chrysoi in the Greek version (συνγραφὴ τροφίτις ἀργυρίου, followed by the number of chrysoi, the silver being a remnant/translation of the deben in the shape of a silver bar). For the use of chrysous to indicate 100 drachmai in the Roman Imperial period see our lemma no. 2023.

1930. Abu Ku' (or Kuway'). Wish of good-luck, Roman Imperial period. To the graffiti known from this site (*I.Ko.Ko.* 20-37; SEG XLV 2042-2068) ed.pr. H.Cuvigny in *La route de Myos Hormos* (cf. our lemma no. 1926) II 277 (translation) adds another one visible on the photograph accompanying the publication of a Nabataean and a Nabataean/Greek graffito by E.Littmann - D.Meredith, *Bulletin of the School of Oriental Studies* 16 (1954) 216/217.

Εὐτυχῶς Σερήλιν

On the basis of the Nabataean version, M. read the Greek text of the bilingual graffito (L.-M. no. 59) as Εἰς Ἀλκάνλιος Ομα(ου); this reading is highly dubious, ed.pr.

1931. Akoris. Dedication to Isis Mochias, 199-194 B.C. *I.Akoris* 1; SB 8309; *OGIS* 94; SEG XXIV 1208; XLI 1605 cf. XLII 1546 and XLV 2035. Y.Suto, *Sites* 1, 1 (2003) 1-12 (ph.; majuscule text), draws attention to the physical appearance of this text: a monumental inscription engraved on a field smoothed on a rock butte south of the modern village of Tehene, with large letters of a size unusual in rock-cut inscriptions. Flights of ancient stairs ascend from just below the inscription to a small rock-cut chapel. This sanctuary was probably the unmentioned object dedicated, but the inscription itself was the primary concern of the dedicant. The latter was

identified by W.Clarysse (cf. *SEG* XLI) with a prominent Egyptian of the Hermopolite nome, who claimed an ancestral link with the pharaoh Akoris of the Mendesian dynasty. S. argues that the inscription, erected on behalf of Ptolemy V during the period of the great uprising of native populations, was a declaration of support to the Greek ruler by this member of the native elite. Erecting the text at a moment when the outcome of the revolt was still unclear may have been no problem in Akoris, since this city was heavily Hellenized and dependent on Alexandria (for the connection with Alexandria in later times, S. adduces *I.Akoris* 3, recording inter alia that the dedicant supplied stones, probably from the quarry near Akoris, for the pavement of that city in 82/83 A.D.; the stone was rediscovered by Japanese archaeologists in 2003; ph.). Size and medium of the text were influenced by local epigraphic tradition: large pharaonic rock-cut inscriptions are found in the vicinity of our text.

On 5 S. reports on the find of many fragments of stamped amphoras from the Mediterranean [See now H.Kawanishi - Y.Suto, *Amphora Stamps: 1997-2001* (Excavations at Akoris in Middle Egypt, vol. I; Tsukuba, Ibaraki (Japan), Akoris Archaeological Project, 2005. This volume includes an abridged version of S.'s study on the dedication to Isis Moschias, Martin].

1932. Akoris. Painted inscriptions commemorating the rise of the Nile, ca. 300 A.D. *I.Akoris* 29-58. A.Delattre in C.Cannuyer (ed.), *Études Coptes VIII. Dixième Journée d'Études, Lille 14-16 juin 2001* (Lille-Paris 2003) 133-146, compares a series of ten Coptic graffiti from Abydos (see 139-145, Appendix 1, nos. 1-10) with the Greek dipinti from Akoris. They all testify to the rise of the Nile water in the period between 20 July and 10 September. In Appendix 2 (146) he gives a tabular survey of the data derived from the ten Coptic texts and *I.Akoris* 30, all dating from days in the month of August. In the process he also briefly mentions *I.Philae* 187 (2/3 September) and *I.Portes* 114-116 (19 August; not 7 July as suggested in *I.Portes*).

1933. Alexandria. Various inscriptions. For an inscription bought in Alexandria but possibly from Palaestina see our lemma no. 2013. For seven inscribed gems possibly from Alexandria see our lemmata nos. 2109-2116.

1934. Alexandria. Label on the support of a bust (?) of the author Dioskourides, Ptolemaic period? *I.Alex.Ptol.* 65: Διοσκουρίδης· γ' τόμου. After re-examination of this object (a rectangular granite block with a shallow rectangular cutting in the top; inscription on the front) in Vienna, R.S.Bagnall, *BSAA* 47 (2003) 11-25 (ph.) [now reprinted in id., *Hellenistic and Roman Egypt. Sources and Approaches* (Aldershot 2006) no. X (no pp.)], presents its historiography and argues that it served as the support of a bust representing Dioskourides, author of a work consisting of three scrolls, rather than as a box containing his work, whether from the Alexandrian Library or not. For similar dowel holes ('Einsatzlöcher') in inscribed statuary supports B. refers to *I.Pergamon* 183 and 243/244, and to *AvP* VIII 3 38 and 43.

1935. Alexandria. Museum: epitaphs. S.Schmidt, *Grabreliefs im griechisch-römischen Museum von Alexandria* (Berlin 2003), is a largely archaeological study of the funerary reliefs mainly from Alexandria, Terenouthis and Oxyrhynchos and now in the Greco-Roman Museum of Alexandria. Introductions on these three groups (style; typology; tombs and burial customs; social context) are followed by a catalogue of 179 reliefs (79-155; ph. of most), 41 of which bear Greek inscriptions (from Alexandria, Terenouthis or unknown provenance; those from Alexandria are often assigned fairly precise dates on stylistic grounds). For these texts we give a comparative numerorum, except for five inedita (nos. 39, 121, 143, 154, and 179, for which see our lemmata 1937, 1940, 2001/2002, and 2289, respectively) and three texts not included in the corpora listed in the comparatio and mostly published unsatisfactorily from an epigraphical point-of-view (nos. 10, 46, and 94, for which see our lemmata nos. 1936, 1938, and 1939, respectively) (*I.Breccia* = E.Breccia, *Iscrizioni greche e latine. Catalogue général des antiquités égyptiennes du Musée Gréco-Romain d'Alexandrie*, vol. 57, nos. 1-568 (Cairo 1911); we add some references to *SB* and *SEG* missing in S.).

In no. 40 (*I.Breccia* 154; *SB* 2043) S. reads in L. 2 Παππίον [but the ph. clearly confirms Παππίων of the earlier editions]; no. 129 (*SEG* XLVIII 2024) S. reads in L. 2 ἔτους ιθ' [which seems more probable than *SEG*'s ἔτους ιε' on the basis of the ph.]. J.Bingen, *BE* (2005) no. 577, points out that S. erroneously assigned no. 130 (*I.Breccia* 371; *SB* 411) to Terenouthis; id., *Pages d'épigraphie grecque II. Égypte* (1983-2002) (Brussels 2005) 144-147 (ph.; French translation; cf. id., *BE* 2005, no. 575), argues that this stele probably comes from Nikiou (L. 2: the deceased was gymnasiarch of the two gymnasia in Nikiou), capital of the nome Prosopite in the Delta, and that it should be dated to the 1st cent. A.D. on the basis of the typology and lettering; a date under Kleopatra VII cannot not be excluded (3rd/4th cent. A.D., S., following previous editors).

For a review see K.Parlasca, *CE* 81 (2006) 374-376.

<i>SEG</i>	Schmidt	<i>SB</i>	Schmidt	<i>SB</i>	Schmidt
I		411	130	5015	120
566	161	671	124	5016	174
VIII		672	122	5047	138
367	43	1549	5	5048	173
369	30	2028	126	5056	127
379	35	2041	29	6121	163
399	47	2042	41	6220	35
XXXV		2043	40	6585	161
1678	161	2049	44	7874	47
XLI		3469	92		
1664	161	3471	93	<i>I.Breccia</i>	
XLVIII		3944	125	279	43
2024	129	4456	315	281	5
		5000	43	288	21
<i>SB</i>		5002	11	289	29
390	38	5004	16	291	11
397	21	5013	156	292	8
399	8	5014	97	293	38

I.Breccia	Schmidt	I.Breccia	Schmidt	GV	Schmidt
295	44	347	126	557	55
296	40	362	175	1507	30
298	16	371	130		
299	30	374	124	Bernand,	
306	41	390	138	Inscr. métriques	
315	55	391	173	29	30
327	93	400	127	31	16
330	156	568 (b)	122	65	55
333	97			92	43
334	120	GV			
335	174	112	43		
345	92				

1936-1940. Alexandria. Epitaphs, late 4th cent. B.C.-late Severan period. S.Schmidt, *Grabreliefs* -- (cf. our lemma no. 1935) (ph.), (re)publishes the following epitaphs on rectangular relief stelai.

- 1936: 83 no. 10. Area of: Hadra. Epitaph of Herakleitos, 325-300 B.C. Limestone stele with triangular pediment with akroteria; tympanon; recessed niche with relief (traces of painting) representing a boy seated on the ground with a nude upper body and an piece of cloth around his legs, stretching out his right hand to a bird (duck or dove); inscription painted above the niche. Cf. D.Saïd in J.-Y. Empereur, *Commerce et artisanat dans l'Alexandrie hellénistique et romaine* (Paris 1998) 10 no. 14; P.Pelletier-Hornby in *La gloire d'Alexandrie* (exhibition catalogue Musée du Petit Palais; Paris 1998) 259 no. 198; S.Schmidt, *Konobos* 2 (1999) 4.

Ἡράκλειτος ΔΟΡΙΚ[-]ΟΣΙΟΣ

- 1937: 96/97 no. 39. Epitaph of Ptolemaios?, ca. 150 B.C. Limestone stele with two pilasters and an architrave framing a relief representing a seated man clad in chiton and himation and holding with his right hand the right hand of a standing woman (chiton; himation drawn over her head) his right hand; inscription above the figures on the architrave: Πτολεμαῖος ΔΗΜΗΤ[-]

Πτολεμαῖος Δημήτηρ: 'Die Inschrift ... ist durch die Nennung der Göttin Demeter suspekt. ... Vielleicht sollte der Stein durch diesen Zusatz zu einem Weihrelief gemacht werden', S. [rather improbable; one would expect either a patronymic Δημητρίου or a female name like Δημητρία labelling the woman; the ph. does not allow verification, Tybout] || S. points out that there are no Alexandrian funerary stelai of similar iconography or manufacture; parallels are found in Asia Minor (e.g. Pfuhi-Möbius nos. 867/868 and 872) [yet S. does not explicitly deny an Egyptian provenance; for a stele in the Museum of Alexandria certainly not from Egypt see our lemma no. 2089].

- 1938: 100 no. 46. Epitaph, 2nd cent. B.C. Frameless limestone stele with protruding base; on the base in relief a standing woman clad in chiton and himation; inscription right of the head. Cf. G.Botti, *Catalogue des monuments exposés au Musée Gréco-Romain d'Alexandrie* (Alexandria 1900) 220 no. 194; E.Pfuhi, *MDAI(A)* 26 (1901) 286 no. 28: -----? | PA[---] | Π[---]
- 1939: 122 no. 94. Epitaph of Myrine, 1st/2nd cent. A.D. Marble stele; in a slightly recessed niche originally topped by an arched niche (of which the concha is preserved) a relief representing a standing woman clad in a peplos and holding a garland in her left and a torch in her right hand; inscription at right at the level of the woman's knees. Cf. E.Breccia, *Le Musée Gréco-Romain* (1925-1931) 101; T.K. Thomas, *Late Antique Egyptian Funerary Sculpture. Images for this World and the Next* (Princeton 2000) 8 and 24/25: Μυρίνη | εὐψύχει· | (ἐτῶν) κα'
- 1940: 133 no. 121. Epitaph of a girl, late Severan period. Right part of a marble stele; relief representing a girl reclining on a kline, holding a large kantharos in her left hand; inscription below: [-]ος (ἐτῶν) ις' | --- ?

1941. Alexandria. Epitaph, 3rd cent. B.C. Limestone plaque originally closing a loculus; found re-used in tomb B 39 in Sector 2 of the Gabbari nekropolis; the plaque is painted to resemble a door, with dual tone heart-shaped incrustation imitation on the upper fields and a triangular pediment; on the architrave a meander; inscription below. Published by A.-M. Guimier-Sorbets, M.-D. Nenna in J.-Y. Empereur - M.-D. Nenna (edd.), *Nécropolis* 2, vol. 1 (Cairo 2003) 279/280 (dr.; no text or transcription). From the dr. we read [-]ΝΔ[-].ΟΝΙΚ[-]ΚΕ[-] [probably ['A]νδ[ρ]όνικος, Tybout].

1942. Alexandria. Epitaphs on Hadra hydriae, 250-215 B.C. Ed. pr. A.Enklaar in J.-Y. Empereur - M.-D. Nenna (edd.), *Nécropolis* 2, vol. 2 (Cairo 2003) 391-405, publishes eight funerary urns found in the excavation of Sector 5 of the Gabbari nekropolis. Two Hadra hydriae bear inscriptions (dr.): 1) 'Ανδραγόρα (392/393 no. 1; inscription [incised or painted?]) on the lower part of the handle; 225-215 B.C.); 2) ['A]ρτεμισία 'Επτίου (395/396 no. 5; inscription incised in large letters on the shoulder; 250-240 B.C.). Cf. J. Bingen, *BE* (2004) no. 408: oldest attestation of the name 'Επτίας, well known from Lycia. Like Andragoras (on record in the Doric Aegean, especially in Rhodes and Thera), Artemisia fits in well with the series of Hadra vases commemorating foreigners who were insufficiently immunized against the water of the Nile or the pollution of Alexandria.

1943-1948. Alexandria (area of: Gabbari). Christian epitaphs and acclamations (dipinti), 4th-6th cent. A.D. Red or red-brown dipinti on loculi in the walls of funerary

chambers in the western nekropolis (Gabbari); found in 1974-1976 during excavations of the German Archaeological Institute at Cairo. Inedita except for the texts in our lemma no. 1948 (A-C). (Re)published on the basis of photographs by H. Heinen in J.-Y. Empereur - M.-D. Nenna (edd.), *Nécropolis* 2, vol. 2 (Cairo 2003) 639-652 (ph.; German translations); ed.pr. gives no dates except where stated.

1943: 640 no. 1 (Grave 2; room 2). **Epitaph of Dioskorion.**

Διοσκωρίων | μικέ, καλέ, εὐὶ ψύχῃ ε[---] | ε[---]

2. μικός = μικρός = μικρός || the epitaph has no Christian characteristics, H.

1944: 640/641 no. 2 (Grave 2, room 5). **Epitaph of Alexandros and Eusebios, 4th/5th (perhaps 6th) cent. A.D.**

Μν[ησι]θεῖν ὁ Θεὸς καὶ τῶν ἐνθά κιμένων
 Ἀλέξανδρος | Εὐ[σέβιος]
 ἐτῶν η', | ἐτῶν ε',
 4 Φαῶφι -- | [Φαμ]ε[ν]ώθ θ'

1945: 641 no. 3 (Grave 5, room 4). **Fragment:** EK[.]TE | TEΘH

Possibly part of the text is missing at right, H. || 1. the third letter is either an open, cursive A or EI in ligature; perhaps κῆτε for κῆται H. || 2. perhaps part of a passive form of τιθεμι, H.

1946: 641/642 no. 4 (Grave 8, room 5; outside). **Epitaph.**

Θήκη ΜΗ[---] | τοῦ ἀδελφοῦ Μ[---] | ἐκυμ[ήθη] ---

1. The fourth letter may be K, H., who hesitatingly suggests the alternative reading θήκη(ν) κ(υ)μήσ[εως] || 3. in fine possibly the date or ἐν Κυρίῳ, H.

1947: 642/643 no. 5 (Grave 8, room 5; inside: back wall). **Invocation of Christ and quotation from the Bible.** Above the text three crosses; under it three crosses, the left and right one with A and Ω at the ends of the horizontal branches; in the center in a wreath a large cross with Ω and A at the ends of the horizontal branches; (A) left, (B) right of this central cross.

A: Χρηστέ, βοήθῃ

B: Κ(ύρι)ς ὑπερφάνυς ἀντιτάσσει | ταπεινὸς δὲ | δίδωσι χάριν

A. Alternatively, but less probably, Χριστέ could be read with I in the shape of a cross, H. in a note added to his off-prints || B. quotation (with variant orthography) of *Proverbia* 3.34: Κύριος ὑπερφάνους ἀντιτάσσει, ταπεινοὺς δὲ δίδωσιν χάριν, H.

1948: 643-645 no. 6 (Grave 10, room 1). **Psalm quotation and acclamations, 5th cent. A.D.** SEG XXXII 1573 (only A-C); (A) above (B), (B) above (C), (D) on a lower level at right of (C), preceded by two crosses; (A) above (L. 1), in the upper quarters (L. 2), at the ends of the horizontal branches (L. 3) and in the lower quarters of a large cross (L. 4); (D) in the upper (L. 1) and lower (L. 2) quarters of a large cross.

A: Ὁ κατὰ κῶν ἐν βοθηία τοῦ | Ὑψ(ί)στου
 Ἰ(ησοῦ)ς Χ(ριστοῦ)ς
 τοῦτο ν(ι)κᾷ
 4 νικᾷ

B: † Χ(ριστ)ὲ ὁ Θε(ὸ)ς ἡμ(ὸ)ν δ(ό)ξα σοι †

C: † Χ(ριστὸ)ς νικᾷ
 Χ(ριστὸ)ς βασιλεύει †

D: Ἰ(ησοῦ)ς Χ(ριστὸ)ς | νικᾷ

A. 1-2. Ὑψ(ί)στου at right of Ἰ(ησοῦ)ς Χ(ριστὸ)ς; quotation from *Ps.* 90.1: Ὁ κατοικῶν ἐν βοθηία τοῦ Ὑψίστου ἐν σκέπῃ τοῦ Θεοῦ τοῦ οὐρανοῦ ἀύλισθήσεται, which belongs to the funerary liturgy of the Byzantine church, H. [cf. e.g. SEG LII 916, 937 and 1488] || 2. ΥΨΤΟΥ, dipinto || 2-3. 'Dieses (Zeichen) siegt', H., who refers to *IGLS* 1404 (τὸ σημεῖον (= σημεῖον) τοῦτο νικᾷ); H. also suggests interpreting ΤΟΥΤΟ as τούτω: either on itself (with ΝΙΚΑ taken as imperative: 'Durch dieses (Zeichen) siegt!') or connected with L. 2 ('Jesus Christus siegt durch dieses (Kreuz)!'); cf. e.g. *IGLS* 2835: Χριστὸς τούτω † νικᾷ), H. || 3. probably ΝΚΑ, dipinto || B. 1. HMN in ligature, with small O above MN (= ἡμῶν); probably ΔΞΑ, dipinto (or perhaps ΟΞ in ligature?), H. || C. possibly this formula developed into the Latin trikolon Christus vincit, Christus regnat, Christus imperat, a key-element in the Laudes regiae of the Franco-Carolingian church. In the study of E.H. Kantorowicz, *Laudes regiae. A Study in Liturgical Acclamations and Mediaeval Ruler Worship* (Los Angeles 1958²) 21-31, the earliest example of the Greek formula is dated to 912-959, which makes our dipinto an important early testimony, H., who wonders whether (B) and (C) should be taken together to make up a triad also in Greek: Χριστὲ ὁ Θεὸς ἡμῶν, δόξα σοι - Χριστὸς νικᾷ - Χριστὸς βασιλεύει || D. a similar cross plus inscription is painted on the ceiling, H.

1949. Alexandria. Stamps and dipinti on amphoras, mid 3rd-1st cent. B.C. Ed.pr. G.Cankardes Senol in J.-Y. Empereur - M.-D. Nenna (edd.), *Nécropolis* 2, vol. 1 (Cairo 2003) 213-260 (ph.; indices of names, months, etc., on 245/246), publishes 104 stamped amphora handles found in the excavation of Sector 2 of the Gabbari nekropolis: 95 Rhodian (one on a lagynos); 4 Knidian; 2 Koan; 1 Chian (on a lagynos); 2 unidentified. All stamps are of known types, except the two unidentified examples: 1) ΑΡΤΕ(--) | anchor or branch? (244 no. 103; rectan-

gular; in L. 2 initio possibly the traces of a letter of another symbol; a Rhodian stamp from the same stratum is dated 150-100 B.C.; the fabric is very similar to Knidian production); 2) Εὐμο (-) or Εὐμ (-) (245 no. 104; oval; probably 2nd/early 1st cent. B.C. on the basis of other stamped amphora handles found in the same stratum).

Ed.pr. G.Cankardes Senol, *ibid.*, vol. 2, 485-490 (ph.; indices on 489), publishes seven more amphora stamps from Gabbari, now found in Sector 5 (Rhodian; 2nd/1st cent. B.C.; no new types).

A.Kaan Senol, *ibid.*, vol. 1, 191-211 (dr.), publishes 41 (fragments of) amphoras from Sector 2, of which two bear a reddish dipinto on the neck: 197 no. 16 (Egyptian 'type 4' amphora; transcription impossible because of its poor condition) and 205 no. 40 (Egyptian 'type LR 7' amphora; indication of the volume: 26 sextarii, which corresponds to 14.2 litres [no transcription; we recognize three signs: ξ (ἑστὰ) = sextarii followed by κ ' = 26; one or two oblique lines of unclear meaning run through the three signs, Martin]).

1950. Alexandria. Rhodian amphora stamp, ca. 266-257 B.C. Rectangular Rhodian amphora stamp found in Kom el-Dikka. Ed.pr. G.Nachtergaele, *Ricerche di Egittologia e di Antichità Copte* 5 (2003) 79-81 (ph.): Εὐφρονος

Dated on the basis of the study by G.Finkielstejn (cf. *SEG* LI 1013) || ed.pr. adduces parallels from Lindos, Kamiros, Athens and the north shore of the Black Sea for this manufacturer.

1951. Alexandria. Graffiti on lamps, late 3rd-1st cent. B.C. Ed.pr. C.Georges in J.-Y. Empereur - M.-D. Nenna (edd.), *Nécropolis* 2, vol. 1 (Cairo 2003) 261-277 (dr.), publishes 39 clay lamps found in the excavation of Sector 2 of the Gabbari nekropolis. Besides a lamp with a relief stamp in Latin recording the manufacturer (265 no. 14; Phoetaspis; on the bottom; late 1st cent. A.D.; Egyptian), there are two lamps bearing incised graffiti which are possibly Greek: 1) A (267 no. 21; broken cross-bar; on the bottom; late 3rd cent. B.C.; Egyptian); 2) NE (271 no. 37; on the handle; 100-50 B.C.; import from Ephesos).

1952. Alexandria. Inscription on a lamp, 3rd cent. A.D. *SEG* XLI 1611. J.Poblome - M.Waelkens in C.Abadie-Reynal, *Les céramiques en Anatolie* -- (cf. our lemma no. 1446) 185 (ph.; dr.), refers to this lamp which was produced in Sagalassos; he prints ΣΑΓΑΛΑΣΣΙΚΟΝ (cf. *SEG*) [but the illustrations clearly show Σαγαλασσικόν, Corsten].

1953. Antinoöpolis. Funerary epigram for a Nubian ('Ethiopian') slave, 3rd cent. A.D. GV 1167; SB 8071. Bernand, *Inscr. métriques* 26. D.Gigli Piccardi in D.Accorinti - P.Chuvin (edd.), *Des Géants à Dionysos. Mélanges offerts à F. Vian* (Alessandria 2003) 295-303 (text and Italian translation; in L. 4 she correctly accentuates φντοσπόροι instead of φντόσποροι; in L. 19 she reads δεσπότη, following W.Peek (GV) instead of Bernand's δεσπότην).

discusses several aspects of this epigram, in which an 'Ethiopian' slave (or his master Pallas, who probably commissioned the poem) contrasts his dark skin with his blank soul (LL. 5-9); it is hence often adduced in studies concerning racial questions in late antiquity (cf. most recently J.-J.Aubert, *MH* 56, 1999, 176/177). The focus is on the comparison in LL. 11-13, which caused confusion as to the reality to which its terms refer: Οἷος μετ' Ἰνδοῦς ἦλθε μαινόλης θεός, ἰ βωμοῖς ἀνήσων αἰνὰ φύλα βαρβάρων, ἰ τοιοῦτος ἦν πάροιθεν ἡλιούμενος ('Come il dio del delirio viaggio fino agli Indiani per innalzare ai suoi altari quelle terribili genti barbariche, in questo senso ero io prima bruciato del sole'). On the basis of literary sources (mainly novels and Nonnos' *Dionysiaca*) G.P. shows that in the later Roman Imperial period there was an increasing sensibility to racial differences and a polarisation of 'white' and 'black' conveying ethical connotations; in this context Dionysos' expedition to India and his submission of the dark-skinned Indians were considered the symbolic victory of light over darkness. In our epigram the comparison, in which τοιοῦτος refers to the mythical story as a whole ('in questo senso'), elaborates upon the contrast sketched in LL. 5-10: the deceased claims the victory of his white soul over his black body, i.e., of good over evil.

1954. Aswan (area). Christian inscription on a lamp, ca. 450-550 A.D. Fragment of a red-brown clay lamp belonging to a type manufactured in the Aswan region; now in the archaeological collections of Loyola Marymount University in Los Angeles. Ed.pr. W.J.Fulco, *RBI* 110 (2003) 86-88 (ph.): [-] νεοπιστ[-]

Previously unattested type of inscription; form of the rare νεοπιστός, 'recently converted to the faith'; perhaps the lamp was a gift for a new convert or a memento of his or her entrance in the Christian community; the full text may have run e.g. [Ἰ(ησοῦς) Χ(ριστός) φῶς] νεοπιστ[ου]. ed.pr. [ed.pr. claims that the N, though obscured by the application of a handle, now broken off, to the body of the lamp, is certain; the excellent ph. cannot fully confirm this and seems to show the lower part of a circular letter, which would yield θεοπιστ[-] (θεοπιστός is on record in a 6th cent. A.D. papyrus; cf. *LSJ* s.v., Tybout).

1955-1956. Baharieh Oasis (Small Oasis; area of: El Qasr). Dedications to Herakles, 28 A.D. Two dedications to Herakles (re)published by G.Wagner, *BIAO* 73 (1973) 183-192 nos. 1/2 (French translations) and never included in *SEG*; cf. J. and L.Robert, *BE* (1974) no. 707 and *An.Ép.* (1975) nos. 861/862; no. 1 is now reprinted in *SB XXII* (published in 2001) as no. 15621 [In the app.cr., the comments added between square brackets are those of Martin].

1955: W. 183-189 no. 1 (ph.). Dedication to Herakles Kallinikos and Ammon, 28 A.D. Rectangular block (probably limestone).

[Υπὲρ Αὐτοκράτορος Τιβε-
ρίου Καίσαρος] Σεβαστοῦ καὶ
[Ἰουλίας] Σεβαστῆς καὶ τοῦ οἴκου

- 4 [α]ὐτῶν ἐπ[ι] Ποπλίου Φ[λα]νίου
[Ἰβ]ήρου Ἡρακλείδης Ἡρακλείδου
Εὐσέβειος στρατηγὸς Ἡρακλεῖ
Καλλινε[ί]κω καὶ Ἀμμωνί
8 θεοῖς συννάοις ἀνέθηκεν·
(ἐτους) ιε' Τιβερίου Καίσαρος Σεβαστοῦ,
μηνὸς Σεβαστοῦ α'

1-4. For this titlature of Tiberius, rare in Egypt, cf. *SEG* VIII 654 (*SB* 7256; *I.Portes* 27) (Dendera); for 'Iulia Sebaste and their house' cf. *IGR* I 1150 = *SB* 8317 (Athribis), W. || 4. Φ[λα]νίου, W. [cf., however, J.D.Thomas, *The epistrategos in Ptolemaic and Roman Egypt* 2. *The Roman epistrategos* (Opladen 1992) 209: 'F[la]nuius is a doubtful supplement at this early date'] || 5. [Ο]ἰήρου, W., who considered this previously attested official either ἐπιστρατηγὸς of the Heptanomia or governor of Egypt (more likely an epistrategos according to C.Balconi (cf. *SEG* XXXIV 1526) [however, the cognomen of the prefect in charge is probably on record in *P.Oxy.* 3807 L. 39, published by J.R.Rea in 1988 (cf. *An.Ép.* 1989 no. 751). On the basis of the ph. of our dedication R. suggested restoring [Ἰβ]ήρου (accepted by L.Cazzaniga, *APapyrol* 4 (1992) 6 note 8, and reproduced in *SB* 15621). For the implications concerning the identification of Seneca's avunculus who governed Egypt see R.'s commentary || 5-6. Herakleides: previously unattested strategos of the Small Oasis (an independent nome in the 1st cent. A.D. resorting under the epistrategia of the Heptanomia until the mid 2nd cent. A.D.) and originating in Alexandria, as indicated by his demotic Eusebeios, W. [cf. G.Bastianini - J.Whitehouse, *Strategi and Royal Scribes of Roman Egypt. Chronological List and Index* (Florence 1987) 83] || 6-7. W. comments on the cult of Herakles-(H)arsaphes in Egypt [6-7. for Herakles Kallinikos in Egypt see the list of documents compiled by G.Wagner, *BIAO* 74 (1974) 22; besides the present document, the inscriptions are *OGIS* 53 (*SB* 8857; *I.Portes* 47; cf. *SEG* XXXIV 1563), *SEG* XXIV 1233 (*SB* 10714), *SB* 6236 (*I.Fayoum* 114; *I.Prose* 37), and *I.Fayoum* 203; add to W.'s list S.de Ricci, *APF* 2 (1903) 564 no. 112; cf. *An.Ép.* 1903 no. 227; *I.Alex.Imp.* 38, commentary ad LL. 1/2; on the temple of Herakles Kallinikos in El Qasr see G.Wagner, *BIAO* 74 (1974) 23-27] || 10. Σεβαστός: the new name for the month of Thoth introduced under Tiberius to honor Augustus, W. [the dedication is dated Thoth 1st (i.e., August 29th): the first day of the Egyptian year, a public festival celebrated throughout the country with officials participating; cf. e.g. *P.Par.* 69 (*W.Chrest.* 41; *Sel. Pap.* 242) II LL. 9/10 (report of a strategos, Thoth 1st, 232 A.D.): [ἐθυσ]εν ἔν τε τῷ Καισαρείῳ κα[ὶ] - -]. This was a good occasion to re-affirm loyalty towards the emperor, e.g. by a dedication to the local gods mentioning the monarch (here associated with his mother Livia and the whole imperial house) initio].

- 1956: W. 189-192 no. 2. **Dedication to the Great God Herakles and Ammon (?)**, 89/90 A.D. Majuscule copy and photograph in A.Fakhri, *Bahria Oasis*, vol. 2 (Cairo 1950) 80 (cf. P.M.Fraser, *JEA* 38, 1952, 120; J. and L.Robert, *BE* 1953, no. 247).

Ἡρακλεῖ θεῷ μεγίστῳ [καὶ Ἀμμωνί θεοῖς συννάοις]
Αὐτοκράτωρ Καῖσαρ [Δομιτιανός] Σεβαστός [Γερμανικός]

- ἀνθρώπων ἐκ καινῆς τὸ [προπύλαιον καὶ τὰ συγκύροντα]
4 πάντα [ἐπὶ Μεττίου Ροῦ[φου] ἐπάρχου Αἰγύπτου 4-8]
[...η..... 20-25]
ἔτους ἐνάτου Αὐτοκράτορος Καίσαρος [Δομιτιανού]
Σεβαστοῦ [Γερμανικοῦ] -- month, day --]

1. The restoration is based on the text in the preceding lemma, W. || 3. τὸ [ἱερὸν ἢ τὸν ναόν, F.; to these restorations (or to τὸν πύργον ἢ τὸν περίβολον) W. preferred τὸ [προπύλαιον because a building which could be aptly referred to as such existed in El Qasr still in the early 19th cent. || 4. in year 9 of Domitian's reign the governor of Egypt was M. Mettius Rufus, W., who for Mettius' damnatio memoriae refers to his article in *BIAO* 72 (1972) 161-179, especially 178/179 [edition of a γνώμων τελωνικός from Thebai (Karnak); not in *SEG*; cf. J. and L.Robert, *BE* (1974) no. 702; *SB* 13315] || 5. the names of the epistrategos of the Heptanomia and the nome Arsinoitis and of the strategos of the Oasis Mikra have also been erased, W.

1957-1958. **Dakhleh Oasis. Various inscriptions, 138-161 (?) / 222 (or 268?) A.D.** Two inscriptions first published by G.Wagner, *BIAO* 73 (1973) 177-183 nos. 1/2 (ph.); no. 1 is reprinted by O.E.Kaper - K.A. Worp, *BIAO* 99 (1999) 235 note 10 (cf. *SEG* XLIX 2118-2133) and in O.E.Kaper, *The Egyptian God Tutu* (cf. our lemma no. 1928) 358 no. S-63; we also present no. 2 [not mentioned by K.-W.], also never included in *SEG*; cf. J. and L.Robert, *BE* (1974) no. 707; *An.Ép.* (1975) nos. 859/860 [both should be added to the Greek inscriptions from Dakhleh Oasis listed in *SEG* XLIX 2118-2133 on p. 673].

- 1957: W. 177-180 no. 1 (French translation); cf. *BIAO* 99 (1999) 235 note 10. **Area of: Kellis (Smint El Kharâb). Dedication to the Great God Tithoes (Tutu) and the synnaoi theoi, 138-161 A.D.?** Fragment of a rectangular yellow sandstone stele; inscription in a recessed field.

vacat Ἀγαθῇ τύχῃ[η].
Θεῷ Μεγίστῳ Τιθοῇ[ει καὶ τοῖς συννάοις]
θεοῖς ὑπὲρ τῆς εἰς αἰ[ῶνα] διαμονῆς]
4 Αὐτοκράτο[ρος] Καίσαρος θεοῦ Ἀδριανοῦ]
υἱοῦ, θε[οῦ] Τραιανοῦ Παρθικοῦ υἱοῦ]

2. Or Τιθοῇ[τι], W. [for this deity see now Kaper, *op.cit.*] || 2-3. Ammon must have been among the synnaoi theoi (cf. the two inscriptions mentioned above ad L. 2), W. || 3-4. for this formula cf. *SB* 8443: dedication to Amenebis on behalf of Antoninus Pius from Qasr Ain El Zayān (south of Khargeh), W. || 4-5. restored on the basis of *SB* 8443 (cf. above ad LL. 3/4), W.

- 1958: W. 180-183 no. 2. **Area of: Deir el Hagar. Fragment of a commemorative inscription (construction of a road?), 222 (or 268?) A.D.** Fragment of a rectangular white limestone stele; inscription in a recessed field.

N[-----]
 τη ! [-----]
 θαδζ [-----] θεοῖς πα-
 4 κλεουσ [-----]
 τρώοις ! [-----]
 σθει θεοῖς [συννάοις -----]
 ἐκ τῶν ιδί[ων -----] ἐ-
 8 πιμελεία αὐτ[-----]
 τοῦ καὶ Πετήσ[ιος -----]
 πιανού τοῦ καὶ [-----]
 τῶν τὰ πράγμ[ατα -----]
 12 δι ἐτμήθη π[-----]
 καὶς ἐπὶ [-----] τοῦ
 [κυρ]ίου ἡμῶν [.]E[-----]
 IT[.]ου ἐκάστου τῶν [-----]
 16 καὶ πάντων τῶν φ[ίλων ? -----]
 ἐνδεῖξάμ[ε]ν ο[φ]ν [-----]
 ἔ[τ]ους πρώτου Αὐτο[κ]ρά[το]ρος Καίσαρος Μάρκου Αὐρηλίου Σε-
 ουήρου Ἀλε]-
 ξά[νδ]ρου Εὐσεβοῦς Εὐ[τυχ]οῦς Σεβαστοῦ [-----]
 20 [---]. κατ' Αἰγυπτί[ο]υς [-----]

2-3. The fourth letter in L. 3 is E or ω; perhaps [ἐν]θάδε [---], W. || 4-6. θεοῖς κατ'ῶροις
 καὶ followed by other names of gods, the last of which ends in -σθις or -σθευς; however, no
 such divine name is known; on the assumption of a confusion θ/τ, "Ἀγδιστις, Βουβάστις, Θαυή-
 στις may be considered, W. || 8. perhaps αὐτ[ῶν --], W. || 9-10. two persons with a double
 name; the Latin name in -πιανός was undoubtedly followed by an Egyptian name, W. || 12. W.
 excludes a form of διατέμνω; τέμνειν in Egyptian documents refers to the hewing of stone blocks,
 the digging of canals or the construction of a road; the latter alternative is the most probable, with
 ὁδός vel sim. restored as a subject of ἐτμήθη; cf. *SB* 8908 (*IPan* 80): ὁδὸν ... ἔτεμεν (Antinoou-
 polis; 137 A.D.; construction of the Via Hadriana), W. || 13-14. name of the governor: either M.
 Aedinius Iulianus (222 A.D.) or perhaps Statilius Ammianus (268 A.D.), W. || 15. initio: or Π,
 W. || 17. the most frequent feeling shown is εὐνοία, W. || 18-19. Alexander Severus or, less
 preferably, Claudius II Gothicus (on the assumption that [K]λ[α]υ[δ]ίου could be read in LL.
 18/19, which, however, seems improbable), W. || the formula shows that the month was recorded
 both with its Roman and its Egyptian name, W.

1959. Dakhleh Oasis (area of: Kellis). Construction of a tomb, Roman Imperial
 period. C.A.Hope in G.E.Bowen - C.A.Hope (edd.), *The Oasis Papers 3. Proceedings of the
 Third International Conference of the Dakhleh Oasis Project* (Oxford 2003) 257, reports on 24
 reddish or yellowish sandstone fragments (ph. of some; dr. of most) inscribed in Greek, found in

room (1) of the 'North tomb 1' (with paintings dated to the early 2nd cent. A.D.). Two further
 pieces have been published by B.Moritz, *Bulletin de la Société Khédiviale de Géographie* 8
 (1900) 467 (non vidimus). The text(s), which cannot be restored, belong to one or two lintels
 from the door into the room and/or from the entrance of the tomb. K.A.Worp apud H. identifies
 the text as a building inscription 'on the basis of the occurrence twice of a verb characteristically
 found in such ... inscriptions' (257 note 27, with a general reference to the article of M.-
 C.Hellmann summarized in *SEG* XLIV 1681 [the dr. shows two fragments reading [κα]τεσκεύασ[ε] and
 [κα]τεσκεύασε, a verb referring to the commissioner (H., *art.cit.* 176); its double occurrence, with the former
 inscription on a yellowish, and the latter on a reddish fragment, may imply that the fragments belong to two
 inscriptions rather than one, Tybout]).

1960-1963. Elephantine. Inscriptions from a quay wall, 550-600 A.D. (or shortly
 later). Inscriptions on blocks from a late antique quay wall found in the north-eastern part of the
 ancient city during excavations of the Swiss Institute in Cairo in 2000-2002; the wall, now 50 m
 from the Nile but once on the river, was partly built of reused blocks from 'Temple Y' (Roman
 period). Ed.pr. J.H.F.Dijkstra, *JJP* 33 (2003) 59-66 nos. 1-4 (ph.; translations); for the text in our
 lemma no. 1963 we give the superior reading of C.Kreuzsaler, *JJP* 34 (2004) 81-86 (German
 translation).

1960: 61/62 no. 5. Fragment recording an actuarii. Traces of red paint in the letters:
 [---] καὶ Δίος Πασμητ ἀκτουάριος(ς)

Abbreviation sign: oblique stroke || Pasmēt: a regional name derived from Egyptian *mdw* (the staff
 of Khnum worshipped at Elephantine). The actuarii Dios must have been involved in the distribu-
 tion of the annona in the army regiment of Elephantine; another actuarii belonging to this
 regiment is known from a Koptic ostrakon, ed.pr.

1961: 62 no. 6. Commemoration of the inundation of the Nile. Inscription incised
 between parts of an Egyptian-style relief from 'Temple Y'; part of the relief was cut
 away and smoothed for the inscription: ια' ἰνδ(ικτιωνος) Ι†

Abbreviation sign: long oblique stroke || on the analogy with the text in our lemma no. 1963 (see
ibid., especially app.cr. ad L. 3) K. (82 note 2) interprets this date as an indication of the Nile
 inundation, with the foot of the cross serving as a high water mark.

1962: 63 no. 7. Acclamation. Inscription incised on the same block bearing the text in our
 next lemma; the latter inscription is later, since it runs partly through the present one:
 Εἰς Θεός Ι ὁ βοηθός

1963: 63-66 no. 8. Commemoration of the inundation of the Nile. Partly incised over
 the text in our previous lemma.

Ἀνέβη ὁ ἱερώτατος Ἰλῆος ἐπὶ τῆς πέμτης ἰνδ(ικτιῶνος) ἢ ὑπὸ ποδίου τοῦ σταυροῦ ἢ τοῦ μηνὸς Θῶθ κ' || †

Abbreviation mark: short oblique stroke after Δ (L. 2). K. || 1-2. the usual formula is ἀνῆλθεν εἰς + accusative, but ἀνέβη is attested in a papyrus from Oxyrhynchus, ed.pr. || 1-3. 'Der heiligste Nil stieg im fünften Indiktionsjahr bis zum Fuß des Kreuzes', K., who adduces parallels for ἱερώτατος as an epithet of the inundating Nile (*I.Philae* 187; late 3rd A.D.; J.Bingen, *BE* 2005, no. 605; 4th/5th cent. A.D.); papyri from the 2nd cent. A.D. onwards; Christian literary and papyrological testimonia based on pagan sources) and comments on the combination of the pagan tradition of marking Nile inundations with Christian symbolism; Ἀνέβη ὁ [- traces? -] ἢ Ἰλῆος ἐπὶ τῆς (for τοῦς πόδ(ας?)) ἐκίνου ἢ ὑποποδίου τοῦ σταυροῦ; 'The Nile rose to the feet (?) of that foot bench of the cross', ed.pr. || 2. πέμτης for πέμπτης || 3. the (foot of the) cross serving as a high water mark is that under the inscription (L. 5), ed.pr., K., who points out that the cross in the inscription in our lemma no. 1961 serves the same function || 4. 17 (or 18) September; usually, the Nile reached its maximum height at the very end of August, which lasted some 10 days; the date of our inscription, therefore, seems slightly late for a maximum, ed.pr., with further comment on inundations and nilometers. Like K., ed.pr. stresses the importance of the inscription as a combination of traditional formulas with a distinctively Christian shape.

1964. Fayum. Arsinoe. For a new restoration in an inscription from Arsinoe see our lemma no. 1981 app.cr. ad L. 8.

1965. Fayum. Arsinoe (?), Philoteris and Philadelphia. Amphora stamps, Hellenistic period. Edd.pr. G.Nachtergaele - R.Pintaudi, *APapyrol* 10/11 (1998/1999) 161-178 nos. 1-62 (ph.), publish 62 amphora stamps in the possession of Pisa University since 1997; 58 belonged to the collection of the late Donato Morelli (provenance unknown; bought in Medinet el-Fayum; probably from Arsinoe/Krokodilopolis); four stamps were found in 1992 by Pintaudi in Theadelphia (nos. 28, 30, and 49) and Philoteris (no. 62). Nos. 1-49 are Rhodian and nos. 50/51 Knidian stamps, all of known types for which edd.pr. adduce many parallels; nos. 52-58 are in Latin; no. 59 is an Egyptian cartouche; nos. 60/61 are rectangular stamps of a previously unattested type reading Δαουφ (N sinistrorsum; at right an emblem: carpenter's square? [undated by edd.pr., who give no interpretation of the text]); no. 61 is an unidentified fragment [Now included in *SB* XXVI (Wiesbaden 2006) as no. 16456].

1966. Fayum. Narmouthis (Medinet Madi). Four hymns to Isis Hermouthis, 1st cent. B.C.? Bernard, *Inscr. métriques* 175; *SEG* VIII 548-551; *SB* 8138-8141 [not in *I.Fayoum*]. J.Bingen in *Achille Vogliano* (cf. our lemma no. 1917) 59-62, draws attention to the important role of A.Vogliano in the edition of the inscriptions from Narmouthis (*SEG* VIII 535-567; *SB* 7606 and 8127-8157; *I.Fayoum* 155-192), with special comment on his work on the Isis hymns. V. was generally followed in his view that on account of his mediocre knowledge of Greek

language and versification their author Ἰσίδωρος must have been an Egyptian ambitious to interpret Egyptian myths for Greek readers. Anticipating a future study, B. prefers to think of him as a Greek educated in one of the rural gymnasia of the Arsinoitis. The poems 'continuent à poser le problème de l'insertion d'un culte local d'Hermouthis ... dans la théologie hellénisée d'une Isis polymorphe' (62).

On the older and most recent vicissitudes of the stone see G.Nachtergaele, *CE* 81 (2006) 252.

1967. Fayum. Narmouthis (Medinet Madi). Proskynema/signature, 2nd/1st cent. B.C.? *I.Fayoum* 162. J.Bingen in *Achille Vogliano* (cf. our lemma no. 1917) 62/63, points out that the verb ἀφείκται requires an interpretation of this inscription as a signature Ἀπολλῶνι[ος?] Ἡγημονί[δου?] (vel sim.) instead of a dedication Ἀπόλλωνι Ἡγημόνι ('Hegemoni would have been the expected form) supposed to be the Hellenized form of a Horus (*I.Fayoum*, following Vogliano); cf. already J.Bingen in *SEG* XXXI 1516 ad no. 162.

1968. Hermonthis or Esna/Latopolis? Greek-Coptic epitaph of Sarra, ca. 6th-8th cent. A.D.? *SEG* XLIII 1114; *SB* 7303; cf. *I.Varsovie* Appendix, 336 no. 8 (cf. our lemma no. 2176). J.van der Vliet, *JJP* 34 (2004) 123-125, points out that the name and patronymic of the deceased (LL.3/4) are in Coptic: 'Sarra, daughter of Ysid(oros?)' or, less preferably, 'Ysia' (corrupt form of Isaiah) if, with A.-Lajtar (cf. *SEG* XLIII), an A rather than a D is read in fine. The exclamation in LL. 1/2 is in Greek: Εἰς Θεὸς ὡ βλοηθὼν ἀμήν (Εἰς Θεὸς ὁ βλοηθὼν, ἀμήν · Ἰ Σάρρα Δηλυσία, *SEG*, *I.Varsovie*).

1969. Hermoupolis Magna. For an inscription probably from Hermoupolis Magna see our lemma no. 2008.

1970-1978. Kellia. Christian dipinti, after 650 A.D. Red or red-orange dipinti in a Coptic hermitage in Qusur al-Rybaiyyat (Kellia; south of Alexandria). Ed.pr. N.Bosson, in P.Ballet, N.Bosson, M.Rassart-Debergh (edd.), *Kellia II. L'ermitage copte QR195. 2. La céramique, les inscriptions, les décors* (Cairo 2003), publishes 146 Coptic and 9 Greek dipinti (texts in majuscules; ph. except of the texts in our lemmata nos. 1972 and 1978; French translations); we give the Greek texts; cf. also S.Follet apud É.Perrin-Saminadayar, *An.Ép.* (2003) [2006] nos. 1845-1853 (texts, occasionally corrected, and French translations) [For Christian inscriptions from other hermitages in Kellia see *SEG* XXXVII 1633-1635 and XLIV 1456-1481].

1970: 246/247 no. 18. Psalm quotation. On a capital in room 2.

† Κύριε φιλάξῃ τὴν εἰσοτόν ἢ σου καὶ τὴν ἐξοτόν σου

Ps. 120.8 || 1. Κύριε for Κύριος; φιλάξῃ for φυλάξει; εἵστοτον for εἵσοδον || 2. ἔξοτόν for ἔξοδόν.

- 1971: 248/249 no. 23. **Prayer with two Bible texts.** On a capital (of the door to room 4) in room 2.

[Συ]γχώρη | ἐμὲ τὴν | ἁμαρτία μου | τοῦ δοῦλου σου || Μηνᾶ (᾿Α)βελ (καὶ) Κοσμᾶ †

1-4. Cf. Ps. 24.11 and 1 Kings 8.36; read [Συ]γχώρη | ἐμοὶ τὴν | ἁμαρτίαν μου || 5. MHNABEΛ, dipinto, probably by haplography, ed.pr., who in the text gives MHNA BEΛ; abbreviation sign: λ.

- 1972: 256 no. 42. **Acclamation.** On the doorpost in room 3.

Κύ(ρι)ε Θε(ε)ός | Ἰ(η)σοῦς | Χ(ρι)στὸς || νίκᾳ

Abbreviation mark: horizontal stroke above the letters || 1-2. Κύ(ρι)ε | Θε(ε)ός ed.pr.; in L. 2 the dipinto has ΕΘC; Κύ(ρι)ε Θε(ε)ός, F. (ad no. 1847) || 5. perhaps νικᾶ, F. ad no. 1847 (with reference to the text in our lemma no. 1948): 'Jésus-Christ est vainqueur' ('Seigneur Dieu, Jésus-Christ, sors vainqueur', ed.pr.).

- 1973: 265 no. 64. **Prayer for mercy.** On a wall of room 11: Ἐλέησον ὁ ἁμῶν

1-2. Ἐλέησον for ἐλέησον.

- 1974: 265 no. 65. **Offering.** On a wall of room 11: Εὐχαριστήριον προσήν(ε)γκα

3. ΝΓΚΑ, dipinto.

- 1975: 265 no. 66. **Acclamation.** On a wall of room 11: [Εἰ]ς | [Θε]ός

'(Il y a) un seul Dieu', F. (ad no. 1850).

- 1976: 266 no. 67. **Praise of the Lord.** On a wall of room 11: Εὐλογία Κυ(ρίου)

Abbreviation mark: horizontal stroke above the letters.

- 1977: 267 no. 71. **The cross as a symbol of moderation.** On a wall of room 11.

† Σταυρός μοι ἰς φωνὴν ἐργατία †

ἰς φωνὴν ἐργατία for εἰς φωνὴν ἐγκρατείας.

- 1978: 289 no. 143. **Burial place.** On a wall in room 26; inscription in a frame.

Κατα[θα]νὼν | αὐτοῦ ἐν ἱρήνι ὁ ἁμῶν

1. Κατα[--]νὼν, ed.pr.; rest. F. (ad no. 1853): 'Il est mort ici dans la paix' [the restoration is tempting, though κείσθαι or κοιμᾶσθαι would better fit in with a burial place. However, the text should record the identity of the deceased: possibly the dubious sequence of letters conceals an anthroponym, Martin] || 2. ἱρήνι for εἰρήνη.

1979. **Kharga Oasis (area of: el-Bagawat). Labels accompanying paintings in a Christian tomb, 4th cent. A.D.** G.Cipriano, *RAC* 79 (2003) [2004] 243-288 (ph.), studies the iconography and the decorative program of the paintings on the dome of the 'Mausoleum of the Exodos' in the cemetery of el-Bagawat (known from older archaeological literature, notably the photographs in W.De Bock, *Matériaux pour servir à l'archéologie de l'Égypte chrétienne*, St. Petersburg 1901). She mentions the painted labels identifying part of the figures (majuscule text): 1) Φαραώ; Ἐρυθρά; Ἰσραηλεῖται; Μωυσεῖ; Ἰοθάρ (252); 2) Ἰε[ρο]υσαλήμ; [Ἰε]ρε-[μ]ίας (257); 3) Νῶε; κιβωτός (258); 4) Ζωή (Eva); Ἀ[δά]μ (260); 5) Δανιήλ ἐν λάκκῳ (262); 6) κάμινος (265); 7) Ἡσαίας (266); 8) Ῥεμβέκα (= Ῥεβέκα; 268); 9) Ἰωνᾶς; κήτος (270); 10) Ἰώβ (272); 11) Σουσάννα; Δα[νιήλ] (274); 12) Ἀβρ[α]μ (275); 13) ποιμὴν (276/277); 14) Θέκλα; παρθένος (278-280). The commissioners spoke Greek and knew the Septuagint, as is clear especially from the precise correspondence of the terms Ζωή, Ἐρυθρά and κιβωτός with that text (285).

1980. **Koptos. List of custom dues, 90 A.D.** I.Portes 67 (*OGIS* 674; *IGR* I 1183; *SB* 8904; *I.Prose* 59; *SEG* LI 1786*). H.Cuvigny in *La route de Myos Hormos* (cf. our lemma no. 1926) II 273/274, offers a survey of the contents of this document and some prosopographical comment on Mettius Rufus (the governor who issued the Tariff). On 374/375 she discusses the taxes on women, especially on prostitutes. C. interprets the ἀποστόλιον (LL. 2-4 and 9-20) as a tax levied on all persons leaving the Nile valley in order to travel along the road to Myos Hormos and Berenike ('un droit à payer pour obtenir un visa de sortie'), and the πιττάκιον (LL. 21-32) as a tax on some specific categories of travellers and goods [cf. the partly similar, partly different view of F.Burkhalter (see *SEG* LI 2150), a study not yet known to C.]. Contra D.Montserrat, *Sex and Society in Graeco-Roman Egypt* (London-New York 1996) 131, C. argues that the ἀποστόλιον of 108 drachmai γυναικῶν πρὸς ἐταιρισμόν (LL. 16/17) concerns the individual prostitute rather than being a lump sum irrespective of the actual number of women [cf. the similar view of B.Boyaval: see *SEG* LI 1786]; an ostrakon recording a prostitute who owes a monthly rent of 50 drachmai to her master testifies to high profits in this branch. She considers γυναικῶν εἰσπλεουσῶν in L. 19 a writer's error for γυναικῶν ἐκπλεουσῶν, viz. the women who are going to embark in Myos Hormos or Berenike [so also independently Burkhalter; contra Boyaval; see *SEG* LI 2150 in fine].

1981. **Koptos. Dedication by a high-priest of the emperor cult, 2nd/3rd cent. (before 212) A.D.** Rectangular lime- or sandstone block seen in the Egyptian antiquities market in 1931/1932 by M.Hombert; present whereabouts unknown. Published on the basis of a photograph in the Collection Hombert by ed.pr. G.Nachtergaeel, *La collection Marcel Hombert, Tome II. Nouveaux documents grecs d'Égypte et addenda au Tome I* (Bruxelles 2003) 37-40 no. 44 (ph.; French translation).

----- βασιλῶν τῆς Κοπτιτῶν πόλεως,
[-----] θεῶι με- ἐκ μητρὸς Στλακκίας Ἰσιδώρας,
γίστωι ἐκ συνχωρήσεως τοῦ [ἀρ]- διάδοχος τοῦ πατρός, ἀνέ-
χιερέως ν Σερήνος, υἱὸς Σερή- 8 θηκεν εὐχαριστίας χάριν
4 νου Κλήμεντος ἀρχιερέως Σε-

For the script ('classical' letters inherited from the Ptolemaic period) cf. *I.Portes* 12 (Antinoopolis; 232 A.D.); LL. 3, 7, and 8 are slightly indented, ed.pr. || 1 (and lost lines). the dedication may have been made on behalf of the emperor, e.g. Ὑπὲρ αὐτοκράτορος ..., Ὑπὲρ τῆς αὐτοκράτορος ... τύχης (or νίκης, διαμονῆς, σωτηρίας); alternatively, a date including the full imperial titulature may be restored, ed.pr. || 2-3. three dedications to a 'great god' are known at Koptos: *I.Portes* 58 and 69 = *SEG XXXIV* 1577 (both Κρόνῳ θεῶι μεγίστῳ) and 73 ('Ἀρποκράτῃ θεῶι μεγίστῳ); our dedication was probably made either to Geb-Kronos or to Horus-Harpokrates, ed.pr., with comment on the cult of these gods at Koptos || 2-5. the office of high-priest of the imperial cult (probably an annual liturgy) is previously unattested for Koptos; in our inscription, it was transferred (cf. L. 2 (συνχωρήσις) from father to son, ed.pr. || 4-5. the title implies that Koptos had a Σεβαστεῖον, ed.pr. || 6. the dedicant's mother was a Roman citizen's daughter, ed.pr.; for the rare Στλάκκιος/Στλακκία ed.pr. adduces parallels from two papyri and an inscription (*SB* 1581 = *SEG VIII* 860: Σλάκις) [see also our lemma no. 2057] || 8. the dedication formula is characteristic of the 1st-3rd cent. A.D.; consequently, it is out of place in the late Hellenistic honorary inscription from Arsinoe *I.Fayoum* 17, where in L. 7 e.g. [εὐνοί]ας or [φιλαγαθί]ας rather than [εὐχαριστί]ας χάριν should be restored, ed.pr.

1981 bis. **Koptos. Stamped amphora handles, ca. 250-2nd cent. B.C.** Ed.pr. D.T.Ariel in S.C.Herbert - A.Berlin (edd.), *Excavations at Coptos (Qift) in Upper Egypt* (Portsmouth, RI 2003) 193-200 (ph.), publishes 17 Rhodian (194-198 nos. SAH 1-SAH 17; no. 17 is illegible: manufacturers: Ἀναξίπιδας, Δαμοκράτης III, Ἐπίγονος I, Θεόδωρος, Ἰέρων II, Μενεκράτης II, Νικίας II, and Φίλων), one Koan (198 no. SAH 18: Δημήτριος) and one Knidian (198 no. SAH 19; fragment) stamp on amphora handles (nos. SAH 20-22 are Latin stamps). No new types.

1982. **Leontopolis.** For an inscription probably from Leontopolis see our lemma no. 2006.

1983. **Memphis. Decree of the Egyptian priests in honor of Ptolemy V Epiphanes, 196 B.C.** *OGIS* 90 (*I.Prose* 16; *SEG XLIX* 2257*). A.Middleton - D.Klemm, *JEA* 89 (2003) 209-

216, report on cleaning and conservation work on the famous Rosetta stone. A geological investigation showed that it is granodiorite rather than basalt. Consequently the description of the stone as 'une pierre de granite noire' by the French soon after its discovery was essentially correct. The stone probably comes from the Ptolemaic quarrying sites to the south of Aswan.

D.Devauchelle, *La pierre de Rosette. Présentation et traduction* (Le Havre 1990; general presentation; new translation of the Demotic text; no illustrations), is republished in an expanded and lavishly illustrated edition (Paris-Figeac, Musée Champollion 2003) on the occasion of the erection, in Champollion's native city Figeac, of a replica of the stone made by the American artist Joseph Kosuth. Other general introductions, with the focus on the discovery and the decipherment of hieroglyphics, are R.Solé - D.Valbelle, *La pierre de Rosette* (Paris 1999; also in translations: *The Rosetta Stone*, London 2001; *La stele di Rosetta*; Parma 2001) and R.B.Parkinson, *The Rosetta Stone* (London 2005, published under the auspices of the British Museum).

Larger works on discovery and decipherment are R.B.Parkinson, *Cracking Codes. The Rosetta Stone and Decipherment* (London 1999), D.Meyerson, *The Linguist and the Emperor. Napoleon and Champollion's Quest to decipher the Rosetta Stone* (New York 2004), and J.Ray, *The Rosetta Stone and the Rebirth of Ancient Egypt* (Cambridge, Mass. 2007).

1984-1991. **Myos Hormos. Rock-cut inscriptions (names and proskynemata), 1st/2nd cent. A.D.** Graffiti carved into the rocks of Wadi Quseir al-Qadim. Ed.pr. W.Van Rengen, in D.Peacock - L.Blue - S.Moser (edd.), *Myos Hormos - Quseir al-Qadim: A Roman and Islamic Port Site. Interim Report 2003* (Southampton 2003) 43/44 (non vidimus); we present the texts on the basis of the more elaborate edition by id., in D.Peacock - L.Blue (edd.), *Myos Hormos - Quseir al-Qadim. Roman and Islamic Ports on the Red Sea*, vol. 1: *Survey and Excavations 1999-2003* (Oxford 2006) 23-26 (ph.; translations).

1984: 23 no. 1. **Name, 1st cent. A.D.:** Ἀτρήξ

1985: 23/24 no. 2. **Name, 1st/2nd cent. A.D.:** Ἀσκληῖ

Genitive of Ἀσκληῖς (probably a rare doublet of the hypocoristikon Ἀσκληᾶς) rather than an abbreviated theophoric name with Asklepios as the first element, ed.pr.

1986: 24 no. 3. **Proskynema, 1st cent. A.D.:** Τὸ προσκύν[μα --]

Τὸ προσκύν[μα --]. ed.pr. [probably a printing error; the ph. clearly shows an upsilon, Tybout] || the tutelary deity was probably Pan/Min, as in the numerous proskynemata in Wadi Hammamat, though other possibilities cannot be excluded, ed.pr.

1987: 24/25 no. 4. **Name, 2nd cent. A.D.:** Βίκτορ

= Victor, ed.pr.

1988: 25 no. 5. Name, 1st cent. A.D.?: 'Απολλώνιος

[= 'Απολλώνιο(ς)].

1989: 25 no. 6. Name, 1st cent. A.D.?: Θεό[δ]οτο[ς]

1990: 25/26 no. 7. Names, 2nd cent. A.D.: Τουπρις (?), Ἰ Αὐρήλις, Ἰ Λ[--]

Probably the names of three men (or two if L. 3 hides a cognomen) || 1. Τουπρις: previously unattested; a Τουπρις (Τουπρις?) is on record in *SB* 9303; perhaps Τουπρις should be read also in our text, ed.pr. || [3. in his Greek text ed.pr. gives λ, in his translation A].

1991: 26 no. 8. Proskynema, 1st/2nd cent. A.D.

Τοῦ προσκύνημα ταύτη ἰ τῆς ὅτον καὶ τῶν παρακόντων ἰ καὶ τῶ κράγας

Grammar and spelling are of the lowest level; in standard koine the text would read Τὸ προσκύνημα ταύτης ἰ τῆς ὁδοῦ καὶ τῶν παρακόντων ἰ καὶ τοῦ γράψαντος. 'It is unusual, but certainly not illogical to see a proskynema being made for a road, i.e. the safety of the journey, and the travellers in general', ed.pr.

1992. Myos Hormos. Vessels stoppers, 1st cent. A.D. Ed.pr. R.Thomas, in D.Peacock - L.Blue - S.Moser (edd.), *Myos Hormos -- Interim Report 2003* (Southampton 2003; cf. our lemmata nos. 1984-1991) 65-69, publishes a series of stoppers of wine amphoras bearing the names of various Tiberii Claudii, freedmen of Claudius or Nero and involved in the trans-desert trade. Non vidimus; cf. J.Bingen, *BE* (2003) no. 425: 'T. cite ou transcrit des noms latins et grecs d'une manière peu satisfaisante comme, par exemple, pour la marque Τιβ. Κλ. 'Ερμίου qui apparaît deux fois et où il faut évidemment reconnaître un Tib. Claudius Hermias'.

1993. Oxyrhynchos. Christian epitaph, 5th/6th cent. A.D. Dipinto on a wall of a tomb in the upper nekropolis; found during excavations in 1999; inscription in a tabula ansata. Ed.pr. C.Piedrafita, in E.Subías Pascual et alii, *La corona immarcescibile. Pintures de l'Antiguitat Tardana de la necròpolis Alta d'Oxirinc (Minia, Egipte)* (Tarragona 2003) 59 (dr.; in Catalan); revised edition by ead., *Auriga. Revista de divulgació del món clàssic* 38 (2004) 10/11 (dr.; translation; in Catalan). We read the inscription from the dr.

Μνήσθητι Κ(όρι)ε τῶν δοῦλων σου Ἰωάννην [KE] ἰ καὶ Ἀντόν(ιον) διάκονον ἰ καὶ Ἐπιφάν[η]ν καὶ Ν[. ἸΩΩΝ τοὺς μ[ο]ν[α]χ[ο]ύ[ς] (?)

[1. After μνήσθητι the genitive is correctly used (δοῦλων), then the text turns to the accusative (Ἰωάννην etc.). Martin || 4. in fine N or M || 5. possibly τοὺς μ[ο]ν[α]χ[ο]ύ[ς]; we owe this suggestion to our colleague

Κ.Α.Worp. Tybout] || μνήσθητι κε τῶν δοῦλων σου ἰωάννην κε ἰ καὶ αντον διακονον ἰ κε επι[φανιν] κε [v] || ωντου ... v ... [οι], ed.pr.

1994. Oxyrhynchos. Christian acclamation, 5th/6th cent. A.D. Dipinto on a wall of a tomb in the upper nekropolis; found during excavations in 1999. Ed.pr. C.Piedrafita, in *La corona immarcescibile* (cf. our lemma no. 1993) 41 (ph.; dr.), followed by two revised yet deficient editions by ead., *Nilus* (Societat Catalana d'Egiptologia) 12 (2003) 3-5 (ph.; translation; in Catalan), and *Auriga* (cf. our lemma no. 1993) 9/10 (ph.; translation; in Catalan). Ed.pr.'s text is superseded by that read from the ph. by G.Nachtergaele; we give N.'s text, which he kindly communicated to us per ep.

Ἐἵ[ς] Θ[ε]λὸς ὁ βοιηθῶν ἰ τοῖς φοιλουμένοι[ς] αὐτόν

[Ὁ Κύρι]ος ὁ βοιηθῶν ἰ τοῖς φοιλουμένοι[ς] αὐτ[ό]ν[ο]ν, ed.pr. (in *Nilus* [without square brackets and line division]).

1995. Philai. Bilingual graffiti by Romans, 116 B.C. *SEG* XXVIII 1485 (XXXV 1606*; cf. also XXX 1750); *IThSy* 321; *CIL* I² 2937a. J.L.Benes - T.Hillard, *ZPE* 144 (2003) 203-207, restate their argument summarized in *SEG* LI 2170, now concluding: 'For Acutius and his associates, different motivations might have run together; but the timing of their presence was surely not accidental. (...) On balance, the clues might suggest that the Roman presence was voyeuristic' (207). The reason for them to be at Philai in late August was probably to participate in the festivities associated with the high point of the Nile's surge, reached at Philai towards the end of that month; Philai was the place which first received an indication of the Nile flood. To the criticism voiced by J.Bingen (cf. *SEG* LI 2170) now add id., *BE* (2004) no. 422, inter alia with the observation, contra B.-H.'s assertion that pilgrimage to Isis may have been among the Romans' motivations, that the absence of divine names seems to indicate a series of signatures without religious implications.

1996-1997. Philai. Inscriptions (names) from the East Church, shortly after the late 6th cent. A.D.? Inscriptions of unknown appearance ('well cut and painted in with red paint') from the East Church of Philai. Published on the basis of notes made by the Egyptologist Ludwig Borchardt in 1895/1896, now in the Swiss Institute in Cairo. Ed.pr. J.H.F.Dijkstra, *JJP* 33 (2003) 56-59 (dr.; translation). P.Grossmann, *JbAC* 13 (1970) 29-41 and *Christliche Architektur in Ägypten* (Leiden 2002) 461-464, dated the church not before the late 6th cent. A.D., though an inscribed stone found *ibid.*, which we present in our lemma no. 1996, may date ca. 525-after 577 A.D.

- 1996: 57. Name, ca. 525-after 577 A.D.? Inscribed stone carving (transenna fragment) found in the church. Grossmann, *l.c.*, and S.G.Richter, *Studien zur Christianisierung Nubiens* (Wiesbaden 2002) 127/128: † Θεόδωρος †

Possibly the well-known homonymous bishop of Philai (ca. 525-after 577 A.D.), D.

- 1997: 58. Names. Transcriptions based on Borchardt's notes.

A: Μᾶρκος
B: Νίγερ, Δίος †
C: [...] | Λουκᾶ διακ(όνου), | Μακεδωνίου · | † Δίος, Κολλουθός
D: † † Θεόδωρος, Σευήρος

The names are probably those of visitors of the church; cf. similar inscriptions in the Church of St. Stephen built in the pronaos of the Isis temple in Philai (*J.Philae* 205-215). Macedonius (rare name in Egypt), Marcus, Theodoros and Severus are known as names of bishops of Philai; the homonymous visitors, perhaps coming from Philai and its region, may have been named after these bishops, ed.pr.

1998. Schedia. Renovation (dredging) of a canal, 80/81 A.D. *IGR* I 1098; *OGIS* 672; *SB* 8902; A.Bernand, *Le Delta égyptien d'après les textes grecs* 1. *Confins Libyques* (Cairo 1970) 332/333 no. 3. M.Zimmermann in G.Weber - M.Zimmermann (edd.), *Propaganda - Selbstdarstellung - Repräsentation im römischen Kaiserreich des 1. Jhs. n. Chr.* (Stuttgart 2003) 317-348 (ph.; text and German translation), focuses on the name of the canal: Ἀγαθὸς Δαίμων ποταμός (LL 7/8), west of the Canopic Nile branch bearing the same name (Ptol. Geogr. 4.5.16/17; Ps. Kallisthenes 1.31). The canal was named ποταμὸς Σεβαστός under August (*IGR* I 1055/1056; *SB* 973/401; *ILS* 5797/9370; Bernand, *op.cit.* 330-332 nos. 1/2; *LAlex.Imp.* 3/3 bis; see also *SEG* XLI 1812) and ποταμὸς Φιλαγριανός under Domitian (*IGR* I 1099; *SB* 8903; *OGIS* 673; *ILS* 9369 Bernand, *op.cit.* 334/335 no. 4). Z. argues that the new name for both the Nile branch and the canal was officially introduced under Titus (no attestation prior to our inscription; perhaps it had been in informal use already under Vespasian), who adopted the identification of the princes with Agathos Daimon from Nero (cf. inter alia *IGR* I 1110; *SB* 8903; *OGIS* 666; *I.Prose* 55; cf. *SEG* XXXIV 1561; from Bubastis: Ἀγαθὸς Δαίμων τῆς οἰκουμένης; νέος Ἀγαθὸς Δαίμων on coins). By this identification with the god who was the protector of Alexandria and was held responsible for the Nile flood the emperor presented himself as the guarantor of the inundation and hence of prosperity for Egypt in general; Vespasian continued this policy by presenting himself as νέος Σάραπτις, interchangeable with Agathos Daimon as the bringer of the fertilizing flood. The increasing appeal to indigenous religious concepts fitted in with the Flavian reform policy in Egypt (administration; taxes). Z. discusses other evidence for Vespasian's 'Nilotic self-representation' (cf. *Vita Apoll.* 5.28: metaphor of the emperor equating himself with the Nile; erection of a statue of the Nile with 16 ells in the shape of putti in the Templum Pacis) [However, as Z. underlines in his introduction, Vespasian sought to associate his

reign with those of Augustus, Tiberius and Claudius, and to dissociate himself from Nero, Otho, Vitellius and Galba. It seems in line with this policy that he set a new accent in calling himself νέος Σάραπτις rather than Ἀγαθὸς Δαίμων, though the deities performed a similar function (cf. Z.'s supposition that 'Aus dem νέος Ἀγαθὸς Δαίμων Nero könnte der νέος Σάραπτις Vespasian geworden sein'; 336). The renaming of both the Nile branch and the canal is most naturally dated to the reign of Nero, with our document showing at most that Titus (and implicitly Vespasian) took no exception to its pre-existing name; note that our inscription, also erected in 13 other copies along both shores (LL 11-13), commemorates the dredging of the canal described in some detail, not its re-baptism, and that there is no specific association of Titus with Agathos Daimon, Tybout].

1999. Sinai (area of: Wādī Mukattab). Graffito written by a Roman soldier, 215/216 A.D. *CIG* 4668 + Add. on p. 1184; *IGR* III 1384. L.de Laborde, *Voyage de l'Arabie Pétrée par Léon de Laborde et Linant* (Paris 1830), Plate opposite p. 69; G.F.Grey, *Transactions of the Royal Society of Literature of the United Kingdom* 2 (1834) 147/148 Pl. 13 no. 8; C.Forster, *Annales de Philosophie Chrétienne* 16 (1857) 303; R.V.Lottin de Laval, *Voyage dans la péninsule arabe du Sinai et l'Égypte moyenne. Histoire, Géographie, Épigraphie* (Paris 1855-1859) II, Pl. 32; C.R.Lepsius, *Denkmäler aus Aegypten und Aethiopien nach den Zeichnungen der von seiner Majestät dem Könige von Preussen Friedrich Wilhelm IV nach diesen Ländern gesendeten und in den Jahren 1842-1845 ausgeführten wissenschaftlichen Expedition auf Befehl seiner Majestät herausgegeben und erläutert* (Berlin 1849-1856) XI, Pl. 19 no. 134 (LL 8-10) and Pl. 21 no. 158; F.Lenormant, *JA* 13 (1859) 199 note 1. Republished on the basis of a copy by L.M.A.Linant de Bellefonds in the papers of W.J.Bankes (see our lemma no. 1903) by M.Sartre, *Syria* 80 (2003) [2005] 96-99 (dr. of copies of Linant de Bellefonds and Lepsius; translation). S. presents the readings (in majuscules) of all travellers and scholars mentioned above and, adding to Linant de Bellefonds' copy the letters TO in L. 2 in fine (in the copies of Laborde and Lepsius), reads the text as follows. See also P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1831, who adds *CIG*, *IGR*, and J.Euting, *Sinaitische Inschriften* (Berlin 1891) no. 615, to S.'s bibliography.

Κλ(αύδιος) Λονγεῖνος [Α]όνγου (?) | στρατιώτης ἔγραψα το[ῦτο], |
Πανέμ(ου) ἡ', X (ἔτους) ρι'

This reconstructed text is based on S.'s majuscule text, in itself an emended version of Linant de Bellefonds' copy: ΚΛ(Α)ΟΝΓΕΝΟC [Α]Ο(ΝΓΟΥ) | CΤΡΑΤΙΩΤΗC ΕΓΡΑΨΑ | ΠΑΝΕΜ Η Χ (Ε)ΠΙ || 1. perhaps a cognomen instead of the patronymic: Λόνγος or Λούπος. S. || 3. year 110 (era of the Province of Arabia) = 215/216 A.D., which fits in well with the form of the letters. S., who adds that the interpretation of the X in the middle of the line (present in the copies of Grey, Lepsius and Linant de Bellefonds) remains uncertain. G. points out that the restoration of the month's name was already suggested in *CIG*, that it is difficult to interpret X as (ἔτους), and that in *CIG* χ[α]ῖ[ρ]ε was restored.

2000. Sinai (area of: Jabal Nāqūs). Epitaph, 4th/5th cent. A.D.? Inscription on a block (?); above at left is a large Latin cross and the date '1763'; either or both could have been added

by an 18th cent. traveller. Published on the basis of a copy by L.M.A. Linant de Bellefonds in the papers of W.J. Bankes (see our lemma no. 1903) by ed.pr. M. Sartre, *Syria* 80 (2003) [2005] 98/99 (dr. of copy; translation).

Παύη ΚΗΦΟΑΙC | Β(ετ)ογαβρίτα· | ΓΕΡΟ Δορόθεος

Date: the cursive letter forms are 'late'; the text should be dated before 200 A.D. in view of the ethnic (see below), but 'the script suggests that it is much later' [consequently 4th/5th cent. A.D.?] || 1. [initio, cf. our lemma no. 1139: ἐνθάδε πέπαυμε, Chaniotis]; ΚΗΦΟΑΙC or ΚΗΦΟΑΙC (copy): personal name which cannot be explained, ed.pr. || 2. ΒΡΟΓΑΒΡΙΤΑ, copy; ethnic: Βαιτογαβρίτης (Βετογαβρίτης) from Βαιτογαβρίς, which was refounded in 199/200 A.D. as Lucia Septimia Severa Eleutheropolis. The city was situated near Marissa, which it superseded. Variant names on record are Βητόγαβρίς (emended from Βήταβρίς in Jos., *BJ* 4.447; cf. Begabris in the Latin version of Josephus), Βαιτογαβρεί or Βαιτογαβρα (Ptol. 5.16.6; cf. Betogabri on the Peutinger Table). All epigraphical attestations known so far call the city by its new name Eleutheropolis after 200 A.D.; however, the old local name must have remained in use, since the town is called Beth-Guvrin in the Talmud, and is known today as Bayt Gibrin/Beit Göbrin, ed.pr. || 3. [initio: a form of γέρων?, Chaniotis]; Δορόθεος for Δωρόθεος; in fine a sign: either a cursive, barred A or a hederia, ed.pr.

2001-2002. Terenouthis. Two epitaphs, Roman Imperial period. S. Schmidt, *Grabreliefs* -- (cf. our lemma no. 1935) (ph.), (re)publishes the following inscribed limestone relief stelai; cf. also J. Bingen, *BE* (2005) no. 577.

2001: 142 no. 143. **Epitaph of Heraklas, 2nd cent. A.D.** Irregular block; on one side an arched top and an incised relief representing the deceased reclining on a couch; inscription below.

Ἡρακλᾶς Παθρήους χρηστός, ἄλνπος, πιλότεκνος, (ἐτῶν) ξε'

Date: Roman Imperial period, S.; 2nd cent. A.D., B. || 1. possibly ΠΑΘ[-]ΗΛΥC, S. || for πολύτεκνος?, Chaniotis; πιλότεκνος for φιλότεκνος; for the occasional interchange of aspirated stops with their corresponding voiceless stops in documents from Egypt (especially in initial position) see Gignac, *Grammer* 91, Martin].

2002: 145 no. 154. **Epitaph of Antoninus.** Rectangular plaque with incised relief representing in a naiskos with triangular pediment a young man clad in chiton and himation, his hands outstretched (orans-type). We give B.'s reading.

Ἀντωνεῖνος, | (ἐτῶν) ιθ', | [Θῶ]θ (?) [-]

Ἀντωνεῖνος, | (ἔτους) [...] ιθ [-]θ[-], S.

2003. Thebai (area of: Deir el-Bahari). Epitaph of an athlete, ca. 2nd cent. A.D. Funerary relief representing a nude bearded athlete holding a palm branch and a wreath in his left and right hand, respectively; victory crown at right; inscription above; now in the British Museum. The relief (not the inscription) was published by H.R. Hall in É. Naville - H.R. Hall, *The Xth Dynasty Temple at Deir el-Bahari* 3 (London 1913) 20 (ph.). Ed.pr. K. Parlasca, *CE* 78 (2003) 241-247 (ph.); cf. J. Bingen, *BE* (2004) no. 420.

Σ[ι...]με ἀθλη[τᾶ] | ἐκ πατρὸς Πασήμιος[ς] (or Πασήμιος[υ])

Date: Roman Imperial period, ed.pr.; ca. 2nd cent. A.D., B. [1. The photograph seems to show that the second letter is a rho || 2. the patronymic (Πασῆμιος or Πασήμιος) shows that the deceased was of Theban origin: it contains the toponym Djeme (or Jeme), identified with the area of Medinet Habu, ed.pr. || this object offers the first attestation of an athlete from Thebes and the first representation of an Egyptian athlete from the Roman Imperial period, ed.pr.

2004. Thebai (area of: Medinet Habu). Five Rhodian amphora stamps, ca. 250-100 B.C. *SB* 14320-14324. Republished by T.G. Wilfong in E. Teeter, *Scarabs, Scaraboids, Seals and Seal Impressions from Medinet Habu* (Chicago 2003) 193/194 nos. 311-315 (ph.); 193 nos. 311/312 = *SB* XX 14321/14322; 194 no. 313 = *SB* XX 14320; 194 nos. 314/315 = *SB* XX 14323/14324.

2005. Tuch el-Qaramus. Indication of weight on a silver phiale, early Hellenistic period. M. Pfrommer, *Studien zur alexandrinischen und großgriechischen Toreutik in frühhellenistischer Zeit* (Berlin 1987) 142-159 and 266-276, describes and discusses the treasure of gold and silver vessels from Tuch el-Qaramus (eastern Delta); on the basis of the excellent photographs in P., K.-T. Zauzich, *Enchoria* 21 (1994) 101-106, reads the Demotic inscriptions on seven objects and the single Greek inscription incised on a silver phiale (exterior, along the rim; Z. 103 no. 3 (b)): πθ, followed by a sign resembling an ypsilon (V) and four small vertical strokes (ΓΘΕ (?), Pfrommer on 268, without interpretation); Z. interprets πθ as a numeral indicating a weight (89 of an unidentified unit, perhaps didrachmas) and reports the view of K. Strobel that the sign V represents a smaller unit, to which the vertical strokes belong as a numeral (4) [Now included in *SB* XXII (Wiesbaden 2001) as no. 15473].

2006. Unknown provenance (Lower Egypt). Bilingual (Greek/Latin) asyilia for a synagogue, 37-30 B.C.? *OGIS* 129; *IGR* I 1315; *SB* 8880; *LProse* 23; *CIL*² 1449; *JIGRE* 125; *SEG* XXXII 1594 (cf. XXXIX 1706); Rigsby, *Asyilia* (cf. *SEG* XLVI 2263) no. 228; *CIL* III Suppl. 6583 + Add. II on p. 544; *ILS* 574. Following J. Bingen (cf. *SEG* XXXII), K.J. Rigsby in M. Dreher (ed.), *Das antike Asyl. Kultische Grundlagen, rechtliche Ausgestaltung und politische Funktion* (Köln 2003) 127-141 (ph.; translation), argues that the lettering points to the late 1st cent. B.C. (renewal by Kleopatra VII and Caesarion of the ἀσυλία originally granted by a king

Ptolemy Euergetes) rather than the late 3rd cent. A.D. (renewal by Queen Zenobia and her son Vaballath, first suggested by T.Mommsen). Moreover, asyilia inscriptions in Egypt are rare and exclusively a late Ptolemaic phenomenon (between 97 and the 40s B.C.; cf. Rigsby, *op.cit.*, pp. 540-573, with documents nos. 219-228). The Latin words at the end (*regina et rex iusser(un)t*) probably reflect the presence of Roman troops (of Antonius?), especially from 37 B.C. onwards. The inscription came to the market in Cairo, which suggests that the synagogue was the one at Leontopolis (20 km to the north), presumably dedicated by Ptolemy VIII Euergetes II (145-116 B.C.) 15 years or more after the first arrival of Jewish refugees from the Maccabean war. This synagogue was designed as an imitation of the temple in Jerusalem (the claim in 1 *Macc.* 10.31 that it had been granted asyilia by the Seleukids in the 150s should be considered a literary fiction, but is likely to have been accepted by the Jews of Leontopolis). The alleged renewal of asyilia may have been a reward for support to the royal house as the need for troops for the war against Octavian began to be evident, in the tradition of the Leontopolitan Jews who had already helped the royal family through several crises in Alexandria. However, the original grant by Ptolemy Euergetes II seems suspect; if it had actually existed, there would have been no need to petition Kleopatra concerning the mere subject of a new inscription. The claim that a plaque had been there implies the ratification of a tradition that had grown up concerning the synagogue. R. argues that the asyilia was intended to protect the synagogue from local officials and their friends; it strengthened the direct connection of the Jews of Leontopolis with the crown. Casting their lot with a waning royal house did not bring them lasting safety; an unnaturally large percentage of the gravestones at Leontopolis (*CIL* 1451-1530) seems to date to the Augustan period, and in 73 A.D. the synagogue was closed. R. ends up with drawing a dramatic picture of Jewish suffering: 'Hope, isolation, hostility, and ultimately destruction' (140) - the latter not necessarily by the hand of the Romans, but (also?) by the local elite.

2007. Unknown provenance. Dedication to Apollo [--], Roman Imperial period?

Small rectangular schist tablet in the shape of a tabula ansata broken at right; between LL. 1 and 2 an inlaid triangular white glass eye with blue glass pupil and bronze frame; formerly belonging to the collection G.A.Michaelides (1900-1973). Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Wednesday 29 October 2003*, 81 no. 154 (ph.). Republished together with nine other inscribed objects from the same collection by G.Nachtergaeel, *CE* 79 (2004) 215-219 no. 1 (ph.; French translation), who points out that the object has a very close parallel in *SB* 10519 (ed.pr. B.Boyaval, *BIFAO* 64, 1966, 91/92 no. 19): a somewhat larger tablet of the same material, with the same text (same sections missing) and the representation of an eye, though without pupil and bronze frame; equally from the collection Michaelides; he argues that one of the two may be a forgery (modelled on the other) or that both may be forgeries (modelled on a lost original); either way, text and representation (eye) are authentic. We present N.'s text.

Ἀπόλλωνι [----] ἰ Χρυσὶν ἀνέθη[κεν εὐσεβεῖ]ας χάριν ὑπὲρ [σωτηρίας τῆς] ἰ
 θυγατρὸς vacat

Date: ca. 2nd cent. A.D., catalogue; Roman Imperial period?, N. || Ἀπόλλωνι [--] ἰ χρυσὶν ἀνέθη[κε σωτηρί]ας χάριν ὑπὲρ ἰ θυγατρὸς, B. (= SB) || 1. in fine: name of the dedicant: the father of the daughter mentioned in L. 4, B.; epithet of Apollo, N. || 2. χρυσὶν (for χρυσίον), B. (without further explanation); Χρυσὶν (for Χρυσίον): name of the dedicant, the healed daughter's mother, N. || 2-3. οὐ χαρισί[σ]τας, N. || both B. and N. interpret the object as an ex voto dedicated to Apollo for the recovery of an eye-disease; N. argues that a second eye was represented right of the extant eye on the lost part of the tablet || the other objects republished by N. are mummy labels inscribed in ink (belonging to the field of papyrology) and a Christian plaster amphora stopper with circular seal inscribed φῶς, ζωῇ (in the shape of a cross, φῶς on the vertical branch, with common omega): catalogue 73 no. 140 (ph.); N. 227 no. 10 (ph.).

2008. Unknown provenance (Hermoupolis Magna?). Epitaph of Theodora, Roman Imperial period (3/2 B.C. or 187/188 A.D.?). Rectangular limestone plaque now in the National Museum in Warsaw. Ed.pr. A.Twardecki, *I.Varsovie* 77 (ph.; French translation).

Τάφος ἰ Θεοδόρας Διοσκόρου • τελευτησάσης ἰ (ἔτους) (or ἐτών) κη'

Most epitaphs of the type τάφος τοῦ δαίμονος, rare in Egypt, come from Hermoupolis Magna, which is therefore a likely candidate for the provenance of our text, ed.pr. || 4. if the siglum L is read as (ἔτους), 'year 28' refers either to Augustus or to Commodus, yielding 3/2 B.C. and 187/188 A.D., respectively; if (ἐτών) is read, 28 is Theodora's age at death, ed.pr.

2009. Unknown provenance. Epitaph of Aurelius Kastor, 3rd cent. A.D. (after 212 A.D.). *SEG* L 1620; LII 1810. On the basis of the photograph published by ed.pr. G.Poethke (cf. *SEG* L) N.Kruit - K.A.Worp, *Tyche* 18 (2003) 255 no. 491, point out that in L. 5 εὐψύχ(εἰ) instead of εὐτόχ(εἰ) should be read.

2010. Unknown provenance. Epitaph of Silvanus, Roman Imperial period. Rectangular limestone block now in the National Museum in Warsaw. Ed.pr. A.Lajtar, *I.Varsovie* 125 (ph.). We give the text as read by J.Bingen, *BE* (2004) no. 400.

Σιλβανὸς ἰ Ψ(ε)ναρχή[βι(ο)]

3-4. ΞΝΑΡΧΗΒΙ, ed.pr., who considered ἀρχή or ἀρχῇ or an office in -αρχης or ἀρχη(--) (for ἀρχι(--)), and points to Σιλβανὸς ἀρχ(--) on record in Gebel Teir (G.Wagner, *op.cit.* in *SEG* XXXIV 1562, II no. 17); 'mais nous sommes bien loin de croire qu'il puisse être question du même personnage' || unknown provenance, ed.pr.; B. assigns the text to Egypt on the basis of his new reading.

2011. Unknown provenance (Lower Egypt?). Name on a 'magic doll', 2nd/1st cent. B.C. Terracotta statuette schematically representing a nude man; the four limbs and the phallos

are broken off; on the torso an inscription incised before firing; bought in Egypt by Marcel Hombert. Ed.pr. G.Nachtergaele, *Collection -- Hombert* (cf. our lemma no. 1981) 33-36 no. 43 (ph.): Ζώπυλο[ς]

Name of the intended victim; the broken phallos suggests that our object served as an erotic spell, ed.pr., who discusses the magic practice of damaging figurines replacing the victim in Egypt (known from the VIth Dynasty), comments on three anepigraphic parallels and points to some love charms, one with inscription (*SEG XXVI 1717*).

2012. Unknown provenance. Magic inscription on a gem, 1st/2nd cent. A.D. To the texts on gems in *SEG XLIX 2334* and *2378*, drawn from H.Wiegandt, *Charms of the Past* (Marburg 1998), one magic inscription should be added (W. 83 no. 110; ph.); non vidimus; we give the text and description in *SB XXIV* (cf. our lemma no. 1927) 16230 (10): Θυακτῆ | ὠγυι | πνευ | ὠσι || οὐσι | εὐε | τι | σεῖ | ακτῆ ('Spindelförmiges mit drei Figuren'; 'Hämatit').

2013. Unknown provenance. Two fragments, 4th-6th cent. A.D. *CIJ*² 1435; *JIGRE* 127/128; *SB* 616; *SEG LI 2195**, J.Bingen, *BE* (2005) no. 568, wonders whether this inscription, bought at Alexandria and used as a testimony for Alexandrian Jewry in the early Byzantine period, may be a 'pierre errante' from the East (the names and vocabulary are found in Palaestina).

NUBIA

2014. Nubia. Greek inscriptions in the Khartoum Museum. A.Lajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum (I.Khartoum Greek)* (Leuven 2003) (ph.; text, app.cr., translation and commentary of all texts; full indices; concordance), includes the 83 Greek inscriptions (31 are inedita) in the Khartoum Museum, all from Sudanese Nubia, from Faras in the north to Soba in the south. Except for the two monuments dedicated to Axumite kings (*SEG XXIV 1246* and *XXXIV 1642* (for both see *XLVII 2159**); = *I.Khartoum Greek* 77 and 78, dated ca. 350 and 4th/5th cent. A.D., respectively), only two inscriptions can certainly be dated before 800 A.D., the chronological limit observed in *SEG: I.Khartoum Greek* 17 (*SB* 7430; 9th/10th cent. A.D.) was included in *SEG VIII* as no. 873. Almost all texts are Christian epitaphs containing elements drawn from the Nubian version of the funerary liturgy (prayer for the rest of the soul of the dead), which slightly differs from that of the Greek Orthodox Church; there are two main types: 1) the formally and textually homogeneous 'Euchologion Mega' (term coined by T.Hägg in *The Scandinavian Joint Expedition to Sudanese Nubia VI. Late Nubian Cemeteries*, Solna 1982, 55-62, on two mediaeval epitaphs); *I.Khartoum Greek* 20 (785 A.D.; our lemma no. 2019) is the earliest example of this type, which persisted into the middle of the 13th cent.; 2) a group of texts featuring more variants yet sharing more or less the same composition.

mainly occurring in the early period (8th-10th cent. A.D.). On this typology see L. pp. XXI-XXIV and id., *OC* 81 (1997) 109-117; see also our lemmata nos. 2021/2022, for two new epitaphs belonging to groups (1) and (2), respectively [For reviews see J.Bingen, *CE* 79 (2004) 390/391, and A.Papaconstantinou, *RAC* 47 (2004) 207-209 || *I.Khartoum Greek* is the counterpart of J. van der Vliet, *Catalogue of the Coptic inscriptions in the Sudan National Museum at Khartoum (I.Khartoum Copt.)* (Leuven 2003), Tybout].

2015. Nubia. Lexicon of Greek Axumite inscriptions. B.Hendrickx, *Journal of Oriental and African Studies* 12 (2003) 1-25, presents a lexicon of the seven inscriptions concerning Axumite βασιλείς, Nubian βασιλίσκοι and other political leaders and of two minor inscriptions (not referring to kings vel sim. In each letter-section the ordinary words precede the names (geographic, ethnic and personal). The royal documents are [*FHN* III: see *SEG XLVIII 2043*; we add some references, inter alia to E.Bernand - A.J.Drewes - R.Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000; cf. *SEG XLII 1637-1656*; L. 1625); henceforth: *Recueil*]: 1) *SEG XXIV 1246* (*XLVII 2159**; *SB* 2055; *FHN* III 285; *Recueil* 286); 2) *OGIS* 200 (*SEG XLII 1638*; *CIG* 5128; *SB* 6949 and 8546; *Recueil* 270) 3) *SEG XXVI 1813* (*XLII 1640*; *FHN* III 299; *Recueil* 271); 4) *SEG XXXII 1601* (*XLII 1639*; *FHN* III 298; *Recueil* 270 bis); 5) *SEG XXXIV 1642* (*XLII 1656*; *XLVII 2159*; *FHN* III 286; *Recueil* 286 a); 6) *OGIS* 199 (*SEG XLII 1646*; *SB* 8545 B; *FHN* III 234; *Recueil* 277); 7) *SEG XXIV 1247* (*XLII 1644*; *SB* 6048 and 6948; *Recueil* 275 [see now G.Fiacadori, *PP* 59 (2004) 157, Tybout]); 8) *SB* 6947; *Recueil* 269. The minor texts are: 9) inscription on a lamp from Adulis (R.Panbeni, *Monumenti Antichi* 8, 118, 1907/1908, 499/500; *Recueil* 283; cf. B.Hendrickx, *Official Documents written in Greek Illustrating the Ancient History of Nubia and Ethiopia* (3rd cent. B.C.-6th Century A.D.), Johannesburg 1984, 87); 10) dedicatory inscription from Abba Panteleon (*SB* 6950; *Recueil* 272).

[We take the opportunity to signalize some other studies on Nubian inscriptions by B.Hendrickx, unfortunately virtually inaccessible for the greater part; all are recorded in the bibliography of the present article: a) *Official Documents* -- (cf. above sub 9); b) 'L'inscription d'un roi inconnu d'Axoum à Meroë', *Ekklesiastikos Pharos* 68/69 (1986/1987; African edition) 138-143; c) 'Ezana, basileus d'Axoum: quelques considérations prosopographiques et chronologiques', *ibid.* 79 (1997) 124-134; d) 'The Ethiopian basileis and Nubian basilikoi (end 2th-6th Cent.): some lexicographical and historical remarks', *ibid.* 79 (1998) 179-185; e) 'The image of Ethiopian-Axumite kingship as reflected in the Greek Axumite royal inscriptions (2nd-6th Centuries)', *Acta Patristica et Byzantina* 10 (1999) 128-136; cf. also *SEG XLVII 2159*].

2016. Adulis. Proclamation of Ptolemy III Euergetes, 247-221 B.C. *CIG* 5127 (a); *OGIS* 54; *SB* 8545 (a); *SEG XLVI 2182**; E.Bernand, *Recueil* (cf. our lemma no. 2015) 276. M.Debidour in M.-T.Le Dinahet (ed.), *L'Orient méditerranéen: de la mort d'Alexandre au I^{er} siècle avant notre ère. Anatolie, Chypre, Égypte, Syrie* (Nantes 2003) 46-64, confronts the story about Ptolemy's campaigns in Asia Minor and beyond the Euphrates with the reports conveyed by a papyrus (Papyrus Gouroh) and various literary sources (the latter in translation in an appendix on 62-64), with special reference to three problems: a) the date of the assassination of Berenike, sister of Ptolemy III and wife of Antiochos II, after he repudiated Laodike; b) when did Ptolemy

III hear about the murder?; c) how far did Ptolemy III actually penetrate into Seleukid territory? As to (c) - the only topic on which Ptolemy's proclamation provides evidence - D. suggests that the Egyptian king may have stopped in Ekbatana or Persepolis and summoned the leaders of the eastern regions. In the end D. subscribes to Bouché-Leclercq's old verdict that Ptolemy III aimed at weakening the Seleukid's prestige and encouraging rebellions rather than at actually conquering the eastern regions.

2017. Dodekaschoinos. Talmis (Kalabsha). Hymn to Mandulis and other graffiti by the soldier Paccius Maximus, 1st cent. A.D. Hymn: Bernard, *Inscr. métriques* 166 (SB 4127; SEG LII 1816 bis*) Graffiti: *Inscr. métriques* 167-169; SB 4597. S.M.Burstein, *Graeco-Arabica* 7/8 (1999/2000) (= V.Christides - T.Papadopoulos, ed., *Proceedings of the Sixth International Congress of Graeco-Oriental and African Studies, Nicosia 30 April - 5 May 1996*, Nicosia 2000) 45-50 (translation of the hymn), returns to these inscriptions, resuming what is known about Paccius Maximus' identity and ethnicity (cf. SEG XLVIII 2044). He argues that Mandulis, a Nubian (or rather Blemmyan) deity, became the central figure in a syncretistic cult in which the Greek element prevailed. The strongly Greek character of the hymn, and the Roman sympathies in the graffiti of Paccius Maximus and other devotees of Mandulis suggest that the temple in Kalabsha (and probably also the other Roman temples in the Dodekaschoinos) attracted most interest from members of the Roman garrisons in the region and from occasionally visiting Roman officials, rather than from local inhabitants, who focused their religious interest on the Isis temple in Philai (Demotic inscriptions); the statistics concerning the use of Greek and Demotic in the graffiti from Talmis support this conclusion (165 in Greek against only 34 in Demotic).

2018. Old Dongola. Christian epitaphs, late 8th-early 12th cent. A.D. A.Ājtar, *OC* 81 (1997) 109-126, presents a survey of the 11 Greek Christian epitaphs from Old Dongola, commenting on their formula derived from the funerary liturgy (see our lemma no. 2014), dating system, language, spelling and chronology. Texts and translations are presented in an Appendix (117-126). Four can certainly be dated shortly before 800 A.D., the chronological limit observed in SEG: nos. 1/2, 6, and 9; we present nos. 1 and 6, which are (virtually) unpublished (but see now *I.Khartoum Greek* 20 and 23; nos. 3 and 11 = *I.Khartoum Greek* 21 and 24, respectively), in separate lemmata: see nos. 2019/2020; for nos. 2 (797 A.D.) and 9 (799 A.D.) we refer to Ā.'s ed.pr. in *Aegyptus* 72 (1992), on 113-129 (= SB 14176; see now also *I.Varsovie* 110); and 129-142, respectively. For two new epitaphs from Old Dongola see our lemmata nos. 2021/2022.

2019. Old Dongola. Epitaph of Kel, 785 A.D. Square white marble plaque with gray stripes; found in 1965/1966 in the floor of the Church of the Granite Columns. Ed.pr. A.Ājtar, *OC* 81 (1997) 117/118 no. 1 (translation); now republished with slight changes by id. in *I.Khartoum Greek* 20 (ph.; translation); we give the latter text.

- † 'Ο Θεός [τῶν] πνευμάτων
καὶ πά[σης] σαρκός,
ὁ τὸν θά[νατον] κα-
ταργήσας καὶ τὸν ἄδ-
σον ἐν χώρᾳ
ζώντων, *
- 4 † μακάριος
Θεός ἀνάπαυ-
σάμενος, • ἀνάπαυ-
σον τὴν ψυχὴν τὴν δούλην Κελ θυγ(άτηρ) 'Οσκ[...] ἐν κόλοις
'Αβραὰμ καὶ 'Ισαὰκ καὶ 'Ιακώβ, ἐν τόπῳ φωτίν-
ῳ, ἐν τόπῳ ἀναψύξεως, ἐνθα ἀπέδρα ὁδὸν
καὶ λύπη καὶ στεναγμός· πᾶν ἁμαρτήμα παρ'
12 [αὐ]τοῦ π[ρ]αχθὲν λόγον ἢ ἔργον ἢ κατὰ διάνοιαν ὡς ἀγαθὸς
[καὶ] φιλά[νθρωπος] συγχώρησον, ὅτι οὐκ ἔστιν ἄνθρωπος ὡς ζήσε-
ται καὶ οὐκ ἁμαρτήσει· σὺ γὰρ μόνος πάσης ἁμαρτίας
ἐκτός ὑπάρχεις • καὶ ἡ δικαιοσύνη σου δικαιοσύνη εἰς τὸν αἰ-
16 ὄνα, Κ(ύρι)ε, καὶ ὁ λόγος σου
καὶ ἀλήθεια· σὺ γὰρ εἶ ἡ
ἀνάπαυσις τὴν δούλην Κελ
ἐν τ(ῇ) βασι-
20 λέᾳ τὸν τὰ δὲ ἔτη τῆς ζωῆς αὐ-
τοῦ ὁμοῦ • πς', • ἀπὸ μ(α)ρ(τύρων) οὐ(ρα)νῶν (καὶ)
φβ', οὐσης Θωθ ὀγ-
δοῦ, ἡμέρᾳ πέμπτῃ αὐ-
τῇ ἀναπαύσεις· πραυότα-
τος :

Abbreviation marks: horizontal strokes above letters, and small letters above the line (L. 8, 20, and lower left hand corner) || this epitaph is the oldest example of the so-called 'Euchologion Mega type' (see our lemma no. 2014). It is written in the shape of a cross; the additional prayer for the rest of the soul placed in between the arms of the cross should be read at the end of the text, E. || 1. πνευμάτων for πνευμάτων || 4. upper right corner: except in our epitaph, μακάριος as an epithet of Christian God is unattested in non-literary sources, E. || 4-5. upper right corner: for ἐν χώρᾳ ζώντων cf. Ps. 114.9, E. || 5. καταπαθήσας for καταπατήσας || 8. for τῆς δούλης; Κελ and 'Οσκ--: Old Nubian names, E., who points to more or less similar dispositions on (later) stelai from Nubia (*I.Khartoum Greek* 1 and 44), Egypt and Lydia (*TAM* V 1 210), and comments on carmina figurata - mainly found in manuscripts - in general || 9-10. for φωτίνῳ || 10. for ἀναψύξεως || 12. αὐτοῦ for αὐτῆς; διάνοια for διάνοιαν; ὡς for ὥς || 17. καὶ is superfluous, E. || 19. τὴν δούλην for τῆς δούλης || 19-20. αὐτοῦ for αὐτῆς; lower left-hand corner: βασιλέα τὸν for βασιλεῖα τῶν; lower right-hand corner: οὐρανῶν for οὐρανῶν; πραυότατος (first attestation as an epithet of Christian God in Nubia): spelling hesitating between πραύτατος and πραυτάτος; semantically, it should have been placed between μακάριος and Θεός (LL. 4/5, upper left corner); lower corners: for ἐν τ(ῇ) βασιλείᾳ τῶν οὐρανῶν cf. *Math.* 8.11; the request for rest in the Kingdom of Heaven is found in various Oriental liturgies, and also occurs in epitaphs outside Nubia (cf. *SEG* XXXVII 1484, from Gaza), E. || 20-24. the 8th of Thoth, year 502 (era of the martyrs) = 5 September 785 A.D.; this day was Monday and not Thursday ('the 5th day'), E. || 21-22. οὐσης Θωθ ὀγδοῦ for οὐσης Θωθ ὀγδοῦς or οὐση Θωθ ὀγδοῦ || 22-23. αὐτῇ ἀναπαύσεις for αὐτὴν ἀναπαύσεις.

2020. Old Dongola. Epitaph of Petros, eparch of Nobidia, 798 A.D. Rectangular sandstone plaque; text in an incised frame; incised guide-lines; found in 1989 in the ruins of a house. Ed.pr. A.Ēajtar, *OC* 81 (1997) 122/123 no. 6 (translation; see also id., *L'archéologie du Nil Moyen* 5, 1991, 157-159); now republished with slight changes and corrections by id. in *I.Khartoum Greek* 23 (ph.; translation); we give the latter text.

† Νεύσει καὶ κελεύσει
τῷ τὰ πάντα δημι-
ουρήσας Θε(ε)ῷ ἐκοι-
μήθη ὁ μακαρίτης
4 Πέτρος ἑπαρχος τῆς
τῶν Ν[οβά]δων χώ-
ρας μη(νὶ) Τῦβι ιβ', • ἰνδ(ικτιῶνος)
ς', • 8 ἔτους ἀπὸ Διοκλητ(ιανοῦ) φιδ' :
ὁ Θε(ε)ὸς τῶν πνευμάτων (καὶ) πά-
σης σαρκός, ἀνάπαυ-
σον τὴν ψυχὴν αὐ-
12 τοῦ ἐν κόλποις Ἀβρα-
άμ (καὶ) Ἰσαάκ (καὶ) Ἰακώβ,
ἐνθα πάντες οἱ ἄγγ[ε]οί
σου π[ρο]αν[α]παύ[ονται]

Abbreviation marks: horizontal strokes above letters (LL. 3 and 9), small letters above the line (L. 8) and ξ (twice in L. 13); ξ (L. 13 in ICAAK) || 1. νεύσει καὶ κελεύσει: rare formula, known in Nubia from a Coptic equivalent; only attestation in Greek inscriptions from Nubia [but see now our lemma no. 2021 LL. 1/2], E., who adduces parallels for κέλεις Θεοῦ from outside Nubia || 2-3. τῷ τὰ πάντα δημιουργήσας Θεῷ for τοῦ τὰ πάντα δημιουργήσαντος Θεοῦ || 5. the official is normally called ἑπαρχος Νοβαδίας; Petros is previously unattested, E. || 11. H seems to be corrected from E, E. || 14-15. the request for the soul to rest among those who departed before and became saints of God, common in Christian epitaphs from elsewhere (cf. e.g. *I.Apameia* 32), is on record in Nubia only in one other epitaph, equally from Old Dongola (Lefebvre, *Recueil* 642; corrected text in A.Ēajtar, *OC* 81, 1997, 123 no. 7; date: approximately similar to our text), E. [but cf. now our lemma no. 2022 LL. 12-14].

2021-2022. Old Dongola (area of: Banganarti). Two new Christian epitaphs, late 8th cent. A.D. Three funerary stelai found in the 'Lower Church' built in the 7th/8th cent. A.D. in Banganarti (ca. 10 km south of Old Dongola); the 'Upper Church' was constructed above it in the 10th cent.; both churches were dedicated to the Archangel Raphael, as shown by many invocations and prayers; the three stelai, found in a secondary context, were originally erected on graves surrounding either the 'Lower' (nos. 1/2) or the 'Upper' church (no. 3). Ed.pr. A.Ēajtar, *JJP* 33 (2003) 161-175 (ph.; dr.; translations). We do not reproduce the third epitaph (169-175 no. 3), since it postdates SEG's chronological limit of 800 A.D.

2021: 162-165 no. 1. **Epitaph of Marcus, 786 A.D.** Blue-gray marble slab; found reused in the pavement of a room behind the main chapel of the 'Upper Church'.

† Νεύσει καὶ κελεύ-
σει Θε(ε)ῷ τοῦ ζῶν-
τος ἐκοιμήθη
4 Μάρκος ὁ ἡγεμὼν

μη(νὶ) Φαμενώθ • β' •, ἰνδ(ικτιῶνος) θ',
ἔτους ἀπὸ Διοκλητ(ιανοῦ) φβ',
ὁ Θε(ε)ὸς τῶν πνευμάτων (καὶ) πά-
8 σης σαρκός, ἀνά-
παυσον τὴν ψυχὴν
αὐτοῦ ἐν κόλποις
Ἀβραάμ (καὶ) Ἰσαάκ (καὶ)
12 Ἰακώβ, ἐν χώρῳ φω-
τινῶν, ἐν τόπῳ ἀνά-
ψύξεως, ἐνθα ἀπέ-
δρα ὁδὸν καὶ λύ-
16 πη κ(αί) στεναγμός †

1. νεύσει καὶ κελεύσει: see our lemma no. 2020 L. 1 and app.cr. || 4. ἡγεμὼν: second attestation of this office in Christian Nubia; the other is *I.Khartoum Greek* 29, which may equally come from the cemetery surrounding the 'Lower Church' at Banganarti. These hegemones may have been governors of some administrative units in the kingdom of Makuria, ed.pr. || 5-6. 26th February, 786 A.D.; the oldest epitaph from the Dongola area is *I.Khartoum Greek* 20, dated 785 A.D. (see our lemma no. 2019), ed.pr. || 7-16. the prayer for the dead is a variant of the prayer of the Eucharistion Mega type characteristic of Nubian epitaphs (see our lemma no. 2014). The prayer for Marcus has no exact parallel, though more or less similar formulas occur; cf. *I.Khartoum Greek* 15 and 30, ed.pr. || 12-13. φωτινῶν: probably 'a graphic variant of φωτεινῶν', with 'addition of non-etymological "ν" in the final position', ed.pr., who points out that in *I.Khartoum Greek* 15 we have ἐν χ[ά]ρῃ φωτινῶν and in 30 [ἐ]ν τόπῳ φω[τινῶν].

2022: 165-169 no. 2. **Epitaph of an unknown woman, probably 784/785, 788/789, 792/793 or 853/854 A.D.** Light gray sandstone slab; found in the rubble filling the apse of the 'Lower Church'.

[†] Βουλ[ή]σει τοῦ παντοκρά-
τορος Θε(ε)ῷ ---- ca. 13-14 ----]
ἡ τοῦ Θε(ε)ῷ δ[ού]λη - ca. 3-4 - λιποῦ]-
4 σα ἀμήτορα [-- ca. 8-10 -- τέ]-
κνα, • ἀποδοῦσ[α] -- ca. 8-10 --]
γῆς τῇ γῇ • πληρ[ω]θῇ τὸ τοῦ]
Κ(υρί)ου λόγιον • ὅτι γ[ῆ] εἰ (καὶ) εἰς γῆν]
8 ἀπελεύσῃ : Μ[.]Α[.] -- ca. 8-10 --]
β', ἔτους ἀπὸ Διοκλητ(ιανοῦ) φ' [.] Χ[.] (ριστ)εὶ ὁ Θε(ε)ός],
ἀνάπαυσον τὴν ψυχὴν αὐ-
τῆς ἐν κόλποις Ἀβραάμ (καὶ)
12 [Ἰ]σαάκ (καὶ) Ἰακώβ, • ἐνθα οἱ
[ἄ]γγ[ε]οί σου ἀνάπαυλαν [.]χ[.]
ν ν [μ]ενοι, ἀμήν †

1. βούλησις (the will of God as a cause of death) frequently occurs in Nubian epitaphs in the formula νεύσει καὶ βουλῆσει: cf. *I.Khartoum Greek* 1, with parallels; in our epitaph, νεύσει καὶ may or may not have occurred in a line preceding our line 1, ed.pr. || 2. lacuna: a verb stating the death like ἀνεπαύσατο or ἐτελεύτησεν (ἐκοιμήθη is too short), ed.pr. || 3. between δ[ούλη and λιποῦ]σα the - rather short - name of the deceased woman, ed.pr. || 3-5. λιποῦσα ἀμήτορα ... τέκνα: a mother leaving her children orphans at her death is a topos in Greek funerary epigrams (e.g. *IG* VII 455; IX 2 312; *TAM* V 546), but unparalleled in Nubian epitaphs; in LL. 4/5 e.g. [τὰ ἐαυτῆς τέ]κνα, [νήπια τέ]κνα, [τέσσαρα τέ]κνα, vel sim., ed.pr. || 5-6. something like ἀποδοῦσ[α τὰ ἀπὸ τῆς] ἰ γῆς τῇ γῇ, ed.pr. || 7-8. ὅτι: quotation of *Gen.* 3.19 (God speaking to Adam), which entered into the funerary liturgy of various churches; it is rare in Greek epitaphs (*I.Khartoum Greek* 18; Lefebvre, *Recueil* 334) but often quoted in Coptic epitaphs from Nubia, ed.pr. || 8-9. either μη(vi) 'A[θῶρ] or, on the assumption that a smaller letter H, now lost, shifted to mark an abbreviation, μ[η](vi) Π[α](vni) or μ[η](vi) Π[α](xvni); after the month name a numeral, probably followed by ἰνδ(ικτιωνος) β'; the year of the era of Diocletian may be φα'-φι' (= 501-510), φα' (= 520), φλ' (= 530), φμ' (= 540), φν' (= 550), φς' (= 560), φο' (= 570), φπ' (= 580) or φρ' (= 590), i.e., 784-794, 803/804, 813/814, 823/824, 833/834, 843/844, 863/864, or 873/874 A.D., respectively; the second letter of the numeral seems rounded at the bottom: A, E, Θ, or O, yielding 784/785, 788/789, 792/793, and 853/854 as the most likely possibilities; 792/793 and 853/854 would fit in with the 2nd indiction (provided that B in L. 9 initio actually refers to the indictional year), ed.pr. || 12-14. cf. the formula ἐνθα (πάντες) οἱ ἄνθρωποι σου προαναπαύονται in *I.Khartoum Greek* 23 (our lemma no. 2020) LL. 14/15 and A.Ėajtar, *OC* 81 (1987) 123 no. 7 (both from Old Dongola); ἀνάπαυλα is very rare in inscriptions, which usually have ἀνάπασις, ed.pr. || 13-14. ἐχ[όμ]ενοι, σχ[όμ]ενοι or σχ[ήμ]ενοι, ed.pr. [if a perfect form, ἐσχήμενοι should be read; if there is no room for the initial E, a perfect should be rejected, Martin].

2023. Qirtasi. Rock-cut 'proskynemata' (financial accounts) in a sandstone quarry, 245-251 A.D. F.Zucker, *Von Dehod bis Bad Kalabsche* III (Cairo 1912) 106 no. L 325 (*CIG* 5010; *SB* 8492); 108 no. L 328 (*CIG* 5008; *SB* 8490); 109/110 no. L 330 (*CIG* 5009; *SB* 8491); 117 no. L 343 (*CIG* 5007; *SB* 8488). H.Cuvigny, *art.cit.* (cf. our lemma no. 1929) 124-127 (texts and French translations), examines these inscriptions for the light they shed on the use of χρυσούς in the Roman Imperial period. They belong to a group of accounts by ἱερεῖς γόμου/γόμενων: officials financially responsible for the transport of 'freights' (γόμενοι), i.e., of blocks from the quarry to building-sites (and probably also for their extraction in the quarry), presumably often temples. This explains their priestly status and the religious flavor of their texts. The προσκυνήματα are primarily accounts of their benefactions, and in eleven texts they specify the costs involved in handling one or more γόμενοι. In L 343 (251 A.D.) C. Iulius Macrinus states that in eight freights he spent 240 chrysoi or 4 talents (i.e., 4 x 6,000 = 24,000 drachmai), which shows that the term χρυσούς was the Roman way to indicate an amount of 100 drachmai (the explanation is, that the term denarius was used in Egypt in the Roman milieu to indicate the Alexandrian tetradrachme, and the aureus was the equivalent of 25 denarii). In L 325 (249 A.D.)

Psentouaxis (alias) Panouris records to have paid 20 χρυσῶν for his first freight (and 30 for the second); however, in L 328 (245 A.D.), the contemporary record of the first γόμενος, he claims to have spent 3,500 drachmai (i.e., 35 chrysoi/chrysa). C. argues that the difference of 15 chrysoi should be explained as extra expenses (additional to the priesthood proper): this is made explicit in L 330 (251 A.D., re-engraving of a version from 243 A.D.), where C. Iulius Macrinus explains to have given 240 chrysoi for eight priesthoods (the same amount as recorded in L 343; see above), but also another 60 for six freights (LL. 7-11: ἔδωκεν τῶν ἡ' ἱερεῶν χρυσούς ἰ σμ' καὶ ἀναλομάτων, ἡ τῶν γ' γόμενων ἄλλα χρυσῶν ἰ ἐξήκοντα). Macrinus' persistent use of the term chrysoi (he is the author of six of seven texts in which the word occurs) is part of his self-promotion as a Roman; it fits in with changes in his name: first called Γάιος Διόσκορος Μακρίνος (freight 1-4), he drops his Greek name (Γάιος Μακρίνος in freight 5), and finally adopts the gentile 'Ιούλιος to attain the tria nomina (Γάιος 'Ιούλιος Μακρίνος from freight 6 on). His growing self-confidence is also apparent from the claim οὐδείς πρὸ ἐμοῦ, οὐδείς μετ' ἐμέ at the end of L 330 (see above; the text first commemorated six freights and was later adapted - not with total consistency: see the detailed observations of C. in 126 note 74, which we do not summarize - to include another two).

2024. Taphis. Quotations from the Bible: two songs of Moses, late 7th/early 8th cent. A.D.? *CIG* 8888; Lefebvre, *Recueil* 614 (both with transcription of a few isolated words only). Starting from the observation of A.Deissmann, *Licht vom Osten* (Tübingen 1923⁴) 18 and note 2, that this fragment (now lost) contains quotations from *Ex.* 15 and *Deut.* 32, A.E.Felle, *VChr* 40 (2003) 71-78 (dr.; cf. also 88-91 [see now also A.E.Felle, *Biblia epigraphica. La sacra scrittura nella documentazione epigrafica dell'orbe christianus antiquus (III-VIII secolo)* (Bari 2006) 49-51 nos. 22/23, Tybout]), reconstructs the text on the basis of its one and only copy published by F.C.Gau in 1822; like *CIG* 5038, 8888 may come from the southern temple in Taphis, now reconstructed in the Rijksmuseum van Oudheden at Leiden; this temple, originally dedicated to Isis (cf. the dedication published by F.Zucker, *Von Dehod bis Bad Kalabsche* III, Cairo 1912, 155-165; ph.), was apparently transformed into a Christian sanctuary; see also our lemmata nos. 2025/2026.

A: Exodus 15.10-18

- [Ἀπέστειλας τὸ πνεῦμά σου, ἐκάλυπεν αὐτοὺς θάλασσα· ἔδυσαν ὥσπερ μόλιβος ἐν ὕδατι σφοδρῶ· τίς ὁμοίός σοι ἐν θεοῖς, Κύριε; τίς ὁμοίός σοι, δεδοξασμένος ἐν ἀγί-]
- 2 [οῖς, θαναστ]ὴν ἡν δόξ[αις, ποιῶν τέρατα; ἐξέτεινας τὴν δεξιάν σου, κατέπεν αὐτοὺς γῆ· ὠδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου τοῦτον, ὃν ἐλυτρώσω, παρεκάλεσας τῇ ἰσχύ σου εἰς κατάλυμα]
- [ἅγιόν σου· ἥκουσαν ἔθνη καὶ ὀργίσθησαν· ὠδίνες] ἔλαβον [κατοικοῦντας Φυλιστιμ· τότε ἔσπευσαν ἠγεμόνες Εδομ, καὶ ἄρχοντες Μωαβιτῶν, ἔλαβεν αὐτο-]
- 4 [ὺς τρόμος, ἐτά]κησαν πᾶν[τε]ς οἱ κ[α]τοικοῦν[τε]ς Χανααν· ἐπ[ι]έσθη[ν] ἐπ' αὐτοὺς φόβος καὶ τρόμος, μεγέθει βραχίονός σου ἀπολιθώθησαν, ἕως ἂν

παρέλθῃ ὁ λαός σου, Κύριε],

- 6 [ὃν ἐκτίσω· εἰ]σα[γ]γ[ῶ]ν καταφέτυσεν [ἐπ' αὐτοὺς φόβος καὶ τρόμος] ----]
[--- Κύριος βασι[λ]έον ἐν αἰῶνα καὶ ἔτι
? ----- ?

B: Deuteronomium 32.1-18

- [Πρόσχε, οὐ]ρανέ, καὶ λα[λ]ήσω, κ(α)ὶ ἀκ[ο]υέτω [γῆ] ῥήματ[α] ἐκ στ[ό]μα-
[τός μου· προσδοκάσθω ὡς υἱὸς τὸ ἀπόφθεγμα μου, καὶ καταβῆτω ὡς δρόσος
τὰ ῥήματά μου],
- 8 [ὥσει ὄμβρος ἐπ' ἄγρ(ω)στ(ι)ν καὶ ὥσει νεφετὸς ἐπὶ χόρτον· (ὄτ)[ι ὄνομα Κυρίου
ἐκάλεσα, δότε μεγαλυσύνῃ τῷ Θεῷ ἡμῶν· Θεός, ἀληθινὰ τὰ ἔργα αὐτοῦ, καὶ
πάσαι αἱ ὁδοὶ αὐτοῦ κρίσεις·
[Θεὸς πιστὸς καὶ οὐκ ἔσ]τ[ι]ν ἀδικία, (δίκ)αιο(ς) [καὶ ὅσι]ος [Κ](ύρ)ιος·
ἡμάρτοσαν οὐκ αὐτῷ τέκνα μωμητά, γενεὰ σκολιὰ καὶ διεστραμμένη· ταῦτα
Κυρίῳ ἀνταποδίδο]-
- 10 [τε οὕτω, λαὸς μ]ωρὸς κα[ὶ] οὐχὶ (σο)φός; οὐκ αὐ[τὸς οὐ]τ(ό)ς(ο)υ(ν) πα(τή)ρ
(ἐκ)τήσατό σε καὶ ἐποίησέν σε καὶ ἔκτισέν σε; μνήσθητε ἡμέρας αἰῶνος,
σύνετε ἔτη γενεὰς γενεὰν]
[ἐπερώτησ]ον [τὸν π]α(τέ)ρα σο(υ), καὶ ἀναγγεῖλ[ε] σοι, τοὺς πρεσβυτέρους σο(υ),
καὶ ἐροῦσίν σοι· ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδάμ,
ἔστησεν ὅρια ἔθνων κατὰ ἀριθμὸν ἀγγέλων Θεοῦ],
- 12 [καὶ] ἐγξ[ι]νήθῃ με(ρ)ίς Κ[υ]ρίου] λαὸς αὐτοῦ [Ἰ]ακώβ, σχοίν[ι]σμα κ[λ]η[ρο]-
νομίας αὐτοῦ Ἰσραὴλ· αὐτάρκτησεν αὐτὸν ἐν γῇ ἐρήμῳ, ἐν δίνει
καύματος, ἐν ἀνύδρῳ]
ἐκύκλωσεν αὐτὸν καὶ ἐπαίδευσεν αὐτὸν καὶ διαφύ[λα]ξεν αὐτὸν ὡς κόρην ὀφ-
θαλμοῦ, ὡς αἰτὸς σκεπάσαι νοσοιὰν αὐτοῦ καὶ ἐπὶ τοῖς νοσοῖς]
- 14 [αὐτοῦ] ἐπε[π]όθησεν, διείξ τὰς πτέρυγας αὐτοῦ ἐδέξατο αὐτοὺς καὶ ἀνέλαβεν
αὐτοὺς ἐπὶ τῶν μεταφρένων αὐτοῦ· Κύριος μόνος ἦγεν αὐτούς],
[καὶ οὐκ] ἐν [μετ'] αὐτῶν θεὸς ἀλλότριος· ἀνεβίβασεν αὐτοὺς ἐπὶ τὴν ἰσχύνην τῆς
γῆς, ἐνώμισεν αὐτοὺς γενήματα ἀγρῶν· ἐθήλασαν μέλι ἐκ πέτρας, καὶ ἔλαιον ἐκ
στερεῆς πέτρας],
- 16 [βοῦ]τ(υ)ρον [βοῶν καὶ γάλα π]ροβάτων [μετὰ στέατος ἀρνῶν καὶ κριῶν, νιῶν
ταύρων καὶ τράγων μετὰ στέατος νεφρῶν πυροῦ, καὶ αἶμα σταφυλῆς ἔπιον
οἶνον·
[καὶ ἔφαγεν Ἰ]ακώβ καὶ ἐνεπ[λ]ήσθη, κ(αὶ) ἀπελάκτισεν ὁ ἡγαπημένος, ἐλιπάνθη,
ἐπαχύνθη, ἐπλάτυνθη· καὶ ἐγκατέλιπεν Θεὸν τὸν ποιήσαντα αὐτὸν καὶ]
- 18 [ἀπέστη ἀπὸ Θεοῦ σωτήρος αὐτοῦ· παρῶξυνάν μ]ε [ἐπ' ἄλλοτρίοις, ἐν βδελύγ-
μασιν αὐτῶν ἐξέπικράναν με· ἔθυσαν δαιμονίοις καὶ οὐ Θεῷ, θεοῖς, οἷς οὐκ]
ᾔδεισαν· καινοὶ πρόσφατοι ἦκαν, οὐς οὐκ ᾔδεισαν οἱ πα[τ]ερες αὐτῶν· Θεὸν
τὸν γεννήσαντά σε ἐγκατέλιπες καὶ ἐπελάθου Θεοῦ τοῦ τρέφοντός σε]
? ----- ?

[Many letters on the copy do not (exactly) correspond to those expected; all dots under letters are ours; we also add some pointed brackets () ; to signalize major differences) and indications of ligatures to those given by F., and occasionally changed F.'s punctuation, Tybout] || A. 2. ἦν for ἐν || 3. ὀργίστεσαν for ὀργίσθησαν; ΠΙΕ, copy || 4. the repetition present in the Septuagint (ὡς ἂν παρέλθῃ ὁ λαός σου, Κύριε, ὡς ἂν παρέλθῃ ὁ λαός σου οὗτος) is omitted, F.; ΕΠ, copy || 5. καταφέτυσεν for καταφύτευσαν; from ἐπ' αὐτοὺς on the writer repeats the words occurring in the preceding line; whether and, if so, where he corrected himself remains unclear, F. [the text in the Septuagint reads εἰσαγαγὼν καταφύτευσαν αὐτοὺς εἰς ὄρος κληρονομίας σου, εἰς ἔσθιον κατοικητήριόν σου ὁ κατηρτίσω, Κύριε, ἀγίασμα, Κύριε, ὁ ἱετοίμασαν αἱ χεῖρές σου· Κύριος βασιλεύων κτλ., Tybout] || 6. βασιλέον for βασιλεύων; the verse is abbreviated; in the Septuagint it runs Κύριος βασιλεύων τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι, F. || B. 7. ΚΙΑΚ, copy || 8. νεφετὸς for νιφετὸς; TN, TONEI, copy || 9. ΑΕΝΑ·ΙΟΩ, copy; the last letter visible on the copy is N || 10. ΧΙΩΦ, ΟCΟΠ, copy; the last two letters visible on the copy are NC || 11. ἀναγγεῖλ for ἀναγγελεῖ || 12. ΑΙC, copy || 13. αὐτῶν for αὐτόν; διαφύλαξεν for διεφύλαξεν || 14. initio CTE, copy || 15. ἐν for ἦν [F. prints in fine ἐθήλασαν μέλι στερεῶς, probably per error; we supply the text from the Septuagint, Tybout] || 17. ἐνεπλήστη for ἐνεπλήσθη || on 88-91 F. provides some general comments, inter alia on the role of the two quotations - which represent the final (A) and the initial (B) sections of the first two ᾠδαὶ in the Septuagint - in Byzantine liturgy and their prominent place in canons of the Songs. The auctoritas of the quotations from the Bible probably played a role in the legitimization of the policy of king Mercurius (early 8th cent. A.D.; see our lemma no. 2026 app.c. ad LL. 7/9), who united the two Nubian kingdoms of Nobodia and Makouria in the late 7th/early 8th cent. A.D.

2025. Taphis. List of Christian virtues, late 7th/early 8th cent. A.D.? CIG 8889; Lefebvre, Recueil 613. G.H.R.Horsley, New documents illustrating early Christianity 3 (cf. SEG XXXIII 1597) 102 no. 87. Republished on the basis of the copy of F.C.Gau (1822) by A.E.Felle, VChr 40 (2003) 78-80 (dr. [See now also id., Biblia epigraphica (cf. our lemma no. 2024) 48/49 no. 21]), who argues that this inscription comes from the same context (southern temple) as that in our lemma no. 2024. The same may apply to CIG 8890, where the word χριστιανί(σ)μός is one of the few to be recognized from Gau's copy.

Πίστις, ἡ ἐλπίς, ἡ ἀγάπη, ἡ δικαιοσύνη, ἡ ἐ(ῖ)ρήνη, ἡ ἀλήθεια, ἡ μακροθυμία, ἡ
[ἐγκρά]τεια, ἡ [---]ΚΡΑΑ[---] || -----

1-3. Reference to 1 Cor. 13.13: νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα μείζων δὲ τούτων ἡ ἀγάπη, F. || 5. ENHNH, copy || 6. ἀλήθεια for ἀλήθεια.

2026. Taphis. Dedication of a church?, 710 A.D. SB 1594; from the southern temple of Taphis. Republished by A.E.Felle, VChr 40 (2003) 81-85 (ph.), on the basis of the photograph given by ed.pr. J.Maspero.

† Ἐν ὀνόμα(τι) τοῦ Θεο(υ)ῦ, τοῦ πα(τ(ρ)ος)]
(καὶ) τοῦ υἱοῦ (καὶ) τοῦ ἁγί-
ου πν(εύματος)· † ἐγρ(ά)φ(η) μῃ(νός)

- 4 Χοιᾶχ ιη', ἰνδι(κτιῶνος) θ',
ἡπί τοῦ Διοκλητιανοῦ
υκζ', † ἐπὶ τοῦ ιγ' ἔτους
τοῦ φιλ(ο)χ(ρίστου) βασιλ(έως) Μερκου-
8 ρίου ἐγένετο οὕτω
ἔργων ἀγαθὸν ἐπὶ
τοῦ ἔτους ν ε', ν ἐπὶ τοῦ
θεοφυλ(άκτου) πρεσβυτέρου Ἰω-
12 ἀννου τοῦ ἀγίας-
μοῦ τοῦ <τό>που τοῦτ[ου]
ἐν μη(νὶ) Χ[οι]ᾶχ ιη'.
vacat ἀμήν †

Abbreviation marks: ̅; horizontal strokes above letters; oblique stroke through letter at the bottom; small letter above the line (X in L. 7; cf. below ad L. 7); small H above M (LL. 3 and 14) || 4. the month is repeated in L. 14 || 5. ἡπί for ἐπὶ || 5-6. year 427 (era of Diocletian) = 710 A.D. || 7. φιλ(ο)χ(ρίστου), F.; φιλ(ο)χ(ρίστου), SB [correct since the ph. shows a small X above the line after ΦΙΑ, Tybout]; βασιλ(ίσκου), SB, followed by F., who for φιλόχριστος βασιλίσκος refers to SEG XVIII 724 (foundation of Ikhmindī by king Tokiltōeton; 6th cent. A.D.) [this inscription, however, reads φιλόχριστος βασιλεύς (LL. 8/9) and ed.pr. S.Donadoni's comments on βασιλίσκος (PP 14, 1959, 461) adduced by F. (83) refer to Lefebvre, *Recueil* 628, where Silko bears the latter title; since in *I. Varsovie* 101 LL.4/5 (cf. below) Mercurius is styled θεόσεπτος καὶ φιλόχριστος βασιλεύς, the reading βασιλ(έως) is to be preferred to βασιλ(ίσκου) in our inscription; in the same sense T.Hägg (cf. SEG XL 1591), Tybout] || 7-8. king Mercurius is on record in the *Lives of the Patriarchs of Alexandria* (ca. 770 A.D.), where he is styled 'the new Constantine', and in two inscriptions recording his foundation of the cathedral of Faras, one in Coptic and one in Greek (*I. Varsovie* 101) dated 707 A.D., F., who on 85/86 briefly comments on the quotations from the Bible in the Greek text; cf. also our lemma no. 2024 app.cr. in fine || 8. ἐγένετο for ἐγένετο; (τ)οῦτω, SB || 9. ἔργων for ἔργον; for ἔργον ἀγαθόν see below ad LL. 12/13 || 10. τοῦ ἔτους ἐπὶ τοῦ, F. [we give SB's reading, which is supported by the ph.: this clearly shows E, marked as a numeral by a horizontal stroke above the letter and by its isolated position in a large vacat, Tybout] || 13. ΤΟΥΠΠΟΥ, lapis; τοῦππου, SB || 12-13. τοῦ ἀγίαςμοῦ τοῦ τόπου τούτου probably refers to the Christianization of the southern temple of Taphis, previously dedicated to Isis (see our lemma no. 2024) by king Mercurius, F., who points out that the Christianization of the Isis temple in Philai was also called an ἔργον ἀγαθόν (*I. Philae* 202).

KYRENAIKA

2027. **Kyrenaika. Christian monuments and inscriptions.** J.Reynolds edited, supplemented and updated the manuscript and notes made in the past 50 years by J.B.Ward-Perkins and R.G.Goodchild on *Christian Monuments of Cyrenaica* (London-Hertford 2003). After a general introduction on Libya, its people and Christianity, four sections follow, containing detailed descriptions of sites, monuments, mosaic floors and inscriptions in: 1) the cities of the Pentapolis

(Apollonia, Berenike, Kyrene, Ptolemais and Tauchira; 33-224); 2) rural sites on the Gebel Akhdar with Christian monuments visited by Ward-Perkins (225-383); 3) the same as (2) for sites not visited by W.-P. (385-426); 4) sites in the Syrtica, Marmarica, Libya Inferior (Sicca) and Western Desert (427-444).

For each site the inscriptions (engraved, painted, mosaic) are recorded, in their archaeological context, with Greek texts, translations and bibliography; most are republished: see our lemmata nos. 2030 (1-5), 2031, 2035-2037, 2040 (1 and 3-10), 2059, 2060 (1), 2061, 2062 (1-3), 2063-2067, 2069, and 2071 (1/2); for the inedita see nos. 2030 (6), 2038, 2040 (2 and 11/12), 2054, 2060 (2/3), 2062 (4/5), 2068, 2071 (3/4), and 2073. The editor and her team of collaborators deserve our greatest admiration for all the work done on the manuscript and notes of the two distinguished predecessors. Two maps show the ubiquity of churches (urban, rural) and other Christian monuments; excellent illustrations and drawings. Cf. C.Dobias-Lalou, *BE* (2004) no. 432, for a positive and sympathetic judgement.

2028. **Kyrenaika. The ruler cult of the Ptolemies.** C.Marquaille, *Libyan Studies* 34 (2003) 25-42, examines the manifestations of Ptolemaic power in Kyrenaika through the religious activities of the Ptolemies as a 'non-violent way to express itself' (M. 26; 321-96 B.C.). M. uses all kinds of sources, inter alia inscriptions, but her article should not be consulted without the comments and corrections of C.Dobias-Lalou, *BE* (2005) no. 620 [below, all observations between square brackets are D.-L.'s]. Royal worship in a Ptolemaic context possibly started with the cult of king Magas, which may or may not have co-existed with that of the Ptolemies: see SEG IX 112 (M. 27/28 [certainly rather than possibly recording a priest of Magas' cult: βασιλ(έως) Μάγα ιερτε[ε]ῶν is the only restoration possible]; cf. also SEG XVII 817: dedication of arms to 'Ἀρης Ἐνυάλιος and, parallel to this, of a statue of Νίκη to Magas; SEG XVIII 743: Magas as a priest of Ἀπόλλων). The cult of Arsinoe II Philadelphos, probably starting under Magas' reign, may be attested for Ptolemais (SEG IX 357; cf. also SEG XXXIX 1426 for her cult in Cilician Arsinoe, parallel to that of Aphrodite in Nagidos; presumably she was also worshipped in Kyrenaika Arsinoe); Ptolemy III Euergetes and Berenike II enjoyed the first durable foundations of a royal cult: see SEG XVIII 734 (dedication of a statue) and, for Berenike, the inscription on a jug D.B.Thompson, *Ptolemaic Oinochoai and Portraits in Faience* (Oxford 1973) 49 and 134/135 no. 29. The fragmentary decree SEG XVIII 727 (Kyrene; 139-132 B.C.) records (priests of?) the royal cult (LL. 3-5 [in her discussion M. (30) should have taken into account the recent new readings established by D.-L.: see SEG L 1639]); on 31, M. discusses the decree SEG IX 5 (Kyrene; 2nd/1st cent. B.C.) testifying to the cult of the entire royal family [M. does not clearly distinguish between this text and IX 73: 'un télescope déformé l'enchaînement de l'exposé'; IX 5 mentions ornaments placed in the prytaneion and the porticos (LL. 19/20); IX 73 equally mentions the prytaneion, here as a banquet hall of the συναρχαί (L. 5); the latter term, not understood by M., is a synonym of the ἀρχαί in IX 5 L. 17: both indicate 'tous les corps de magistrats'; IX 5 (LL. 1-45) is a dialectal decree concerning the organisation of the cult of the present sovereigns, their parents, ancestors and the other gods, while IX 73 is a text in koine regulating the use of vases during festivities under the patronage of 'the God', i.e., Apollo; its nature remains enigmatic; M.'s opposes the dialectal decree IX 5 to the letter and prostagma immediately following it on the same stone in koine (LL. 46ff.), but provides no further comment on IX 73)]. The gymnasium in Kyrene was significantly called Πτολεμαῖον (SEG IX 165/166; M.

32 [however, Πτολυμαῖον refers to an estate outside the walls named after its owner rather than to a gymnasium named after the rulers and perhaps sheltering their cult (see already *SEG* LII 1835); at the time of these inscriptions (71 B.C.) the urban gymnasium has become the Forum Caesaris or the Caesareum; the dedication to Hermes and Herakles *SEG* XX 738, equally adduced by M., does not yield the name of the gymnasium]. The Ptolemies also patronized traditional local cults, notably that of Apollo (cf. *SEG* IX 55), and possibly that of Demeter. They did not systematically promote the Egyptian cults outside Egypt.

2029. Kyrenaika. Travellers from Kyrenaika. C.Dobias-Lalou in H.Duchêne (ed.), *Voyages et antiquité classique* (Dijon 2003) 11-21, offers some brief reflections on the places to which the inhabitants of Kyrenaika travelled abroad, on their motives and on divine patrons protecting the travellers: Delphi (consultation of the oracle; *SEG* IX 72; L 1638); cities organizing contests (see inter alia *SEG* IX 111; *JG* II² 2313); cities which imported Kyrenaikan grain (*SEG* IX 2; L 1637 bis) or sold grain to Kyrenaikan cities (*SEG* XXVI 1817; XXXVIII 1910; text and French translation of LL. 34-37 and 46-54; see our lemma no. 2043); centers of education (e.g. Athens); embassies (*SEG* XX 716; XXVII 1194); dedications or sacrifices to a deity by thearoi (*SEG* XX 707: five θεαροί sent to Delphi offer a dedication to 'Απόλλων Σωτήρ). On 17-19 D.-L. mentions the discovery of a 3rd cent. B.C. stele from Kyrene inscribed on its front and lateral side (lists of names plus patronymics). She points out that *SEG* 114 belongs to this stele; in the text there is a passage about treasurers (ταμίαι) sacrificing the προθεάρια to 'Αρχαγέτας: 'sacrifices préliminaires au départ des théarés'. The word seems unattested so far. The thearoi were probably sent to Delphi and the προθεάρια were offered to (Apollo) Archagetas. *SEG* 158 shows that the 'Ανεμοί were also considered protectors of travellers.

2030. Apollonia. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 57, 76/77, 103, and 112/113, presents the following inscriptions: 1) *SEG* XVIII 760 (XXX 1782) and XXVII 1174 (a/b) (57); 2) *SEG* XVIII 762 (cf. XXVII 1125 bis, comparatio numerorum) and XXVII 1178/1179 (76/77; in 1178 R. now reads ἀ[ν]υσοῖ (optative; for ἀνυσοῖν); however, the reading ἀ[ν]υσοῖς of 1178 (indicative) is to be preferred: cf. C.Dobias-Lalou, *BE* 2004, no. 436); 3) *SEG* XXVII 1176 and 1186 (103); 4) *SEG* XVII 820 (cf. XXVII 1125 bis, comparatio numerorum), XVIII 759 (XXVII 1140) and XXVII 1175 and 1177 (112/113); 5) on 112 R. mentions a lead medallion inscribed on both faces, published by D.White, *AJA* 70 (1966) 261: obverse: Ἰωάννου (above a Greek cross); reverse: Δωροθέου; 6) on 113 she mentions a Byzantine weight said to have been found in Apollonia and now in Kyrene Museum: Γ † Α (figures for three and one) [For a similar weight see our lemma no. 2040 sub (11)].

2031. Atrun. Masons' marks. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 242-245 and 254/255, presents a large number of masons' marks engraved on capitals, column shafts and small bases in the East and West church (single letters serving as assembly-guides; groups of letters: perhaps abbreviated names of craftsmen).

2032. Berenike/Euesperides (Benghazi). Epitaph of Kallous Philostratos, 104 A.D. D.M.Robinson, *AJA* 17 (1913) 190 no. 105; J.M.Reynolds in *Sidi Khrebish* I (cf. *SEG* XXVIII 1539) 250 no. 30. E.Fabbricotti, *Libyan Studies* 32 (2001) 120/121, publishes two photographs showing this stele and two anepigraphic objects, taken by Thomas Ashby in the British Viceconsulate in 1910; she also publishes a modern photo of the stone, in the depot of the Archaeological Service in Cyrene in 2001, but then bound to be transferred to the new museum in Benghazi. F. presents a text in majuscules and a transcription containing some slight errors; a correct text was provided by Reynolds: ('Ετους) ρλδ' | Καλλοῦς | Φιλόστρατος (ἐτῶν) κγ' (according to Reynolds the deceased bears a double name; Robinson interpreted Καλλοῦς as the genitive of the female name Καλλώ [for the patronymic preceding the name see our lemma no. 2053 sub (5), Tybout].

2033. Berenike/Euesperides (Benghazi). Mosaic inscription, ca. 325-250 B.C. Inscription on a pebble mosaic found in a room of a house in 'Area P' during the 2003 excavation season. Ed.pr. A.Wilson, *Libyan Studies* 34 (2003) 194/195 (ph.); see also id., *CRAI* (2003) 1656 (ph.), and C.Dobias-Lalou, *BE* (2005) no. 624.

EYK[-3-4]A | EPT[--]

The large letter size and the fact that the inscription is upside down to a reader standing within the room suggests that the inscription is a threshold greeting (possibly εὐκ[αίρι]α | ἐργ[οις]) rather than a signature (ἐργ[οις]) seems attractive at first sight, but Hellenistic mosaicists sign with ἐποίησεν or ἐποίησεν, ed.pr.; contra D.-L., who prefers considering the text a mosaicist's signature (e.g. Εὐκ[λειδ]α | ἐργ[οις]) and points that this interpretation is supported by a yet unpublished parallel from Kyrene.

2034. Berenike/Euesperides (Benghazi). Stamps on transport amphoras, undated. K.Göransson, *Libyan Studies* 34 (2003) 221, reports that two stamps (reading ΣΙ and ΑΦ, respectively) on the handles of presumably local amphoras have been found during the 2003 excavation season; G. also mentions stamps consisting of a single letter or two letters on Corinthian B handles.

2035. Bir Tarakenet. Christian inscriptions. *SEG* XX 705 (a-c); XXXVIII 1866. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 416/417. In *SEG* 705 (c) (XXXVIII 1866 B; ph.), R. suggests reading in L. 9 in fine σ[ε] (SEG: Ε....).

2036. Gasr Bandes. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 393-395 (ph.), republishes *SEG* L 1632 (395 no. 2) and 1633 (393/394 no. 1). For 1632 she presents different readings:

A: [--] βωήθη v κε[--] Παύλφ [--] Ω PXATΩ[--] KIIΠΩK[--] KONTIA[--] θεφ και [--] COPI[.]AA[--]HTO[.]
 B: [--]M[.]OACI[.]A[.]OKAECI[.]

A. 1. Perhaps [Κόριε] βωήθη (for βοήθει); alternatively, the words may have appeared in the reverse order: κε for Κ(όριε), not for και, R.

2037. Gasr Benia. Christian invocation, undated. SEG L 1634. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 397: Θε(δς) βοηθώς (sic)

2038. Gasr Uertig. Christian rock-cut graffiti and dipinti, 6th cent. A.D. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 402, reports on the discovery by F.A.Mohamed of a rock-cut cistern on whose walls inscriptions have been painted or incised: 1) painted crosses; 2) a: cross with 'Ι(ησοῦς) Χ(ριστός) in the upper two quarters; b: cross with 'Ι(ησοῦς) Χ(ριστός) in the upper two quarters and with νικῆ in the two lower quarters; c: cross with Χάρις Θε(ο)ῦ in the upper two quarters; d: monogram presumably for φῶς [F.A.Mohamed - J.Reynolds refer to their publication in *L'Africa Romana* XIII (2000) 1494 for these texts, which we missed in SEG L].

2039. Kyrene. Agora: inscriptions found in the temple of Zeus. S.Ensoli, *Quaderni di archeologia della Libia* 18 (2003) 47-91, studies the building history of the Zeus temple and the nearby monumental arch on the southwest side of the agora. The temple was built in the 2nd cent. B.C. and reconstructed after the Jewish revolt of 115-117 A.D. E. briefly discusses two inscriptions. The dedication of the city to Hadrian and Antoninus Pius (SEG IX 136; 138 A.D.; excellent color ph.), thought to belong to the basement in the cella of the temple where it was found, originally belonged to the arch; the re-use in the temple dates after the earthquake of 262 A.D., when the arch was not rebuilt (E. 77/78 and 80/81). The block inscribed Ζηνίων Ζηνίωνος (SEG IX 726; dr. [for another Zenion son of Zenion see our lemma no. 2054]), belonging to the same basement in the temple, should equally be considered secondary in use; to be dated to the Hellenistic rather than the Hadrianic period, it cannot be considered the signature of the sculptor of Zeus' statue found in the temple; as suggested by S.Stucchi, it may come from a honorary monument built in the agora at some distance of the temple (E. 73, 75, and 81). E. adduces numerous other inscriptions in her notes (we single out a list of local artists, mainly working in the Ptolemaic period, on 81 note 66).

2040. Kyrene. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 150-177, (re)publishes the following texts: 1) SEC 264 (re-used base of Pentelic marble; ph.; 150 no. 5); 2) yellow limestone bracket with monogram cross (P); below the transverse bar an alpha and an omega (150 no. 4); 3) SEG XVIII 748 (153 no. 17) and 754 (153

no. 14); 4) SEG XVIII 747 (155/156 no. 2); 5) SEG XXXI 1579 (instead of ζωήσης R., with great reservations, suggests Χ(ριστός), ζωή, φῶς; Μαρίας νιέ 'may be right, but we should not, perhaps, rule out the possibility of χάρις, grace'; 167/168); 6) SEG XXXI 1578 (a-c) (XXXVII 1702); in 1578 (a) R. discerns a Σ left of the Greek text, probably part of another text written beside text (a); 168/169); 7) SEG XVIII 753 (169) and 771 (170/171; ph.); 8) SEG XVIII 745 (XXX 1785 (1 e) [where a reference to SEG XVIII should be added]) and 746 (XXX 1785 (1 a-d and f; 2) [idem]; in 746 (b) 'Αλυπῶτι is the dative of the male name 'Αλυπῶς = 'Αλυπῶς rather than of the female name 'Αλυπῶ: see C.Dobias-Lalou, BE 2004, no. 450; in 746 (c) Λαμπροτύχητι is the dative of the male name Λαμπροτύχης (in XXX 1785 (f) R. combined the two texts XVIII (f) and (g); now she separates the two again as in XVIII 746; 172/173) [See now also R.M.Bonocasa Carra, *Thalassa. Genti e culture del Mediterraneo antico* 2 (2005) 117-130 (ph.; deficient from an epigraphical point-of-view), who comments on the contrast between the pagan character of the title λιβυάρχης and the Christian tone of the other inscriptions, and on the concomitant ambiguity of the iconography. The terminus post quem for the construction of the house is 365 A.D. (more or less in line with the late 4th/early 5th cent. A.D. previously established on the basis of the style of the mosaics), Tybout]; 9) SEG XVIII 752 (173); 10) she adds a text published by her in *Justinianic Mosaic Pavements* (cf. SEG XXX 1784/1785) 150 [inadvertently omitted in SEG XXX: 'Ἡσυχίος [--]ΚΟ[.] οὔτος [--]; C.Dobias-Lalou, *l.c.*, suggests that ΟΥΤΟΣ may have been the ending of a Latin name in -utus; CIG 9136 (SEG XLII 1675 A/B; 176).

11) On 156 no. 3 R. mentions a Byzantine weight said to have been found in the East church: Γ † Β (figures for three and two) [For a similar weight see our lemma no. 2030]; 12) on 177 R. mentions an inscription on a rock-cut tomb in the south cemetery: † Κ(όριε) βοει[θε]ι[.]

2041. Kyrene. Perioikoi. F.X.Ryan, *Libyan Studies* 32 (2001) 79-85, argues that the Lindians who under the leadership of 'the sons of Pankos' (probably a noble family) participated in the foundation of Kyrene according to Xenagoras in the Lindian anagraphē (*I.Lindos* 2; *Syll.*³ 725; SEG LII 994*; see our lemma no. 821; B XVII LL. 113-116 = FGh 532 F 17) were among the περίοικοι who were assigned the first μοῖρα together with the Theraians in the reforms of Damonax (Herodotus 4.161.3). The formula κτίσαντες σὺν Βά[τ]τ[ω]ι does not support the current interpretation that the Lindian settlers belong to a subsidiary wave of immigrants under Battus II. From Herodotus' account it appears that the people vaguely defined as perioikoi were non-Theraians belonging to the first settlers. Consequently the Lindian founders did not belong to πάντες νησιῶται who according to Herodotus were taken together to form the third moira. The perioikoi may have included other (presumably Doric) groups or individuals.

2042. Kyrene. Royal portraits and inscriptions. In two studies on (possibly) royal portraits N.Adams uses inscriptions to support his identifications: *Libyan Studies* 33 (2002) 29-44 (on 40 discussion of SEG XVIII 735) and *Quaderni di Archeologia della Libia* 18 (2003) 116-128 (brief discussion of several inscriptions, notably SEC 132 on 120). We do not sum-

marize A.'s argument; C.Dobias-Lalou, *BE* (2005) no. 522, shows that it results from various misunderstandings.

2043. Kyrene. Honorary decree for Aleximachos, ca. 100-50 B.C. *SEG* XXVI 1817; XXXVIII 1910. C.Dobias-Lalou, *art.cit.* (cf. our lemma no. 2029) 13, offers the following text of LL. 46-54: θεωρῶν | τὰν τῷ σίτω τιμὰν ἀνατεινομένην, | ἐχοράγη[σε τ]ὸ σιτών[ιο]ν ὥστε πραθῆμεν | κατὰ μέρος τάλαντα) ΤΑ ΤΑ • Α̅ • προθυμεῖ[ι]μενος δὲ τα[χ]έως ἐπάξει τὸν σῖτον ὑπέ[σ]τηλε π[ο]λ[υ]μερῶς τὰν τῶν ἰδίων χρη[μ]ά[τ]ων [α]ὔξησιν, πρὸ πολλῷ λει[πομέν]αν ἐπὶ τῶν ὄχλων σωτηρίαν: 'constatant que le prix du grain montait, assumait la charge de l'achat du blé, de sorte qu'il fût vendu deux talents trente mines la mesure; désireux de transporter le grain au plus vite, il réduisit de toutes les manières son propre profit financier, que depuis longtemps il négligeait en vue du salut des populations'. The reader is asked to compare the text in *SEG* XXVI and the corrections proposed by Laronde (summarized in *SEG* XXXVIII 1910).

2044-2045. Kyrene. Honorary inscriptions on statue bases, ca. 75 B.C. (?). N.Adams, *Libyan Studies* 34 (2003) 56-59 and 61 note 69, presents majuscule transcriptions of three inscriptions on marble blocks, two of which appear to be new [anticipating the official ed.pr., we correct, with due reserve, some obvious deficiencies in A.'s transcriptions, Tybout]; cf. also the critical observations and additions of C.Dobias-Lalou, *BE* (2005) no. 623: 'inscriptions hâtivement vues à Cyrène, hors de toute exploration organisée'. The inscription recorded on 58/59 no. 7 is *SEG* IX 199 (ph.; rediscovered): Ἀστυκράτης | Εὐκλείδα, whom A. considers the dedicator of a statue rather than a deceased; contra D.-L., who points out that the stone is the upper part of a funerary stele, with the formula 'name plus patronymic' typical of epitaphs.

On 57 A. comments on *SEG* 146 (now in the 'Salone di Ortostati' like the inscription in our lemma no. 2044), which he describes as a statue base bearing the names of the donors, at home in the 'Salone'; contra D.-L.: the stone is a re-used door lintel, perhaps from the temple of Apollo, with a dedication of the ὄπια (implying the restoration τὰν ὄπ[ι]αν ἀνέθηκαν) in L. 4, mentioned but discarded as 'poco probabile' in *SEG*'s app.c.; cf. *SEG* IX 147; on 57 A. also offers the text on a moulded white marble statue base he saw in the 'Salone di Ortostati': ΓΕΛΛΕΑΥΝΚΗΙΔΑΤΩ; D.-L. points out that this is *SEG* 197, interprets it as an ephebic graffito, and provides the following reading: [(ἐτους)] ιγ'·Γλαυκία τῷ Λεωνίδα, with the letters of the name and the patronymic interspersed ([-]ΙΓ Γλαυκία τῷ Λεωνίδα, *SEG*).

2044: 56/57 no. 6 (ph. [inscription illegible]). **Honorary inscription for Decimus Iunius Brutus, ca. 75 B.C.** Gray-blue (Prokonessian or Thasian?) marble base for a bronze statue (feet-shaped cavities), probably part of an originally larger block; found re-used as building material in a wall of the so-called 'Salone di Orthostati' on the south side of the east-west 'Skyrota' connecting the Caesareum and agora with the akropolis.

Δέκμων Ἰούνιον Δέκμω υἱὸν Βροῦτον | vacat τὸν πάτρωνα vacat | vacat Κυρα-
ναῖοι vacat

The lettering is very similar to that of the marble base dedicated by the Kyrenaians to C. Cornelius Lentulus Marcellinus in 67 B.C. or shortly later (*SEG* IX 56; ph.); the honorand is probably one of the consuls of 77 B.C.; the base may reflect a trend in placating the rising power of Rome in the transitional phase of Kyrenaika's incorporation into the control of the Senate, A., who refers to the very similar base presented in our next lemma || 1. Δέκμος is not the 'Doric form of Decimus' (ed.pr. 61 note 68) but the regular Greek transcription of this praenomen, D.-L.; ΙΟΥΝΙΩΝ, A. || 2. ΠΑΡΩΝΑ, A.

2045: 61 note 69. **Honorary inscription for C. Claudius, ca. 75 B.C.?** Marble base for a bronze statue seen by ed.pr. in the depot at the Casa Parisia in Kyrene; marble and letters are similar to the base in our preceding lemma, which is probably contemporary.

Γάϊον Κλώδιον Ἀππίω υἱὸν | στραταγὸν ὕπατον Ῥωμ[αίων] | τὸν εὐεργέταν
καὶ πάτρ[ωνα] | Κυραναῖοι

The honorand seems to be previously unattested, A. || 2. ΥΠΑ ΤΟΝ ΡΩΜ[ΑΙΟΙ?], A.

2046. Kyrene. List of ephebes, 2nd cent. B.C. *SEG* 241. Republished after re-examination of the stone in the museum of Shahat (Kyrene) by C.Dobias-Lalou, *Quaderni di Archeologia della Libia* 18 (2003) 218/219 (ph.).

ἄπορυτιάζοντα	Κλέαρχον Κλεάρχω
Χάταιον Ἀγησάρχω	καὶ τῶν πρεσβυτέρων
γυμνασιαρχέντας	8 [---]ον Φιλοξένω
4 Χηριάδαν Τιμώνακτος	[-----] Ἰππίος
Μναστοκλῆν Ἀριστείδα	

1. Not in *SEG* || 2. Χάταιος; previously unattested, derived from an adjective *χαταῖος ('plein de désir'; cf. *χατέω*, *χατίζω*), D.-L.; Ἀνταῖον, *SEG* || 4. Χηριάδας; rare name; cf. Χηρίας (also rare; on record in an Archaic inscription from Thera: *IG* XII 3 Suppl. 1613), D.-L. || 6. Κλέαρχον, *SEG* || 7. and (the gymnasiarchs) of the presbyteroi || 8. the last letter of the lacuna is either X or K, D.-L.; [-]ν Φιλοξένω, *SEG* || 9. [-]ίος, *SEG*.

2047. Kyrene. List of names, late 2nd/1st cent. B.C. *SEG* 19. Republished after re-examination of the stone in the museum of Shahat (Kyrene) by C.Dobias-Lalou, *Quaderni di Archeologia della Libia* 18 (2003) 216-218 (ph.).

[^o δεινα --]αν[--]
 [^o δεινα] Ἐπικ[--]
 [^o δεινα] Πράξι[--]

4 [^o δεινα Κ]αλλίπ[που]
 [^o δεινα --]λου
 [^o δεινα] Ποσει[δ--]

^oΑν[--] | Ἐπικ[δης] | Πράξι[--] | Κ[αλλίπ[πος || εἰ]σθ[ος] | Ποσει[δ--], *SEC* || list of magistrates, ephebes or subscripts, in which the names (generally in the accusative rather than the nominative in lists of ephebes (cf. e.g. our lemma no. 2051), which may also be the case in our document) are accompanied by patronymics, D.-L. || 1. e.g. [^oΑρίμ]αν[τος], D.-L. || 3. Πράξι[ος], Πράξι[άδου] or Πράξι[τίμου], D.-L. || 5. based on the shorter names attested in Kyrenaika, [Ζωί]λου [^oἩδύ]λου, [Εὐμή]λου, or [Σιμή]λου, D.-L. || 6. Ποσει[δωνίου] or Ποσει[δίου], D.-L.

2048. Kyrene. Dedication of a treasure house to Apollo, ca. 350 B.C. In his article 'Kultstätten und Praxis des Kaiserkults anhand von Fallbeispielen' (cf. also our lemma no. 1384), K.Hitzl in *Die Praxis der Herrscherverehrung* -- (cf. our lemma no. 2227) 97-127, discusses the transformation of a late Classical treasure house near the southern wall of the sanctuary of Apollo into a temple of the imperial cult for Tiberius (104-111; two Latin inscriptions with identical text; L.Polacco, *Il volto di Tiberio*, Rome 1955, 49 and 51). This treasury is known as the 'strategieon' after the Greek inscriptions on three metopes recording three strategoi ('Ἀριστοφάνης son of Παραιβάτας, "Ἀριστ[ος] son of Βάκαλ, and Αὐτόβιος son of Ἀνίοχος), and the dedication (of the treasure house) to Apollo as a tenth from war booty on the architrave below. The inscriptions have never been published except for a fragment from the dedication: ΑΕΜΙΩ, to be restored [-- πο]λεμ[ίων --] (for which cf. *SEG* IX 76; H. 105 note 40). The contents of the texts are known from six descriptions in secondary literature, which H. quotes in an Appendix on 116/117 [The inscriptions on the metopes are very probably *SEG* IX 89/90, based on a publication of G.Oliverio from 1930 (not adduced by H.); the allegedly two inscriptions (with 89 recording the first two names mentioned above) are engraved on an 'epistylum'; they are dated to the 3rd cent. B.C., but O. dates the treasure house, later assigned to the mid 4th cent. by other scholars, to the same period in his *Scavi di Cirene* (Bergamo 1931) 31/32 = H. 116 no. 1, Tybout].

2049. Kyrene. Dedication to Aphrodite, late 4th/early 3rd cent. B.C. *SEC* 123 + 176. C.Dobias-Lalou, *Quaderni di Archeologia della Libia* 18 (2003) 211-216 (ph.), points out that these fragments belong to one gray marble rectangular plaque; she presents the following text, based on re-examination of the stones in the museum of Shahat (Kyrene); cf. also A.Chaniotis, *EBGR* (2003) [2006] no. 44.

^oΑναξ[- 4 -] Ἀναξέα [ca. 4 v?]
 σὺμ Βα[- 4 -] Αἰγλάν[ο]ρος [συν-]
 ιαριτε[ύοισα] Ἀφρ[οδ]ίται ἀν[έθηκε]
 4 καὶ τ[ὸν τρά]πεζαν τὰν λ[ιθιναν]

1. Ἀναξ[ίππα] or Ἀναξ[ιλέα], both attested in Kyrene; other possibilities remain; either Ἀναξέα or Ἀναξέα[v] (cf. also below ad L. 4 initio), D.-L. || 2. probably Βα[καλ] (though another short name like Βαῖος, Βαίεας, or Βάττος is equally possible; a Βακαλ Αἰγλάνορος is also on record on the more or less contemporary base *SEC* 59, D.-L., following G.Pugliese Carratelli (*SEC*); the identification is supported by the fact that *SEC* 59 provides the only other attestation of an Ἀναξέας in Kyrene, D.-L. || 2-3. for συνιαριτεύω cf. *SEG* IX 117, *SEC* 23 and 166, and *CIG* 5130, D.-L.; the restoration is plausible, though it should be noted that in the formula συνιαριτεύουσα ἀνέθηκεν the participle is followed by the name of the eponymous priest of Apollo, which is not the case here, C. || 4. καί: on the assumption that Ἀναξέα should be read in L. 1, '(the present object) and the stone table'; if Ἀναξέα[v] is restored, '(the statue of) Anaxeas and the stone table', D.-L.; or λ[ιθιναν], A.Laronde apud D.-L. (to be published in *Prosopographia Cyrenaica*, forthcoming). In view of καὶ in L. 4, C. suggests that the priestess dedicated yet another object; as a consequence the text may have been longer, e.g. Ἀναξ[- 4 -] Ἀναξέα [vacat?] | σὺμ Βα[- 4 -] Αἰγλάν[ο]ρος [καὶ name] | ιαριτε[ύοισα] Ἀφρ[οδ]ίται ἀν[έθηκε ---] | καὶ τ[ὸν τρά]πεζαν τὰν λ[ιθιναν].

2050. Kyrene. Dedication of a statue, late 4th/early 3rd cent. B.C. *SEC* 258. Republished after re-examination of the stone in the museum of Shahat (Kyrene) by C.Dobias-Lalou, *Quaderni di Archeologia della Libia* 18 (2003) 220/221 (ph.).

[Χαρ]ίτιμον Κλητο[μάχω | Κλ]ητόμ[α]χος Χαροτ[ίμω | vacat ἀνέ]θη[κε] vacat

5. [--]P [--], *SEC* || statue or portrait dedicated by a relative, probably Kleitomachos' father or son (cf. e.g. the formula in *SEC* 257); it is tempting to follow G.Morelli (*SEC*) in identifying Κλητόμαχος Χαριτίμω with one of the participants of a public subscription dating to the 290s B.C. (*SEG* XX 735 (b) Col. I L. 156), D.-L.

2051. Kyrene. Dedication (of a building?) to Apollo and Artemis, (1st half of the?) 3rd cent. B.C. *SEC* 147. Republished after re-examination of the stone in the museum of Shahat (Kyrene) by C.Dobias-Lalou, *Quaderni di Archeologia della Libia* 18 (2003) 219/220 (ph.).

[---]σ σα Θαλίαρχ[ος ὁ δεινα]
 [---]νος Ἀγησιστρά[τω τῷ δεινός]
 [Ἀ π ὁ λ λ ω ν] ν ι Ἀ ρ τ α μ ι τ ι α ἀ ν έ θ η κ α ν

[--]σ σα Θαλίαρχ[ος --]ν[ος Ἀγησιστρά[τω --]ν[ι Ἀρταμίτια (with Ἀρταμίτι mentioned as an alternative in the app.cr.). *SEC* || 1. perhaps [Τιμ]σ σα, D.-L. || 3. Ἀρταμίτια, *SEC* ('Ἀρταμίτι in a note) || originally blocks must have joined at left and right; for the disposition of the text cf. e.g. 132 and 144, D.-L.

2052. Kyrene. Dedication to Methysis, Minerva, Iatros and Iaso, 2nd half of the 2nd/3rd cent. A.D. *SEG* XLIII 1191 (LL. 3-6 only). Now fully published by ed.pr. S.M.Maren-go, *Quaderni di archeologia della Libia* 18 (2003) 205-210 (ph.); cf. also C.Dobias-Lalou, *BE* (2004) no. 453.

Μέθυσι, | Μινέρβι, | Ίατρῶι, | Ίασοί, | θεοῖς ἐπήκοις || Κλ(αύδιος) Λῦκος εὐχῆν |
ἀνέθηκα

1. Μέθυσις: equivalent of Μέθη, represented in painting in the tholos of the Asklepieion in Epidauros (Paus. 2.27.3); their presence in healing sanctuaries (cf. below ad L. 3) should probably be connected with the use of wine for therapeutic purposes, ed.pr. [cf. also *SEG* XLVI 1485] || 2. transliteration of Minerva (first attestation for Kyrenaika); for a 'Minerva medica' see *CIL* IX 1292-1308 (sanctuary of Minerva medica memor Cabardiensis for Kyrenaika); dative in -ι on the analogy with Μέθυσι, ed.pr.; small dot on the stone between B and I: possibly meant as an abbreviation sign indicating the omission of the expected A for reasons of symmetrical disposition, D.-L. (who provides further details on the stone) || 3. for the cult of Iatros (a local variant of Asklepios in Balagrai) and his paredros Iaso see *SEG* XLIII 1186 (app.cr. ad LL. 16/17) and 1189-1191 (both with references).

2053. Kyrene. Epitaphs, Hellenistic-Roman Imperial period. Five fragmentary graffiti incised on the walls of the entrances of rock-cut tombs in the western nekropolis. Ed.pr. G.Paci, *Quaderni di Archeologia della Libia* 18 (2003) 173-182 (ph. except of no. 6): 1) Φίλων Καλ[-]ω (L. 1) and Δημά[ρ]χ[ω] (L. 4) (176 no. 1; dr.; on the plaster of the wall of the entrance room; patronymic in L. 1: Καλ[-]γω or Καλ[-]τω; 'età romana altoimperiale'); 2) C[-]λοκομος Στράτωνος (176-179 no. 2; left (first letter) and right of a niche for a funerary portrait, above the entrance; the first letter is unclear; the ph. suggests an E, but an E[-]λοκομος is unattested for Kyrenaika; perhaps Φίλ[ο]κομος; Φιλόκομος is attested; Roman Imperial period; 3) a name like 'Επαίνετος (?) (179/180 no. 3; dr.; series of five tombs; graffito of uncertain reading between the second and third entrance; another graffito above the fifth entrance is illegible; undated); 4) [-] Εὐγένεος (180/181 no. 4; on the architrave of the entrance; 'buona età ellenistica'); 5) Σωγέου 'Αρίστιος | (ἐτῶν) π' (181 no. 5; on the architrave of the entrance; Roman Imperial period [For the patronymic preceding the name see our lemma no. 2032, Tybout]).

A sixth text is engraved on a moulded base found above the front of a tomb with monumental façade: 6) Ἀφροδίτη | Ζήνωνος (181/182 no. 2; this inscription is probably *CIG* 5156; Hellenistic period).

2054. Kyrene. Epitaph of Zenion, 1st cent. B.C. Moulded funerary stele of Pentelief marble, re-used as part of a balustrade in the East church. Ed.pr. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 153 no. 14 (ph.; translation).

Ζηνίων | Ζηνίωνος (ἐτῶν) α' | leaf

Undated by ed.pr.; 1st cent. B.C., C.Dobias-Lalou, *BE* (2004) no. 450 || 2. abbreviation mark: horizontal strokes above the siglum for ἐτῶν (L) and above Α [rather (ἐτους) since the deceased was only one year old, Martin] || [a Ζηνίων Ζηνίωνος is on record on another Kyrenaian stone: *SEG* XX 726 (Hellenistic period; see our lemma no. 2039), Pleket].

2055-2056. Kyrene. Two epitaphs on rider reliefs, late 1st cent. B.C.-early 1st cent. A.D. / 2nd cent. A.D. S.E.Kane, *Quaderni di archeologia della Libia* 18 (2003) 27-34 (ph.), publishes nine 'heroized rider' reliefs from the Wadi bel Gadir sanctuary of Demeter and Persephone; two bear inscriptions (texts in transcription only; for the Greek texts see C.Dobias-Lalou, *BE* 2004, no. 446) The dates are provided by J.Reynolds apud K. on the basis of the letter forms.

2055: 29/30 no. 2. **Epitaph of Theodoros, late 1st cent. B.C.-early 1st cent. A.D.** Relief in a recessed field: man on horseback moving to the right toward a draped woman and a child who are standing by an altar; inscription on a stele behind woman and child; a snake under the horse: Θεόδωρος | Θεωδῶρου | ἱρῶς

2056: 32/33 no. 6. **Epitaph of Alexander, 2nd cent. A.D.** Lower left corner of a relief, preserving parts of three legs of a horse and the inscribed frame below.

'Αλέξανδρος [----]

2057. Kyrene. Funerary epigram for Stlakkie (and other epitaphs), 50-100 A.D.? *SEG* LI 2212. J.Reynolds, *Quaderni di archeologia della Libia* 18 (2003) 168-170 (ph.; translation), offers the official publication of the epigram transcribed on the basis of a previously published majuscule copy by G.J.Botter - R.A.Tybout. The photograph confirms that in verse 2 μόρος instead of μόγος should be read, and in verse 4 ὦι παστὸν (ὦ παστὸν, R.) instead of (μ)αστόν; there is no letter after καί in verse 4 [but read in verse 1 ἰκοστόν ((ε)ἰκοστόν) instead of R.'s εἰκοστόν, in 3 ἐπιγηθήσασαν (see parallel in app.cr.) instead of R.'s ἐπι γηθήσασαν, and in 5 ἀμαυροτέρη(ι) δ' ὑπὸ λύπη(ς) instead of R.'s ἀμαυροτέρη δ' ὑπὸ λύπη, which does not account for the vertical hastae clearly visible on the ph. after both H's, and leaves us with the very unusual construction of ὑπὸ with a dative; the latter equally applies to the reading of C.Dobias-Lalou, *BE* (2004) no. 447: ἀμαυροτέρη δ' ὑπὸ λύπη, Tybout]. R. considers τὴν μούνην in the last verse a reference to the tomb ('leaving with you, my husband, ?this resting place'); cf. also D.-L., *l.c.*, who suggests connecting it with λύπη [in spite of the 'loss' of μόγος and μαστός, we still prefer interpreting τὴν μούνην as 'my only daughter', entrusted by Stlakkie to her husband on her death: a reference to her death in childbirth, a most common cause of death for women up to early modern times. D.-L. (per ep.) now follows our interpretation, Tybout].

The stele is a tapered pier probably of Greek island marble; the lettering dates the text to the Roman period, perhaps to the 2nd half of the 1st cent. A.D. It belonged to 'Tomb N. 258' (on which see D.Thorn (*ibid.* 163) and J.C.Thorn (*ibid.* 166-168)), which has also an inscription on the lintel of the door to the main tomb-chamber, and on the back wall of the recess: see *SEG* XLVII 2171 (E) and 2171 (A-D), respectively [where we should have noted that these graffiti belong to another tomb (no. 258) than the one (S 388) which was the main object of C.Frigerio's study]. On 170-172, R. republishes these texts on the basis of autopsy (dr. in the context of a reconstruction of the tomb chamber). We present her texts below (A: inscription on the lintel; B: graffiti in the tomb chamber).

A: ΣΤΑΛΑΚ[ΚΙ --] | ----

B: Col. I
 Leaf Σεμπρώνιος
 "Απερ (ἐτών) ξδ' leaf
 Σεμπρώνια
 4 Μαξίμα
 vacat (ἐτών) ν' leaf
 vacat Σεμπρώνι[ο]ς [--]

Col. II
 Σεμπρώνια
 Μαρκέλλα
 vacat (ἐτών) ε' leaf

4

Col. III
 vacat Σ[--]
 vacat Στα[λακκι--]
 vacat (ἐτών) leaf κα' leaf
 vacat

A. = SEG (E); a man or woman with an expanded form of the same Italian name as that of the subject of the epigram, R.; ΣΤΑΛΑΚΙ[--], SEG || B Col. I. 1-2. = SEG (A) [with correct reading by H.W.Pleket in the app.cr., but read '64th year' instead of '65th year'] || 3-5. = SEG (B); (ἐτών) ε', SEG || 6. not in SEG || Col. II. = SEG (C); no final Σ in L. 3. SEG [R. presents our Col. III as LL. 3-5 of Col. II, with the Σ[--] immediately following after the leaf; however, Σ[--] is clearly separated from the leaf by a vacat and, together with R.'s Col. II LL. 4/5, equally at some distance of LL. 1-3, forms a separate 'Col. III' consisting of the beginnings of three lines, Tybout] || Col. III. = SEG (D); Σ[--] | ΣΤ[--] | (ἐτών) leaf κα', SEG; in L. 2 initio ΣΤΑ or ΣΤΑ (Stalacci- or Stalacci-); the age of death (21) suggests that this was the formal memorial of the Stalakkie also commemorated in the epigram, R., who hesitatingly suggests that her full name was Sempronia Stalakkie, i.e., that she was a member of the family of Sempronia [R.'s supposition is supported by the Σ in L. 1 initio (= R.'s Col. II L. 3 in fine), which may well be the initial letter of Σεμπρώνια; cf. our additional note ad Col. II] || R. comments on the two immigré families on record: one whose members bear the nomen Sempronius and a cognomen equally of Latin origin, and the Stalaccii (funerary epigram; above A and B L. 4); apparently 'despite the use of the Greek language [the families] set some store by recalling an Italian origin for their ancestors by their names' (172) [For the rare name Στάλακκος/Στάλακκι-/-η see now also the dedication from Koptos in our lemma no. 1981 L. 6 (and app.cr.).]

2058. Kyrene. Inscriptions on Panathenaic amphoras, late 6th-4th cent. B.C. SEG XXXVII 1704. After a survey of previous finds of Panathenaic prize amphoras in Kyrene and other cities in Kyrenaika (cf. now also SEG LI 2205), M.Luni, *Quaderni di archeologia della Libia* 18 (2003) 97-113 (ph.), republishes 11 ceramic fragments belonging to 9 Panathenaic amphoras found in the sanctuary of Demeter, where they were probably dedicated by victors after returning to their native city. Four preserve one or some letters belonging to the well-known formulas written kionedon. Three have letters belonging to τὸν Ἀθήνηθεν ἄθλον: 1) 105 no. 9; leg and foot of athlete; part of column; letter: O; late 6th/early 5th cent. B.C.; 2) 106 no. 10; part of column; letters: ONA; late 6th/early 5th cent. B.C.; 3) 107 no. 14; part of column; letters: TO; 5th cent. B.C.; 4) another fragment bears two letters (XO) of the dating formula Ἐνὶ - name - ἄρχοντος; 107 no. 15; part of column; 4th cent. B.C. (after 392/391 or 380/379 and before 312/311 B.C.).

2059. Narbek. Inscription, undated. SEG L 1644. In *Christian Monuments* -- (cf. our lemma no. 2027) 404, J.Reynolds refers to this text and writes that 'what survives makes no obvious sense (ΠΠΟ ΚΡ)'.

2060. Naustathmos (Ras el Hilal). Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 337-340, republishes 1) SEG XXX 1786 (337/338 no. 2). She presents the following new texts: 2) (dr.; five fragments painted on wall-plaster from the church. Four (a-d) have the same lettering; 337 no.1); a: † ΕΝΔΗC[--]; b: [--]² NNAK[--] (horizontal stroke above NA; perhaps να(όν) or να(ών); cf. CIG 8653 for NA = ναός); c: [--]² EI[--]; d: † IEXH[] (the final letter is perhaps an abbreviation mark); e: [--] ABPA[--] --]EOE.[--] (L. 1: perhaps a reference to Ἀβραάμ); 3) (ph.; graffiti scratched in various hands on the plaster of walls of the church; 338 no. 3); a: east wall of room C: L. 1: ΒΟΗΕΙ·ΙΝ[--]; L. 2: ΒΕΝΟΝΙΒΕΚΑΥΤΙΟC·ΜΙΝΙCΟΝ ΒΟΑΒΒΑC[.]ΒΑΟ[--]; L. 3: ΔΡΕΑΝΔΟCΑΒΡΕ[--]; L. 4: ΑΝΔΡΕΑ[--]; L. 5: [...]X[--]; L. 6: [...]ΔΟΕ[--] (appeals for help (βοήθει) from several supplicants; L. 2: μνισον for μνήσον; L. 3: δός ('give'); LL. 3 and 4: Ἀνδρέας (supplicant), R.; another graffiti on the east wall has [--]ΑΓΙΑ ἰ Ἀνδρέας; either a supplicant [--]αγία or a formula like ἐν ἐκκλησίᾳ ἁγία; b: west wall of room C: Πέτρος; ΑΩΑΚ[--] or ΑΝΑΙC; ΑΧΕΟΥ; [--]ΙΑΑΜ (misread for Ἀβραάμ, R.); c: east wall of room D: [--]ΑΗΡῆΝΟ[--]; [--]ΠΙΟΝ[--]; Χ(ριστ)έ.

2061. Olbia (later: Theodorias; Gasr el Lebja). Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 281-286, presents the following texts: 1) SEG XVIII 769/770 (281 sub A); 2) SEG XVIII 768 (XX 761; XXX 1787 [where we inadvertently wrote that the texts were never included in SEG; 281-284 sub B-D]).

G.Agosti in *Des Géants à Dionysos* (cf. our lemma no. 1953) 541-564, interprets the prophetic source Κασταλία (SEG XVIII 768 i), associated with the four rivers of Paradise (XVIII 768 e-h) symbolizing the four gospels, as a reference to the announcement of the arrival of Christ by the oracle of Apollo, whether in Delphi or Daphne, according to an apocryphal tradition popular in this period (the mosaics were probably laid in 538/539 A.D.). Earlier interpretations considered Kastalia a symbol of baptism or of the victory over paganism [for an epigraphical version of the Apollo oracle found in Ikaria see now our lemma no. 904)].

2062. Ptolemais. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 199/200, republishes the following inscriptions: 1) SEG IX 408 (XVIII 764; 200 no. 4); 2) SEG IX 410 (XVIII 764; 200 no. 5); 3) SEG XVIII 763 (199 no. 1). She publishes two new texts: 4) ἡ φίλος ἱ ἡ δὲ ἐχθρός † (199 no. 2; broken limestone block found in 1977; 'you are either a friend or an enemy'; perhaps a reference to *Matthew* 12.30; late antique letters [the combination of the particles ἡ and δὲ to introduce the second part of the alternative is unorthodox, Martin]); 5) Ἀκύλας ἰ κόμ(ης) εὐξάμενος τὴν εὐχλὴν ἐτελλίωσα (199/200 no. 3; re-used limestone block; 5th/6th cent. A.D.; incised Maltese crosses on either side of the text; cross placed

centrally within Ω and a palm-tree to the right of it; the content of the text was used in *PLRE* II p. 125). On 183 R. mentions a number of masons' marks on blocks of the West church: e.g. ΑΠ, ΒΕ, ΠΤ.

2063. Ptolemais (area of: Barke (el Merj)). Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 262-265, presents the following texts: 1) *SEG* XVIII 756 (265 no. 33; a dedicatory rather than a funerary text); 2) *SEG* XVIII 765 (XX 765; *SEG* 96; 265 no. 32); 3) *SEG* XVIII 766 (264 no. 28); 4) *SEG* XVIII 767 (XX 764; 262-264 no. 26; ph.; in L. 4 R. prints KYKOΔΩΜON[...] and wonders whether 'the intention was to convey κὲ ὑκοδόμων' (= οἰκοδόμων: 'builders'); *SEG* XVIII: κυκωμέν[ων], perhaps for κοιμωμένων; *SEG* XX: KYKIDΩMEN = K(υρίο)υ κ(η)δωμέν[ων]: 'who care for the Lord'; C.Dobias-Lalou, *BE* (2004) no. 438, confirms KYKOΔΩΜON, after examination of a squeeze, also opts for κὲ ὑκοδόμων = καὶ οἰκοδόμων and subscribes to J. and L.Robert's view (*BE* 1961, no. 835), that we have a dedication rather than a funerary text).

2064. Sidi Bu Breyek. Inscribed block and rock-cut epitaph, undated. *SEG* L 1646/1647. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 345 nos. 1/2 (dr. of 1647).

2065. Siret Akreim. Ecclesiastical boundary stone, 6th cent. A.D. (or somewhat earlier). *SEG* L 1648. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 407/408 (ph.).

2066. Siret el Bab. Christian inscription, 6th cent. A.D. *SEG* L 1649. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 410 (ph.). Cf. C.Dobias-Lalou, *BE* (2004) no. 437, who reads in LL. 2/3 πυησάλντρον (πυησάλ[v]τρον, R.).

2067. Siret el Jambī. Painted inscription, undated. *SEG* L 1650. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 411 (ph.).

2068. Siret Gasrin el Giamel. Christian mosaic inscription, late 5th-7th cent. A.D. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 413, mentions a mosaic in the wine-cellar of a 'fortified' agricultural villa, with inscriptions: 'Εμμανουήλ ('God is with us'), preceded by a circle enclosing a framed image of what could be an orans and followed by a wreath containing a monogram cross with Α and Ω in its upper and ΧΜΓ (perhaps for Χριστὸν Μαρία γεννῶ) in its lower quarters [For ΧΜΓ see *SEG* LII 1036 app.cr., with references].

2069. Soluk. Liturgical diptych, 5th-7th cent. A.D. *SEG* XX 778. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 431/432.

2070. Targunia. Dedication to Apollo, 4th cent. B.C.? F.A.Mohamed, *Quaderni di archeologia della Libia* 18 (2003) 223-227, amplifies and updates his earlier account (cf. *SEG* XLVI 2219 for inscriptions on a rock-cut tomb) of the site of Targunia (8 km west of Messa/Artamis, where in the early 1930s the first of several boundary stones concerning a restitutio agrorum was found: *SEG* IX 352; cf. LII 1837). On 223/227 he reports the find (in 1991) of two joining pieces of a limestone altar inscribed 'Απόλλων[ι] (ph.; 4th cent. B.C.?); C.Dobias-Lalou, *BE* (2004) no. 452, prefers restoring 'Απόλλων[ος].

2071. Taucheira. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 218-224, presents the following texts: 1) *SEG* XLIX 2364 (218-221) and LI 2215 (221/222 [R. has the name of two rivers (Φίσων and Εὐφράτης), whereas in 2215 Εὐφράτης is lacking]); 2) *CIG* 5292 (*SEG* IX 571; R.'s text (224) runs: † ἀνάθεμα ἔσ[ται] ἰ ἀπὸ Π(α-τ)ρ[ὸ]ς καὶ Υ(ι)οῦ καὶ Ἁγίου Πν(εύματος) ἡ τις ὁδε ἰ θαπτεῖται τ[ι]ν[ι] ἄ ξένον; D.Feissel apud C.Dobias Lalou, *BE* (2004) no. 457, suggests reading ἡ (= εἰ) τις ὁδε (= ὥδε) θάπτεται ἡ (= εἰ) τ[ι]ν[ι] ἄ ξένον).

On 223 R. presents two new fragments: 3) † Ἠλήας [-] (inscribed sandstone block reused in the south wall of the Byzantine palace or late fort); 4) † ICTH[.]MIOI[-]IΠΙΔOC vacat KΩM (left side of a sandstone block found in the late palace or fort; LL. 1/2: perhaps ἐλ[λ]πίδος; L. 2: κόμ[η]ς (= comes), a form of κόμη or the beginning of a personal name, R.).

2072. Wadi Morgus. Fragment, undated. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 419, reports on a rock-cut inscription at the entrance of a cave in the vicinity of what presumably are the remains of a monastery; only two letters survive: ΠΑ[-]

[Date: early 3rd cent. B.C., catalogue; ca. 250 B.C., *SEG* (both dates are compatible with the letter forms) || Διόδωρος Φιλίππα, *SEG*; rather Διόδωρος Φιλίππης in view of the relief showing a single seated woman (the deceased) and a servant; for Φιλίππα cf. e.g. *SEG* XXXVIII 666 (Pydna), Tybout].

2082. Unknown provenance. Epitaph of Euphraios, 2nd/1st cent. B.C. Rectangular marble stele (upper and left part cut off); in a recessed field a worn relief representing the farewell scene of a standing man and a seated woman; probably a small servant at right. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Tuesday 14 May 2002*, 196 no. 445. We read the inscription from the ph.: Εὐφραῖος | Ἀλεξιμάχου

[Date: ca. 1st cent. B.C.; 2nd/1st cent. B.C. on the basis of the letter forms || 1. The last letter is not perfectly legible; looking like an E (ΕΥΠΑΙΟΕ ALEXIMACHOU', catalogue; however, ΕΥΦΑΙΟΕ does not yield a regular vocative) or a square sigma (on the assumption that the middle horizontal 'bar' is a crack on the stone; a letter form chronologically hardly compatible with the small O's hanging above the line), the most probable reading seems to be a Σ with some damage to the slanting hastae, Tybout] || this catalogue includes four other epitaphs; we do not present 179 no. 410, and 196 no. 449, of which the texts are insufficiently legible; for the other three see also our lemmata nos. 1340 bis, 2095, and 2097 [Aur. Diophantos; Lydia (north) or Phrygia (north-west), Tybout].

2083-2088. Unknown provenance (southern Asia Minor). Epitaphs, 1st cent. B.C.-1st cent. A.D. Circular altars. Edd.pr. T.Korkut-R.Tekoglu, *ZPE* 143 (2003) 106-110 nos. 2-4 and 10/11 (ph.; German translations); cf. C.Brixhe, *BE* (2004) no. 326.

2083: 110 no. 11. **Epitaph of Hermokrates, 50-1 B.C.** In the Fethiye Museum.

Διονύσιος Διονυσοφάνου | Ἑρμοκράτη Φιλα[ρ]ύρου τῷ | ἑατοῦ φίλῳ μνή-
[μῃ]ς ἔνεκεν

[3. ἑατοῦ for ἑαυτοῦ; cf. Brixhe, *Essai* 81, Corsten].

2084: 107 no. 4. **Epitaph of Pleistarchos, 25-1 B.C.** In the Antalya Museum.

Ἀρτεμὸς Μηνάτος | Πλειστάρχῳ Νεάρχῳ | τῷ ἑατῆς ἀνδρὶ καὶ | Νεάρχῳ
καὶ Πλειστάρχῳ || οἱ Πλειστάρχῳ τῷ ἑατῶν | πατρὶ ἦρωι

3 and 5. ἑατῆς and ἑαυτῆς; see our lemma no. 2083.

2085: 106 no. 3. **Epitaph of Arsasis, 1-25 A.D.** In the Antalya Museum.

Παραγυχή | Ἀρσασει τῇ Κυρτᾷ μνήμῃς ἔνεκεν

1. The name Παραγυχή is new, B. || 2. Κυρτᾶς may be connected with κυρτός ('bulging'), B. [possibly a misread τῇ κυρίᾳ, Chaniotis].

2086: 106 no. 2. **Epitaph of Teuidarma, early 1st cent. A.D.** In the Antalya Museum.

Ἀλίνης Αἰδίου καὶ Σωφρόνῃ | Ἑρμαφίλου Τευιδάρμα | Πλειστάρχῳ τῇ
ἑατῶν συντρόφῳ μνήμῃς ἔνεκεν

[The names Ἀλίνης, Αἰδίας/-ος, and Τευιδάρμα are new; for Ἀλίνης B. refers to the Lycian island Ἀλινά, mentioned in Steph. Byz. s.v. Κρύα, and compares the name Ἀλίνης in *TAM* II 370 (Zgusta, *KP* 54 § 51); he also considers a connection with ἄλινος ('of salt') or ἄλινος ('without net') || [3. ἑατῶν for ἑαυτῶν; see our lemma no. 2083 app.cr.].

2087: 110 no. 12. **Epitaph of Alexandros, 25-50 A.D.** In the Fethiye Museum.

Ἀλέξανδρος Δωροθέου ἀφίέρωσε αὐτοῦ | ἥρωα

[No translation is given of this peculiar text; the reading cannot be checked on the photograph, Corsten] || 3. perhaps rather ἥρωα?, B.

2088: 109/110 no. 10. **Epitaph of Parthenis, 50-100 A.D.** In the Fethiye Museum.

Ἐπαφρόδιτος | Διοφάνου Τελμησεῦς | Παρθενίδα Ἑρμαγόρου τοῦ | Πωιγέ-
νου Τελμησίδα || τὴν ἑαυτοῦ γυναῖκα, μνήμῃς | χάριν

4. Read Ποιγένου (nominative Ποιγένης), edd.pr.; B. points to the fact that this is a Doric name (only attested at Lokroi Epizephyrioi so far; cf. *LGPN* III A s.v.) which would be out of place here.

2089. Unknown provenance (northwest Asia Minor?). Epitaph of Aristainetos, 1st cent. A.D. Lower part of a rectangular marble stele with tenon; in a recessed niche a relief representing a man (tunic; cloak) ploughing with a pair of oxen; inscription below. Ed.pr. S.Schmidt, *Grabreliefs* -- (cf. our lemma no. 1935) 155 no. 179 (ph.).

Ἀριστένετος leaf | Πολυαῖνου ζήσας κοσμίως | ἔτι πέ

The object must have been imported to Alexandria in modern times; stelai from northwestern Asia Minor offer the most convincing parallels (e.g. Pfuhl-Möbius nos. 1143 and 1145; 1st cent. A.D.), ed.pr. || [1. Ἀριστένετος for Ἀρισταίνετος || for another stele in the Museum of Alexandria yet possibly from Asia Minor see our lemma no. 1937, Tybout].

2090. Unknown provenance (eastern Mediterranean). Epitaph of Likinnia, ca. 2nd cent. A.D. *SEG XXXIX* 1731. Now offered for sale by Christie's London; cf. auction catalogue *Antiquities. Wednesday 29 October 2003*, 65 no. 130 (ph.).

2091-2093. Unknown provenance (southern Asia Minor). Epitaphs, 100-250 A.D. Republished by T.Korkut-R.Tekoglu, *ZPE* 143 (2003) 113/114 nos. 19/20 and 22 (ph.; German translations) [These texts were never included in *SEG*; Korkut = T.Korkut, *op.cit.* (cf. our lemmata nos. 1638/1639)].

2091: 113 no. 19. **Epitaph, 100-150 A.D.** Korkut no. 150. Square ostothek with garland, inscription across a door; in the Burdur Museum: [--] μν(ήμη)ς χάριν

The deceased's name is not preserved, edd.pr. [presumably on the lost lid, Corsten.]

2092: 114 no. 20. **Epitaph of Nous, 225-250 A.D.** Korkut no. 42. Square ostothek with garland; in the Alanya Museum: Νοῦς

For the name cf. Bechtel, *HPN* 555 and *LGPN* II s.v., K.-T. [two more examples in J.Nollé, *EA* 12 (1988) 131 no. c with notes 4/5, Corsten].

2093: 114 no. 22. **Epitaph of Lounis, 175-200 A.D.** Korkut no. 207. Lid on an ostothek (lid and ostothek do not belong together; the lid is Korkut no. 15); in the Adana Museum: Λούνις δις Ἰανβίου Λαμώτης

I. B. tentatively suggests Λούνις = Λούνιος and refers to the 'Cilician' name Λουνησιος (Zgusta, *KP* 274 § 828) and, alternatively, to Hesych. λουνόν· λαμπρόν || 2-3. Λαμώτης: ethnikon of the Lamotis, the region around the city of Lamos in Cilicia, K.-T.

2094. Unknown provenance. Funerary epigram, 2nd/3rd cent. A.D. In *BCH* 127 (2003) 690, it is briefly noted that the Epigraphical Museum in Athens has recently acquired a funerary altar of 'Pentelic' marble carrying a metrical inscription of 15 lines, EM 13511, confiscated by the police. 'Le défunt évoque à la première personne les circonstances de sa vie et de sa mort. ... cette inscription ... apporte une contribution importante à la connaissance des attitudes philosophiques de l'époque à l'égard de la mort.'

2095. Unknown provenance. Epitaph of Maron, 2nd/3rd cent. A.D.? Rectangular marble stele with the relief bust of a young man clad in chiton and himation and holding a scroll (?) in his right hand in an arched niche; inscription under the niche. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Tuesday 14 May 2002*, 181 no. 412. We read the inscription from the ph.: Μάρων[ν] χρηστέ, ἰ ᾧρε· χαίρε ν ν ν

'Property from an Asian collection', catalogue [the formula χρηστέ, ἰ ᾧρε rather points to the Syro-Palestinian region or to Egypt, Tybout].

2096. Unknown provenance (Macedonia or Thrace?). Epitaph of Aurelius Torquatus, 3rd cent. A.D. Marble stele; on the upper panel a relief representing the 'Thracian rider', a tree, and the bust of a woman; on the lower panel busts of two men and two women; inscription below; confiscated from a private collection and now in the National Museum in Athens. Ed.pr. N.Kaltsas, *AD* 54 B 1 (1999) [2005] 12 (ph.).

Αὐρη(ή)λιος Τορκουάτος Αὐρη(ή)λιος Τορκουάτω τῷ τέκνω μνείας χάριν καὶ αὐτοῖς ζῶσιν

[The iconography suggests a provenance from Macedonia or Thrace, Chaniotis || 2. in fine we read from the ph. KAIAIAYTOIE, Stroud].

2097. Unknown provenance (Asia Minor: Lydia, Phrygia or Pisidia?). Epitaph of Aurelius Diophantos, 3rd cent. A.D. Rectangular sandstone stele with a triangular pediment and akroteria; large disk in the tympanon; in a recessed field a relief representing the busts of a bearded husband and his wife both clad in chiton and himation; inscription under the relief. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Tuesday 14 May 2002*, 196 no. 446. We read the inscription from the ph.

Αὐρηλία Λουκία Αὐρηλίω Διοφάντῳ Μήνιδος ἰ ἀγρείτῃ ἰδίῳ ἀνδρὶ ἰ μετὰ τῶν τέκνων ἰ μνείας χάριν vacat

[Date: 3rd cent. A.D.: Αὐρήλιος and letter forms (Α, Δ, Ε, Λ, Κ, C, Θ); ca. 2nd cent. A.D., catalogue || 2. Μήνις: 'très répandu aux confins de la Phrygie et de la Pisidie, comme en Kibyratide et en Lycie du Nord', T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1980) 1984 note 270 || 3. ἀγρείτη: read independently by H.W.Pleketa and G.Petzl, who refers to *LSJ* s.v. ἀγρίτης ('countryman'), mentioned by Steph. Byz. s.v. ἀγρός; I have not found epigraphic parallels, Pleketa].

2098. Unknown provenance. Epitaph of Lucius Heuretos, 4th/5th cent. A.D. McLean, *Konya Museum* 223; *SEG* LII 1867. M.Sève, *An.Ép.* (2003) [2006] no. 1722, doubts that a line above the preserved text is missing and reads initio A [Εὔ]ρετος (A. = Αὔλος?); the shape of the delta resembles that of a Latin minuscule.

2099. Unknown provenance (Smyrna?). Epitaph of the rhetor Dionysios, Roman Imperial period. B.Puech, *Orateurs* -- (cf. *SEG* LII 1991) 233 no. 101. On the basis of an

inaccessible periodical (U.Rafaelli, *Gazzetta di Zara* 27, 1844, 138/139, with Italian translation) C.Franco, *Iasos di Caria* 9 (2003) 18/19, republishes the inscription, unnoticed so far (except for Puech). The stone was found in Risano (in modern Montenegro); it may have come from Asia Minor; F. opts for Smyrna (as does Puech) since this city was known in the Roman Imperial period as a school of orators (cf. *I.Smyrna* 439-441). Rafaelli gave only a transcription in Latin capitals (repeated by F.; below left), from which we try to establish the Greek text (right; cf. Puech).

DIONISIOS
EIRENAIOU IA-
SEUS RHETOR
EUDAIMONESAS ETELEU-
TA ETON X ... E
POIEI EPIKTESIS APELEU-
THERA

4

Διονίσσιος
Εἰρηναίου Ἰα-
σεὺς ῥήτωρ,
εὐδαιμονέσσας ἐτελεύ-
τα ἐτὼν ξ[.]· ἔ-
ποιεῖ Ἐπικτήσις ἀπελευ-
θέρα

[1. One would expect Διονύσιος; iotacism or wrongly copied by R.?, Corsten] || 4. εὐδαιμονήσας, P., which is the correct form and may have been on the stone, but misread by the copyist, Corsten].

2100. Unknown provenance. Christian epitaph. McLean, *Konya Museum* 222; *SEG* LII 1866. M.Sève, *An.Ép.* (2003) [2006] no. 1721, tentatively suggests dating this text to the 5th/6th cent. A.D. (McLean: 'Constantinian or later').

2101. Unknown provenance. Inscriptions on gems and rings in a private collection, late 6th cent. B.C.-3rd cent. A.D. C.Wagner - J.Boardman, *A Collection of Classical and Eastern Intaglios, Rings and Cameos* (Oxford 2003) (ph.; texts in majuscules), publish 967 intaglios, rings and cameos from a large private collection; another selection was previously published by J.Boardman, *Intaglios and Rings* (London 1975): almost all of the stones presented in the latter monograph are now in the J.Paul Getty Museum in Malibu. The stones from the present selection are unpublished with very few exceptions (inter alia nos. 4/5 below). From the inscribed pieces (index on 135/136), we present the 49 identified as Greek by W.-B., omitting the stones which they consider 18th/19th cent. imitations. As usual on gems and other seals, inscriptions are normally in mirror script [In our descriptions, 'left and right' refer to the stones themselves, not to the images appearing in their impressions. Unfortunately W.-B.'s treatment of the inscriptions is deficient: transcriptions in Latin letters and flaws in reading and interpretation detract from the quality of this otherwise valuable catalogue. Our Greek texts are based on the photographs, which, however, do not always yield reliable readings; especially some texts on magical gems (nos. 38 and 44) will be liable to corrections by specialists. We retain the geographical (and at the same time roughly chronological) arrangement by W.-B., who point to the problems of assigning precise dates to intaglios etc. (where no dates are indicated, they are not provided by W.-B.); in their large 'Roman' section (nos. 191-585, including objects from the 2nd/1st cent. B.C.) the gems are arranged by subject; one of these collects the 'Magic gems' (nos. 568-580); below we present the inscribed magical gems under a separate heading, adding one text presented by W.-B. in their section 'Gods' (no. 263; our no. 36).

Comments between square brackets are mine except for the references to parallels in A.Delatte-P.Derchain, *Les intailles magiques gréco-égyptiennes* (Paris 1964), henceforth abbreviated D.-D., which are Martin's, Tybout].

Gems (names, labels, vel sim.)

Greek

Archaic Greek (late 6th/early 5th cent. B.C.; probably from the eastern Greek world):

1) Ἀετο(ῦ) (5 no. 2; rolling horse; inscription above: owner's name; probably a cut scaraboid set in a gilt bronze ring of Roman period; gray chalcedony); 2) Εἰφοῖ (5 no. 5; leaping horse; inscription above: 'a cry of triumph like the Dionysiac *euoi*?'; scarab; brown cornelian); 3) νικῶ (6 no. 8; cock standing before a double axe; inscription above; probably an abbreviated name, W.-B. [rather 'I win', the cock speaking, Tybout]; scaraboid; cornelian).

Greco-Persian (450-350 B.C.): 4) Παναγίδος (8/9 no. 31; running stag; PANAWIDOS, W.-B.; inscription above: owner's name; probably from Asia Minor, 'although the long *sigma*, at this date, suggests Laconia, and the gem is allegedly from nearby Elis'; scaraboid; blue chalcedony; cf. J.Boardman, *Greek Gems and Finger Rings*, London 1970, Plate 562).

Hellenistic to Augustan: 5) Διοσκουρίδου (15 no. 84; bust of Amazon; inscription at left; ringstone; green glass; cf. G.M.A.Richter, *Engraved Gems of the Romans* (London 1971) Plate 673, who considered the stone a creation by the famous 1st cent. B.C. engraver Dioskourides [cf. *SEG* XL 1658 and XLIX 2426]).

Roman

6) ΦΑ (35 no. 197; Apollo playing the lyre; APH, W.-B.; inscription at right; ringstone; cornelian; 2nd/1st cent. B.C.); 7) ΑΚCΠ (36 no. 205; Asklepios with snake; inscription right (AK) and left (CΠ); abbreviation of Ἀσκληπιός? [deity as emblem of the anthroponym Ἀσκληπιός?]; ringstone; red jasper; 1st cent. B.C.); 8) ΑΒ (37 no. 213; Eros holding a butterfly; 'inscribed A+B ligature', W.-B. [the unclear ph. does not support this reading]; inscription at left; ringstone; garnet; 1st cent. B.C./1st cent. A.D.); 9) δικαίως (38 no. 219; Eros bound to a column surmounted by a griffin with a wheel (Nemesis); inscription at left; 'justly', refers to the subject of Eros suffering just chastisement; ringstone set in a gold ring; green jasper; 1st cent. B.C.); 10) ΜΩΛΛ (38 no. 220; Eros wearing a large helmet (cf. the subject of Eros playing with Ares' armory); inscription below; ringstone; cornelian; 1st cent. B.C./1st cent. A.D.); 11) Φιλιστήριος (40 no. 240; obverse: naked man (Hermes?) with winged sandals seated on rocks; bird on the ground; reverse: inscription: owner's name; ringstone set in a silver ring; amethyst; 1st cent. B.C./1st cent. A.D.); 12) OPE[.]OY (41 no. 252; Men wearing Phrygian cap, short dress and cloak, and boots, holding a spear and a cup (?); crescent moon; inscription at right (OPE[...]) and left (OY) [the damaged letters in the lacuna seem to be N and I (I heavily apicated like P, E, and N)]; ringstone; cornelian; 2nd/1st cent. B.C.); 13) Πανθία (42 no. 257; Zeus Serapis flanked by Nikai with wreaths; eagle below; inscription at left (ΠΑΝ) and right (ΘΙΑ) [owner's name]; ringstone; cornelian; 1st cent. B.C./1st cent. A.D.); 14) EN (42 no. 258; head of Zeus Serapis; inscription left (E) and right (N) [the (unclear) ph. does not support the N, rather showing an H]; ringstone; burnt agate, opaque bluish below; 1st cent. B.C.); 15) Κῶμος (45 no. 287; bust of Athena wearing a Corinthian helmet; inscription at left [owner's name; cf. e.g. *SEG* XXXIII 1339]; ringstone, cornelian; 1st cent. B.C.); 16) ΑΘΕ ΚΑΡ (45

no. 289; Athena wearing a helmet and peplos and carrying spear and shield; inscription right (AΘE) and left (KAP); ringstone; green dark transparent; 1st cent. A.D.); 17) MYA YEΣ (45 no. 290; Athena wearing a Corinthian helmet and a peplos and holding a spear and a sprig (olive?); shield and snake in front; inscription left (MYA) and right (YEΣ); ringstone; cornelian; 1st cent. A.D.); 18) Χαρά (48 no. 317; two goddesses (Tychai), each holding a cornucopia, gaze at each other over clasped hands; above them two radiate heads; inscription between them [owner's name, above an unidentified object not mentioned by W.-B.]; ringstone; cornelian; 1st cent. A.D.); 19) ΠΑΙΔΙ ΩΚ Ω Λ Χ (48 no. 318; goddess clad in himation and shouldering cornstalks (?); she is flanked by Eros and Aphrodite; inscriptions below (ΠΑΙΔΙ), and left of Aphrodite (ΩΚ), 'goddess' (ΩΛ [or ωΑ?]) and Eros (Χ), respectively; ringstone; cornelian; 1st/2nd cent. A.D.); 20) Α (52 no. 350; Herakles naked, stumbling, pissing, with his club over his shoulder and lion's skin; letter behind him at left [not clearly visible on the ph.]; ringstone; cornelian; 1st cent. B.C.-1st cent. A.D.); 21) Αολυκίλου (56 no. 385; obverse: bearded head or mask with ram's head: satyr or Pan?; reverse: inscription; 'ΛΟΑΚΙΟΥ (meant for Loukiou?); W.-B. [owner's name; all letters are clearly visible on the ph.; to be read 'boustrophedon', with L. 1 and 3 sinistrorsum (dextrorsum in the impression) and the Y in L. 2 initio top down, Tybout]; ringstone; green jasper); 22) Παπληρίου (56 no. 387; bearded Pan holding a lagobolon and a bunch of grapes; inscription below; tabloid ringstone; cornelian; 3rd cent. A.D.); 23) Δοχ (57 no. 393; youth in short dress holding a staff; inscription at right; ringstone; onyx; 1st/2nd cent. A.D.); 24) ΔΟΥΚΤΕΙ (63 no. 450; head of bearded man; inscription below (running from bottom to top) [abbreviated name: Δούκ(ι)ος Τει(-)?]; ringstone; rock crystal; 1st cent. B.C.); 25) Πλοκάμου (65 no. 466; head of a baby; inscription in a semi-circle at right: 'braid of hair'; W.-B. [owner's name; cf. e.g. SEG XXXIX 534]; ringstone; black jasper); 26) Μετίου (65 no. 475; cow suckling a calf; inscription above (ΜΕΤΙ) and below (ΟΥ) [owner's name: Μετίου for Μετίου]; ringstone; onyx); 27) Κόττος (66 no. 483; horse pawing the ground; inscription above; ΚΟΤΤΟΥ, W.-B. [owner's name?; the ph. shows a square sigma in fine; Κόττος for Κόττος?]; ringstone; cornelian); 28) Θεόδοπος (66 no. 487; two leaping goats flanking a krater; inscription above [owner's name]; ringstone; garnet); 29) Ίάσολος (68 no. 501; parrot before a bunch of grapes; inscription above (L. 1) and below (L. 2) [owner's name]; ringstone; red jasper); 30) ΠΕΙΛΑΕΜ (?) (68 no. 505; peacock; inscription above (ΠΕΙΛΑΕ) and below (single last letter) [reading uncertain; W.-B. give ΠΕΙΛΕΜ (?); the ph. shows L (inverted Π with small vertical hasta at right), H, I, Γ or Λ, E, and M or Σ]; ringstone; cornelian); 31) Όλυμπίου Φ (69 no. 518; obverse: shrimp; inscription above [owner's name] and below (isolated Φ); obverse: naked man carrying a sheep over his shoulders; ringstone; green jasper); 32) Μιθριδάτου (73 no. 563; inscription over a small trident [owner's name]; ringstone; red jasper; 1st cent. B.C.); 33) ΑΡΑΛΥΕ Ι ΑΧΑΝ (73 no. 564; snake wound around a club; inscription above (L. 1) and below (L. 2) [each Α may be Α]; ΑΡΑΛΥΕ ΑCHAN, W.-B.; ringstone; banded brown/white agate); 34) έμνήσθη Ι Δονγείνολς Έρμύπλου (73 no. 565; inscription only; ΕΜΝΕΣΤΗ ΔΟΝΓΕΙΝΟΣ ΕΡΜΥΠΛΟΥ, W.-B. [all letters are clearly visible on the ph.; Α in L. 2 initio has the shape of Δ]; ringstone; cornelian; 2nd/3rd cent. A.D.); 35) νίκη Ι καλή (74 no. 566; no image; ringstone; red jasper).

Gems/amulets (magical inscriptions; 2nd-4th cent. A.D.)

36) σφύζε με, Ι Ιωω (42 no. 263; obverse: Zeus seated on a stool holding a sceptre and Nike on his hand; eagle before him; reverse: inscription; ringstone set in a gold pendant; 2nd/3rd cent.

A.D.); 37) Αταρκισαρ (?) (74 no. 568; snake on a torch flanked by a dog and a horse; inscription above; ΑΤΑΡΚΙΣΑΡ, W.-H. [The ph. of the stone seems to confirm ΑΤΑΡΚΙΣΑΡ-; the ph. of the impression shows --ΑΡΚΙΣΑΡ(ι) (or Τ?)Α]; ringstone; cornelian); 38) Α: Μα Χνουμης; Β: γιγαντορεκτα Ρ[1-2]ΝΦ(οr Ψ?)ΙCΤΑ σεμεισυλανψ χο (74 no. 570; obverse: Chnoubis; inscriptions left (Α) and running anti-clockwise along the rim (Β) [Α and Β may well belong to one continuous text]; GIGANTOREKPSAKAREPHISTASEME?ΟΥΛΑΝΨΣΧΟ, W.-B. [for γιγαντορεκτα cf. e.g. SEG XL 1659 (3); for σεμει(ε)ιλυμ-αν (vel sim.) see SEG L 1746 and no. 45 below; KAREPHISTA: possibly βαροφατα, associated with γιγαντορεκτα (or variants) in D.D. 63/64 nos. 70-74]; reverse: Chnoubis-sign repeated three times; ringstone; light green chalcidony); 39) Χνουβις (74 no. 571; obverse: Chnoubis-sign; reverse: inscription; ringstone; rock crystal); 40) Α: Α Δ Μ Ι; Β: κανθειουλε (74 no. 572; obverse: lizard before a crescent; Δ [or Α?] and Μ [or Σ?] above, Α [or Δ?] and Ι below [κανθε σουλε appears in association with a lizard in D.-D. 259/260 nos. 365/366]; reverse: inscription (Β); ringstone; green jasper); 41) ΑΙ ΑΝΗ Α (or Δ or Λ?) Α ΠΙ Α Α Α ΝΙ ΕΗ Ε ΛΑ ΕΗ Λ (75 no. 574; horse-headed demon holding a sword and a snake; (groups of) letters around [we present them clockwise beginning at top]; ringstone; cornelian); 42) Ιωω (75 no. 575; obverse: naked Horus holding flail sitting in a blossom (?); reverse: inscription; ringstone; green jasper); 43) Θοήρις (75 no. 576; Athena [rather Theoris] striding with a double axe lifted high with both hands to attack a snake; two small sitting crowned figures behind; inscription left (ΘΟ) and right (ΗΠΙΣ) [for the Egyptian goddess Theoris cf. SEG XL 1573]; ringstone; red jasper); 44) Α: (outer circle): ΣΜ(οr Ω ?)[...ΙΝΗΙ ΣΟΛ(οr Υ?)ΙΗ ΘΥ Ν(οr Η ?)ΟΙΡΟΧΟΥΑΙΘΟΗΔΙΟ; (inner circle): ΘΕΝΕΙΓΝΕΡΟΕΝΕ ΚΥΟΗΗΗ ΑΠΟΡΙ; Β: Κάστωρ ό καλούμενος 'Αγρίππας όν έτεκε Ι Καλλίκλεια ΙΙ καί μετά (?) ΤΟΥΝΟ Ι Νικαροπλη[Ξ] (75 no. 577; obverse: woman reclining on kline; inscription (Α) running clockwise around the image in two lines; ΣΜ...ΙΝΕΙΣΟΛΙΕ ΘΥ?ΕΟΙΡΟΧΟΛΙΘΟΕΔΙ; ΘΕΝΕΙΓΝΕΡΟΕΝΕ ΚΥΟΕΕΕΕΙΑΠΟΡΙ, W.-B. [our reading is tentative; for όν έτεκε cf. D.-D. 153 no. 199: 'on notera que la filiation est donnée par rapport à la mère, en des termes rappelant la formule égyptienne'; for νεκαροπληξ cf. e.g. D.-D. 235/236 no. 323]; some more letters perhaps continuing ΑΠΟΡΙ in a short third line directly above the figure: [?]ΓΑ(οr Λ?)ΕΙ; reverse (last line on bevelled side): inscription (Β); LL. 5/6: ΚΑΙΜΕΤΑΤΟΥΝ? ΝΙΚΑΡΟΠΛΕ?, W.-B.; ringstone; haematite); 45) Σαλαμ[Ξα] Ι Θαμεα[Ξα] Ι Άμοραχθ(ε) Ι Ι σεμεισυλψ (75 no. 578; inscription surrounded by ouroboros; ΣΑΛΑ...ΘΑΜΕΑ ΑΛΛΟΡΑΧΘΗΙ ΣΕΛΕΣΙ-ΛΑΡΣ, W.-B. [for the whole sequence in the same order see SEG XLIII 1209; for σεμεισυλψ see no. 38 above] ΙΙ ('Άμοραχθ(ε) Ι) is associated with Σαλαμαξα in D.-D. 321/322 no. 472; ; the forms Θαμεαξα and Βαμεαξα appear in a similar series in D.-D. 324 no. 479]; ringstone; cornelian); 46) Οροριουθ (75 no. 580; obverse: uterus with key locking it; reverse: inscription; ringstone; haematite [cf. D.-D. 246 nos. 337/338]).

Gold rings (5th cent. B.C.-1st cent. A.D.)

47) Σωχεός (80 no. 595; bull, head lowered, pawing the ground; inscription above [owner's name]; the gem SEG XXXV 1010 from Herbessos (Montagna di Marzo) in Sicily is a precise replica; our bezel might be cast from it, unless the original, said to be of white stone, is in fact glass; late 5th cent. B.C.); 48) Σοτέρ (81 no. 604; wire hoop with thin inscribed bezel; undated [probably 5th cent. B.C. in view of the alphabet and letter forms: Σ with diverging hastae; Ρ; Ο and Ε for Ω and Η, respectively]); 49) Κα(λ)ιελδης (81 no. 609; inscription on the bezel [owner's name; ΚΑΙΔΙΕΛΔΗC,

ring; however, A, Δ and Λ are often confused on rings and gems; Καλ(λ)ιεῖδης (unattested?; cf. Καλ(λ)ιμορ-
φος) seems more probable than Καδιδεῖδης; 1st cent. B.C./1st cent. A.D.).

2102. Unknown provenance. Inscriptions on sling bullets, 3rd cent. B.C.? Cluster of seven lead sling bullets, still attached to the central channel; now in the National Museum of Denmark, Copenhagen (unpublished). Mentioned by D.M. Robinson, *Excavations at Olynthus X. Metal and Minor Miscellaneous Finds* (Baltimore 1941) 419 note 148. C. Brélaz - P. Ducrey, *art.cit.* (cf. our lemma no. 928) 101 no. 6, associate these bullets with a similar group found in Piraeus, *SEG XXXI 267* (4) [cf. also XXXI 1614/1615; Διονυ(σ)ιος should be corrected to Διονυ(σ)ιου; cf. our lemmata nos. 840 and 910, Chaniotis].

2103. Unknown provenance (western Asia Minor). Manufacturers' graffiti on moulds for Megarian bowls, late 2nd/early 1st cent. B.C. Complex of 114 clay moulds for relief bowls acquired by several German museums in the late 1960s/early 1970s (notably the Römisch-Germanische Zentralmuseum in Mainz and the Archäologische Staatssammlung in München, with 76 and 31 moulds and fragments, respectively); all pieces come from a single workshop which on the basis of parallels and of reported provenances can be localized in western Asia Minor; 25 bear inscriptions (22 on the exterior (walls or bottom), 3 on the interior) either incised by Κρα(-) mostly when the clay was still soft (A) or by Ἀρτεμῆς, who always signed when it had the consistency of leather or had already been fired (B); two vases have a single A incised between the petals of the 'Blattkranz' (C; interior). Ed.pr. S.Künzl, *Ein Komplex von Formschüsseln für megarische Becher. Die "Mainzer Werkstatt"* (Mainz 2002) 11/12 and catalogue entries (see below); cf. also M.Sève, *BE* (2005) no. 118.

- A: 1) XK (33 nos. 1 and 4; 35 nos. 22/23; 37 no. 33)
2) XKPA (33 no. 2; 35 no. 19; 37 no. 37)
3) KPA (33 no. 6 (plus KP); 34 nos. 8-10; 37 no. 38; 38 no. 39 (twice); 39 no. 47)
4) K (35/36 no. 24)
B: Ἀρτεμῆος (33 no. 3 (with a Δ in L. 2); 36 no. 25; 38 nos. 43-46; 40 nos. 58 and 61)
C: A (34 no. 9; 38 no. 40)

The signatures are those of owners or users of the moulds rather than of workshop owners; they serve the purpose of distinguishing moulds within the workshop and are not intended for merchants or consumers, ed.pr. || A. probably Χ(εῖρ) Κρα(τέρου), vel sim., S. || C. either Artemes or, preferably, a third person, since the letter forms differ from that in Artemes' signatures, ed.pr.

2104. Unknown provenance. Inscription on a silver ring, 1st cent. B.C./1st cent. A.D. Small silver ring with dextiosis scene; inscription on the bezel; now in the National Museum at Athens. Briefly noted by N.Prokopiou - E.Stasinopoulou, *AD 54* (1999) B 1 [2005] 16 (ph.).

Χαῖρε

2105. Unknown provenance. Name on a gem, ca. 1st cent. A.D. Chalcedony intaglio representing Zeus enthroned, a mantle around his waist and legs, holding a sceptre and a figure of Victory; eagle by his feet; inscription running top down behind Zeus' back at left. Offered for sale by Christie's London; cf. auction catalogue *Antiquities. Wednesday 29 October 2003*, 173 no. 316. We read the inscription from the ph.: Λούκις [Owner's name: Λούκις = Λούκιος, Tybout].

2106. Unknown provenance. Signature of a gem cutter, ca. 1st/2nd cent. A.D. Fragment of a sardonyx intaglio with the lower half of a warrior; known since the 18th cent.; cf. most recently G.M.A. Richter, *Engraved Gems of the Romans* (London 1971) 145 no. 681. Now offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Wednesday 29 October 2003*, 163 no. 299: [Κο]ίντος | Ἀλέξαν(δρος) | ἐποίει

'Although published by Richter and others as being in the Museo Archeologico, Florence, this gem never actually found a home there and its history is still clouded in some mystery', catalogue, with some further comment.

2107. Unknown provenance. Inscription accompanying a phallos, 1st/2nd cent. A.D. Rectangular gray marble relief representing a phallos with two large wings, with a smaller phallos between its bird-legs, a tail in a phallic shape and a non-phallic, wavy tail rising upward; inscription above. Offered for sale by Christie's, New York; cf. auction catalogue *Antiquities. Wednesday 11 June 2003*, 155 no. 178. We read the inscription from the ph.: φιλογεῖται

[Date: ca. 1st cent. A.D., catalogue; 1st/2nd cent. A.D. on the basis of the letter forms || apotropaic inscription: 'friendly neighbor', catalogue; rather 'loving its neighbourhood', i.e., working good for the area where it was erected; cf. the famous phallos relief from Pompeii inscribed Hic habitat || felicitas (*CIL* IV 1454; above the furnace of the bakery next to the House of Pansa, VI.6.18); the word is very rare; its only attestation so far is found in a series of laudatory epithets in the epitaph of a Jewish woman from Leontopolis (*SEG* I 574 = *SB* 6651 = *CIL*² 1514 = *JIGRE* 84; 27 B.C.); φιλογίτων; as a name Φιλογεῖται occurs in Attica (*IG* II² 1576 B Col. I L. 18; 6341; I² 298 L. 3; 299 L. 2; 300 L. 2; 323 L. 3; 324 L. 2; 350 L. 80), Euboea (*IG* XII.9 191, 246 B Col. I L. 30) and in Boiotia (*IG* VII 1740 L. 5; Thespiiai; Φιλογίτων), Tybout].

2108. Unknown provenance. Inscriptions on lead miniature amphoras, 2nd-8th cent. A.D. Thirteen lead miniature amphoras (probably) bought in the antiquities market at Jerusalem. Ed.pr. L.Y. Rahmani, *art.cit.* (cf. our lemma no. 2145) 43/44 nos. 11-13, 46/47 nos. 16-19, and 48/49 no. 21 (ph.); the objects in our nos. 1-8 belong to 'type A', dated 2nd-4th cent. A.D., those in nos. 9-12 to 'type B' (5th-8th cent. A.D.), while that in no. 13 is atypical (undated); nos. 1, 6, and 8-12 are now in the Collections Leonard A. Wolfe and the Wolfe Family in Jerusalem; nos.

2-4 in the Collection C.Schmidt in Munich; no. 5 in the Musée Sainte-Anne of the Pères Blancs in Jerusalem; no. 7 in the Museum für Spätantike und Byzantinische Kunst in Berlin; no. 13 in the Israel Museum in Jerusalem.

1) ΕΡΜΑΦC (43 no. 11: 'Ερμάφ(ιλο)ς, R.); 2) partly effaced; recognizable letters: ΕΟΡΕ (44 no. 12; sinistrorsum; perhaps representing the name 'Εορταίος or 'Εορτίος, probably in the genitive, C.Schmidt apud R.); 3) Γολασιόυ (44 no. 13; dr. [genitive of the previously unattested (?) name Γολάσιος rather than Γολάσιος or Γολάσης; the latter two names are mentioned by R., 'slightly amending C.Schmidt's reading' (58 note 59)); 4) ΟΥ[-]Υ[-?]ΙΟΛ (46 no. 16; the letters are written topside down; probably a pseudo-inscription, R.); 5) 'Ιερω?νύμου (46 no. 17); 6) 'Ιερωνύμο[υ] (47 no. 18; dr.); 7) Εὐθηρίου (47 no. 19; dr.; for the name cf. our lemma no. 1761); 8) [-]ΕΙΙΝΟΥ (48/49 no. 21; name in genitive, R.); 9-12) Δρακοντίου (52/53 nos. 29-32; dr. of no. 30; four identical amphoras made in the same mould, all with the inscriptions partly effaced; the most complete example is no. 30: [Δ]ρακοντίου); 13) ΑΛΙΥΟΙ (55 no. 38; on both sides a four-columned gabled building on the neck; on one side a fish on the body; inscription on the opposite side; the fourth letter may be considered an abbreviated M, the sixth may be an error for Υ; on these assumptions, Αλιμου may be read; for the Semitic name Αλιμος R. refers to a Semitic inscription from Emesa [or perhaps, with cursive N, either ἀλινοί, explained as ἐπαφρόδιτοι in Hesychius, or ἀλιννοί (referring to the content: either aphrodisiacs or some salted liquid), Tybout].

2109-2116. Unknown provenance (Alexandria?). Inscriptions on gems, 2nd/3rd cent. A.D. The exhibition catalogue S.Michel, *Bunte Steine - Dunkle Bilder: "Magische Gemmen". Ein Katalog* (Munich 2001; non vidimus) features 150 gems from the Museum für Kunst und Gewerbe in Hamburg, the Staatliche Museen at Kassel and the collection of the Hamburgian goldsmith Wolfgang Skoluda; most of them are said to come from Alexandria. Several bear inscriptions (texts in Latin majuscules; ph.). We present eight texts: seven inscriptions republished by G.Nachtergaele, *Aegyptus* 83 (2003) [2006] 183-187 (French translations); two of these were republished independently both by A.Mastrocinque, *Thetis* 10 (2003) [2004] 89-92 (Italian translations), and C.A.Faraone, *ZPE* 160 (2007) 158/159 (translations); M. also republishes another text (Italian translation) [we give N.'s, M.'s and/or F.'s texts, which supersede those in the catalogue; the two gems in Kassel (the other five belong to the collection Skoluda) have already been published in P.Zazoff (ed.), *Antike Gemmen in deutschen Sammlungen III* (Wiesbaden 1970) nos. 178/179 = our lemmata nos. 2111/2112, respectively; for no. 178 see also *SEG LI* 2251. For another inscribed gem in Michel's catalogue see our lemma no. 2238 sub (1), Tybout].

2109: no. 23; N. 183/184; M. 89 (ph.); F. 158 no. 3. **Amulet against respiratory problems.** Oval hematite; obverse: Horus falcon and inscriptions (ΙΩΦΡΗ above; ΙΑ[-] at right; charakteres below); reverse: inscription.

[Α]ραθ Αωρ | [-]ριε, παῦσο[υ] τῆν δούσι[π]νοϊαν τ[ι]λ[η]ς | φορούσι[η]ς ἡ τοῦ φο[ρ]οῦντες

1-2. [Α]ραθ Αωρ | [-]ριε: the divine beings Arath (angel) and Aor are on record in magical papyri; the third one cannot be identified; possibly just [κῡ]ριε, referring to Arath-Aor combined into a single theonym, M.; [-]ΡΑΘΑΝΡΙ[-]ΡΙΕ: name(s) of the deity (Horus?) in the vocative, N.; ραθαωρ ('Lord Rathaōr'), F. || 3-4. first prophylactery against respiratory problems, M.; δούσνοια is known from medical treatises and a papyrus, N. || 6-7. φορούντες for φορούντος || the inscription accompanying the falcon contains the theonym Phre, i.e., Re (Ra), preceded either by the article or the exclamation ιώ; ΙΑ is perhaps the abbreviation Ιah for the name of YHWH, M.

2110: no. 30; N. 183/184. **Amulet with owner's name.** Oval green-yellowish jasper; obverse: divine attributes ('Panthée'); left and right signs and vowels; reverse: reclining mummy with lion above; below an inscription on the bevelled edge.

Παλαμούνις

Name attested in papyri from the Fayum, N.

2111: no. 31; N. 185. Zazoff, *op.cit.* no. 178; *SEG LI* 2251. **Owner's name?** N. presents this text as an ineditum, interpreting Ξύστος 'Επίκτητος as a double name (with omission of ὁ καί, vel sim.) [See *SEG LI* for G.Bevilacqua's alternative interpretation].

2112: no. 32; N. 185. Zazoff, *op.cit.* no. 179 (same deficient reading as in M.'s catalogue). **Owner's name.** Oval cornelian; obverse: Sarapis on a throne; inscription left and right: Σευλήρου

2113: no. 43; M. 89-91 (B) (ph.). **Magical gem.** Oval red jasper; obverse: Persephone wearing a kalathos on her head and holding a torch in her right, and two corn-ears and a poppy in her left hand; below a bull's head, a serpent and a dog's head; inscription above, left and right of the figure; reverse: head of Medusa in the center; around it inscriptions [for which M. provides no transcription].

Ψαμιαθου | Εὔα | Φοριβα || Βορφοριβα: | σὺ ὁκοχρυσολ(ο)ύσια Πυραθ
Θωβαρραχη || Ρωταωωθ Παχμουθ | Έβωπα | Παχιχι

2. Εὔα: probably Eva, possibly identified with Kore-Persephone. M. || 3-6. these voces (vel similia) accompany Hekate on magical gems and leaves or Typhon in defixiones, M., with comment on the etymology || 7-8. 'Tu, dal piede aureo veloce': a previously unattested epithet of Hekate-Persephone; Πυραθ: extension of πῦρ (cf. the torch as attribute), M. || 8. ΠΥC, gem || 8-9. Θωβαρραχη (= Θωβαρραβαν): Hebrew composite term meaning 'il deposito è buono', M.

2114: no. 83; N. 186. **Amulet.** Oval red jasper; obverse: stooped nude woman holding a jug in her right hand and bringing her right hand to her genitals; reverse: four-footed animal (donkey?) with phallus erect. Inscriptions on the obverse (A) and reverse (B).

A: 'Ομφάλη B: IACIZAPZAC

2115: no. 135; N. 186. **Wish of good luck.** Oval yellow jasper; obverse: standing nude man (probably an athlete); inscription on the edge: Εὐτυχῶς Δομετιανῶ

2116: no. 146; N. 186/187; M. 91/92 (C) (ph.); F. 159 no. 4. **Magical gem with warning against theft.** Rectangular hematite plaque (possibly modern according to M.); obverse: in an ouroboros a lion's, bull's and horse's head, a crocodile and a bust of Helios; below inscription in two frames (A; LL. 1-4 in the left, LL. 5-7 in the right frame); reverse: magic inscription (B) [N. presents no text; F. presents (A) only].

A: Δῖξον | ἢ τὴν | κλέπτειν | ἢ τὸν κλέπτειν

B: Μειχρήλ, | Εἰσρήλ, | Ραφρήλ, | Σουρήλ, | Βαλήλ, | Ραφρήλ, Δωμ

Form and decoration are without parallel: perhaps a modern forgery?, Michel; this supposition is unlikely in view of the inscription, N., F. || A. 1. Δῖξον for δεῖξον, N.; δι(κα)(σ)ον ('Fai giustizia'), M. [on the erroneous assumption that the gem has ΔΙΖΟΝ] || 3-4. κλέπτειν: rare word, N., F. (with references); TPAN, gem; κλέπτειν, M. [κλέπτειν should be retained; cf. modern Greek κλέφτρα, Chaniotis] || B. names of seven angels, with Raphael probably written twice per error; Dom is either a complete name or the beginning of a name, M.

2117. **Unknown provenance. Magic gem, 3rd cent. A.D.** Hematite gem; on the obverse Abrasax with inscription (A), on the reverse inscription. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion 124. Kunst der Antike. 27 Mai 2003*, 71 no. 229 (ph.). Cf. A.Chaniotis, *EBGR* (2003) [2006] 363 no. 60.

A: ΑΩ | Ιαω | Σαβαω B: Σαβαωθ, 'Αιδωνάϊ Ε | 'Αβραχας

A. read by C.; A above the head of Abrasax, Ω on left, Ιαω in Abrasax' shield, Σαβαω below.

2118. **Unknown provenance. Label on a mosaic, 3rd cent. A.D.?** Rectangular mosaic panel with a double perspective meander enclosing a central emblem representing the bust of the fluvial deity Arethousa (hair wreathed in foliage); inscription above. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Thursday 11 December 2003*, 179 no. 253. We read the inscription from the ph.: 'Αρέθουσα

[For 'Αρέθουσα on mosaics cf. inter alia *IGLS* 1122 (d) (Syrian Antiochia) and *SEG* LI 2178, both in combination with 'Αλφ(ε)ύς, Tybout].

2119. **Unknown provenance. Mosaic inscriptions: wishes / personifications of well-being, ca. 3rd cent. A.D.** Square mosaic panel with a complex geometrical decoration consisting of four meander patterns alternating with and linked to four lozenge patterns; inscriptions on all four sides enclosed in a double frame. Offered for sale at Sotheby's, New York: cf. auction catalogue *Antiquities, December 7, 2001*, 119 no. 134. Read from the photograph by R.A.Tybout.

A: 'Αγαθὴ Τύχη B: 'Ελπίς C: 'Ομόνοια D: Ζωή, 'Υγία

[Apicated letters; A with broken cross-bar; curved E and C; M with slanting sides; the date suggested in the catalogue (ca. 3rd cent. A.D.) may be correct || A-D. clockwise, with A and C (at opposite sides; A below, C above) to be viewed from one privileged direction, presumably from an entrance or from the main couch in the back of a dining room; B and D (also opposed to each other) should be viewed from two opposite directions, viz. from the left and right side (as compared to the privileged direction), respectively || C. 'Ομόνοια for 'Ομόνοια || D. Ζωή for Ζωή, Tybout].

2120-2124. **Unknown provenance (North shore of the Black Sea?). Signatures and other indications on silver vases, 321 A.D.** Various inscriptions on four cups and one bowl belonging to the so-called 'Münchner Hort' (total of nine pieces); acquired on the antiquities market (said to come from the Black Sea region) by the Bayerische Hypothekenbank and now on loan to the Archäologische Staatssammlung in Munich. Ed.pr. B.Overbeck, *Argentum Romanum. Ein Schatzfund von spätromischem Prunkgeschirr* (Munich 1973; ph.); M.Guggisberg in *Der spätromische Silberschatz von Kaiseraugst* (cf. our lemmata nos. 1157-1161) 69 (cf. also 89, 271, and 343/344), adduces these objects, imperial donativa of Licinius in 321 A.D., as parallels for the objects in the Kaiseraugst silver treasure which serve a similar purpose (see the introduction of our lemmata nos. 1157-1161). We present these inscriptions, which were never included in *SEG*, below; see now also R.Haensch, *An.Ép.* (2003) [2006] nos. 2049-2053. For ed.pr.'s no. 4 (in Latin), found in Naissos, see *IMésie Sup.* IV 130.

2120: 23 no. 1. **Inscriptions on a cup.** Central medallion with bearded bust of Licinius; inscription (legend; A) around the portrait; circular stamp under the rim (exterior; B).

A: Licinius Aug(ustus) ob d(ie)m V Licini fili(i) sui
B: Νῆκο(μ)ηδείας | Αἰδ(ή)σιος? | α' Νῆκο(μ)ηδείας

A. V = quinquennialium, yielding 322/321 A.D., ed.pr.; the quinquennialia of Licinius Jr. were celebrated on March 21, 321 A.D., H. || B. 1. place of manufacture, ed.pr. || 2. the official responsible for the mint, ed.pr. || 3. the first officina of Nikomedia, ed.pr. || weight: 323.3 g.

2121: 23/29 no. 2. **Inscriptions on a cup.** Similar in form to the cup in our lemma no. 2020; central medallion with unbearded bust of Licinius Jr.; inscription (legend; A) around the portrait; circular stamp under the rim (exterior; B).

- A: Licinius Caes(ar) ob d(iem) V suorum
 B: ΝΙΧΟ(μηδείας) | Εὐτ[---] | ν(ομισμάτων?) ἐ(ργαστήριον?) β'

A. V: see the preceding lemma app.cr. ad A || B. 1. place of manufacture, ed.pr. || 2. the official responsible for the mint, ed.pr. || 3. the second officina, probably of Nikomedia, ed.pr. || weight: 321.74 g.

- 2122: 29 no. 3. **Inscriptions on a cup.** Similar to the cup in our lemma no. 2121 in form, medallion, and disposition of the inscriptions.

- A: Licinius Caes(ar) ob d(iem) V suorum
 B: Ἀντ(ιοχείας) | Εὐστό(χιος) | α'

A. V: see our lemma no. 2120 app.cr. ad A || B. 1. place of manufacture, ed.pr. || 2. the official responsible for the mint, ed.pr. || 3. the first officina of Antiochia (cf. the two preceding lemmata), ed.pr. || weight: 315.11 g.

- 2123: 39 no. 5. **Inscriptions on a cup.** Damaged; form similar to that of the cups in our lemmata nos. 2120-2122, but without decoration; inscription between two double bands on the bottom (exterior) in a circle along the rim (A); stamped inscription on the exterior.

- A: Votis X Caesaris nostri
 B: [Ἀντ(ιο)]χ(ε)ίας

A. X = decennialibus, ed.pr. || weight: 421.09 g (but originally somewhat larger).

- 2124: 39/40 no. 8. **Inscription on a bowl.** Bowl with foot on a ring; inscription stamped on the foot (exterior) along the rim.

Ὁ(γ)ί(αι) ς' γρ(άμματα) γ' ὅ(λως) κ(αθαροῦ ἀργυρίου)

Initio: FO, bowl || the weight indicated (eight ounces and three scruples) is very near to the actual weight of 162.24 g, ed.pr.

2125. **Unknown provenance. Inscriptions on glass pendants and other glass objects, 4th-7th cent. A.D.** D. Whitehouse, *Roman Glass in the Corning Museum of Glass III* (Corning, NY 2003), is the last volume in the series [for vols. 1/2 see *SEG XLVII* 2275 and *LI* 2228-2243]. We give concise descriptions of the objects with Greek inscriptions (inedita except for the bowl presented below sub no. 12; ed.pr. offers majuscule texts only; ph.); we do not present some disks with monograms for which W. gives no readings (33-35 nos. 928-934 and 36 nos. 936-938).

Pendants (disks with suspension loop): 1) Εὐτύχ[ι] (EYTYX[H], vel sim., W. [Εὐτύχ(ε)] rather than a non-existent εὐτύχ[η]: cf. nos. 14/15 and 25 below, Tybout]; 13/14 no. 869; light yellowish green; inscription left and right of a bust; 4th/5th cent. A.D.); 2) Ζοή [cf. nos. 18/19 and 22 (23/24 and 30) below] (17 no. 879; greenish yellow; two busts facing each other [male and female: married couple (?) as in no. 22?]; inscription above; 350-450 A.D.); 3-5) Εἰς Θεός [cf. nos. 22 and 28 below] (21/22 nos. 891-893; three yellowish brown pendants; lion; inscription sinistrorsum above; 350-450 A.D.); 6) A, Π, P (25 no. 903; dark blue; obverse: head of bearded male; reverse: two cones surmounted by crosses above Greek letters, all inside circle; 350-early 5th cent. A.D.); 7) A Ω [cf. no. 16 below] (26 no. 905; yellowish green; chi-rho monogram with A and Ω on either side; 350-early 5th cent. A.D.). **Disks without loop:** 8) Χ(ριστός?) (32 no. 925; greenish yellow; seated man, perhaps identified as Christ by the letter X at left; perhaps 4th-7th cent. A.D.); 9) † Νηκηφόρου (32/33 no. 926; green; inscription; L. 1: N sinistrorsum; LL. 2/3 sinistrorsum; perhaps 4th-7th cent. A.D.); 10) † Ἐπάρχου πόλεως (33 no. 927; bright blue; weight or token of the governor of Constantinople; inscription around an undeciphered monogram concealing his name; perhaps 4th-7th cent. A.D.); 11) ΟΥ, P, H, Γ (35/36 no. 935; yellowish green; monogram: cross with letters at extremities (here given clockwise beginning from the top [Γρηγορίου?, Tybout]; 5th-7th cent. A.D.). **Bowl:** 12) Πίε ζήσης (159/160 no. 1171; *Glass from the Ancient World. The Ray Winfield Smith Collection*, Corning, NY 1957, 187 no. 380; yellowish green; standing man; inscription above; 4th cent. A.D.).

The volume includes two Greek inscriptions forged in the 19th/20th cent.: the Christian inscriptions and the fish on the (probably authentic) Roman glass fragment *Glass from the Ancient World* (cf. above sub no. 12) 221 no. 445 (W. 107/108 no. 1065; Θεοῦ Υἱός Σωτήρ) and a forged beaker inscribed ΠΙΣΙΟΥ (W. 115 no. 1079).

Ed.pr. D.P. Barag, 'Stamped pendants', in M. Spaer, *Ancient Glass in the Israel Museum. Beads and Other Small Objects* (Jerusalem 2001) 173-176 and 179-185, includes the following **pendants (disks with suspension loop)** with Greek inscriptions (schematic dr.; majuscule texts): 13) Νίκη [cf. no. 26 below] (179 no. 356; light yellowish brown; bust of woman (personification); inscription left and right; 350-450 A.D.); 14/15) Εὐτύχ[ι] [cf. nos. 1 above and 25 below] (179 nos. 357 a/b; two similar light brown pendants; Herakles (club at left) combating the Nemean lion and crowned by a small Victory at right; inscription sinistrorsum under the Victory and to the left of Herakles' head; 350-450 A.D.); 16) A Ω [cf. no. 7 above] (181 no. 374; light purple; chi-rho monogram with A and Ω on either side; 350-early 5th cent. A.D.); 17) Συμεών (181 no. 376; deep blue; standing St. Symeon Stylites; small crosses left and right of head; inscription left and right; 5th/6th cent. A.D.); 18/19) Ζοή [cf. no. 2 above (and nos. 23/24 and 30 below)] (182 nos. 380 a/b; two similar light yellowish brown pendants; male and female bust facing each other: married couple? [cf. no. 2]; inscription above; Z sinistrorsum; 350-450 A.D.); 20/21) Ιαω [cf. no. 29 below] (182 nos. 381/382; no dr. of no. 382: [Ια]ω; two similar pendants; light yellowish brown; lion with its left paw over the head of a bull [for this iconographical motif see our lemma no. 2239]; inscription sinistrorsum above; 350-450 A.D.); 22) [Εἰς] Θεός [cf. nos. 3-5 above and 28 below] (182 no. 383; brown; lion; inscription sinistrorsum above; 350-450 A.D.); 23/24) Ζοή [or Ζοήν?; cf. no. 30 below (and nos. 2 and 18/19 above)] (183/184 nos. 397/398 [ed.pr. reports 'faint traces of ZOH' for no. 397 and 'traces of Z[OH]' for no. 398 (no dr.); the schematic dr. of no. 397 seems to show H (or N?) + O (?) N

(or Z?); probably Ζοήν (sinistrorsum?), for which cf. no. 30 below, Tybout]; light yellowish brown and deep blue; frog; inscription at left; 5th cent. A.D.).

Ed.pr. D.P.Barag, 'Stamped pendants', in R.Steven Bianchi (ed.), *Reflections on Ancient Glass from the Borowski Collection. Bible Lands Museum Jerusalem* (Mainz 2002) 305-328, includes the following **pendants (disks with suspension loop)** with Greek inscriptions (ph.; majuscule texts): **25** Εὐτύχι [cf. nos. 1 and 14/15 above] (311 no. LA-6; light brown; Herakles (club at left) combating the Nemean lion and crowned by a small Victory at right; inscription sinistrorsum under the Victory and to the left of Herakles' head; 350-450 A.D.); **26** Νίκη [cf. no. 13 above] (314 no. LA-17; light brownish green; bust of woman (personification); inscription left and right; perhaps 400-450 A.D.); **27** † Ἰησοῦς (314/315 no. LA-19; light brownish green; Christ enthroned and two groups of six apostles; inscription sinistrorsum on either side of Christ's head; we give the reading of M.Sève, *BE* 2003, no. 174; IHC OC, ed.pr.; 5th cent. A.D.); **28** Εἰς Θεός [cf. nos. 3-5 and 22 above] (317/318 no. LA-27; light brown; lion; inscription sinistrorsum above; 350-450 A.D.); **29** Ιαω [cf. nos. 20/21 above] (318 no. LA-28; light olive green; lion with its left paw over the head of a bull; inscription sinistrorsum above; 350-450 A.D.). **Bead (disk with a vertical perforation for suspension):** **30** Ζοήν [cf. nos. 23/24 (and 2 and 18/19 above) (321/322 no. LA-41; brownish bead; frog; inscription on either side; probably 5th cent. A.D.).

Ed.pr. Y.Israeli, *Ancient Glass in the Israel Museum. The Eliahu Dobkin Collection and Other Gifts* (Jerusalem 2003), publishes four glass objects with Greek inscriptions (texts in majuscules unless stated otherwise). **Handle: 31** Ἀρτᾶς | Σειδῶ(νιος) (121 no. 119; ph.; no text; blue thumb-piece; no. 119 also includes a Latin thumb-piece reading Artas | Sidon(ius); for both cf. *SEG* XLVII 2275 (2); possibly from Italy; 1st cent. A.D.). **Flask: 32** Ὑγιένων πίε ζήσης (170 no. 185; dr.; blue greenish blown flask; inscription between two parallel foliate lines around the body; a branch separates beginning and end; eastern mediterranean; 5th/6th cent. A.D.). **Bowl: 33** [Εἰρή?]νη πᾶσιν (301 no. 404; dr.; fragment of a colorless blown shallow bowl; inscription on the outside above a menorah; possibly from Alexandria; 4th cent. A.D.). **Base: 34** Πιε zesis elares (304 no. 407; ph.; from Rome; colorless gold glass base; in the upper register an Holy Ark with scrolls flanked by two lions; in the lower register two menorahs flanked by two amphoras, in the center lulav flanked by etrog and shofar; Greek inscription in Latin letters above in the upper part of the frame [= Πιε ζήσης (cf. e.g. above nos. 12 and 31h) and a corrupt transliteration of ἱλαρός; cf. *SEG* LI 1196: Ὑλαρε (= Latin hilare) ζήσης ἐν Θεῷ, Tybout]; 'Drink and Live, Elares', ed.pr.; from Rome; 4th cent. A.D.).

2126. Unknown provenance (Palaestina?). Name on a bronze stamp, 4th-7th cent. A.D. Rectangular bronze stamp with a ring handle at the back; inscription in mirror script. Cf. D.M.Friedenberg, *art. cit.* (cf. our lemma no. 1815) fig. 10 (non vidimus). Offered for sale by Christie's, New York; cf. auction catalogue *Antiquities. Thursday 12 December 2002*, 192 no. 328. We read the inscription from the ph.: Αλαφ(--)

[Probably the abbreviation of the Greek transcription of the Semitic name Halaf (vel sim.): cf. *Αλαφεος* (*SEG* XXXVII 1494; XLVI 1995; cf. also 1996), *Αλαφα* (gen.; *SEG* XXXVII 1555), *Αλαφαλ(λος?)* (*SEG* XXXVIII 1627 B); cf. also *Αλαφίρ* in *SEG* XLVII 2054 (*SB* 7020) and, for other related names, *SEG* XLVI 1984. Since all these inscriptions come from Palaestina, this stamp has probably the same provenance, Tybout].

2127. Unknown provenance. Building inscription: renewal of the pronaos of a synagogue, 5th/6th cent. A.D. Square marble (?) block; under the Greek text in the center a menorah, flanked by two lines of Hebrew; immediately left of the menorah a lulav and an etrog, immediately right a shofar; from the collection J. and M.Steinhardt, now on loan to the Metropolitan Museum in New York. Ed.pr. W.Ameling, *SCI* 22 (2003) 241-255 (ph.; German translation; copious commentary on all terms/concepts).

[Θε]οῦ προνοία Ε[...].Σ πρεσβύ(τερος) κέ ἔπικοις ἰ μετὰ τῆς συβίου κέ τέκνῳ μου ἀνένεωσα τὸ ἡ πρόναον τοῦ ἁγιάσματος ἐκ τῶν δωρεῶν τοῦ θεοῦ | Hebrew text + symbols

Date: based on the letter forms (one cursive form: d for Δ) and the presence of Hebrew, which appears late in diaspora inscriptions outside Rome: provenance: possibly from southern Italy, Sicily, Asia Minor or Syria, ed.pr. || 1. πρόνοια and ἐκ τῶν δωρεῶν τοῦ θεοῦ (LL. 6/7), both also known from other synagogue inscriptions, underline the responsibility of God for the reconstruction of the sanctuary: 'Bescheidenheitsgestus' (244), ed.pr. || 1-2. the name of the founder begins with E or, less probably, Θ; e.g. Ε[ισάκις], ed.pr. || 2. πρεσβύτερος: very frequent in Jewish inscriptions; abbreviation (small stroke crossing the upper right hasta of Υ) is unusual; ἔπικοις is previously unattested in Jewish inscriptions: supervisor ('Aufseher') of an οἶκος, i.e., a synagogue, apparently involved in the reconstruction and certainly also in the financing of this operation, ed.pr. || 4. ἀνανεῶσα refers to repair, renovation or the construction of annexes, ed.pr. || 5. πρόναον: also attested for some other synagogues, ed.pr., who on 250/251 also discusses other parts of synagogues recorded in inscriptions (notably περίβολος and ὑπαίθρον) || 5-6. ἁγίασμα: previously not attested in the sense of synagogue (mostly called οἶκος or ἄγιος τόπος); synagogues are modelled after the temple in Jerusalem, indicated as ἁγίασμα in the Septuagint, ed.pr. || 8-9. Hebrew text: 'N.N. stiftete das Gebetshaus. Frieden', ed.pr.

2128-2129. Unknown provenance. Inscriptions on Christian bronze lamps, 5th/6th cent. A.D. Two bronze lamps. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion 124. Kunst der Antike. 27 Mai 2003*, 108 nos. 418 and 420 (ph.). Read by A.Chaniotis.

2128: 418. Invocation of a Saint, 6th cent. A.D. Bronze lamp with candelabrum; allegedly from the eastern Mediterranean: "Ἀγιος ἄγνός Κυανός

2129: 420. Invocation of St. Menas, 5th cent. A.D. Double lamp with a cross serving as a handle; inscription on the cross: 'Ο ("Ἄγιος) Μηνᾶς

2130. Unknown provenance. (Near East). Mosaic inscription from an ecclesiastical building, 5th-7th cent. A.D. Rectangular mosaic panel depicting a lion attacking a stag; inscription above and below. Offered for sale by Christie's, New York; cf. auction catalogue *Antiquities. Wednesday 12 June 2002*, no. 252; 'provenance: Earl Kiefer'. We read the inscription from the ph.: [---]θηβος δικάκονος | [---]τιου

[Date: ca. 4th cent. A.D., catalogue; rather 5th-7th cent. A.D.: the period when most mosaics of this kind were manufactured in the Syria/Palestina/Arabia, Tybout].

2131. Unknown provenance. Dedication on a Byzantine incense burner, 6th/7th cent. A.D. Bronze incense burner. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion 124. Kunst der Antike. 27 Mai 2003*, 115 no. 538 (ph.). Read by A.Chaniotis.

Υ[π]ερ [ε]χ[η]ς | Σ[...]ΒΙΑ[...]Α

2132. Unknown provenance. Byzantine seals, 6th-8th cent. A.D. Lead seals offered for sale in auctions (1991-1996) and mentioned in catalogues that were not accessible to us are presented in *SBS* 6 (1999) 115-159. We present the first part of the texts that fall within the chronological limits of *SEG*, postponing the second part to *SEG* LIV. The texts nos. 70/71 were read by W.Seibt, *BZ* 89 (1996) 322.

Classical Numismatic Group, Mail Bid Sale (9-10 September 1994), Auction 31 (ph.): **1** (bust of Virgin, medallion of Christ; obverse) Θεοδώρου (monogram; reverse) (1861; 6th cent. A.D.); **2** Ἰωάννου (obverse) Ἰωάννου (reverse) (1862; 6th cent. A.D.); **3** (invocative monogram) τῷ δούλῳ σου (obverse) Λέοντος (reverse) (1863; 7th cent. A.D.); **4** (invocative monogram; eagle; obverse) Σωτηρίῳ βασιλικῷ στρ(α)τηγῷ or στρ(ά)τορι (reverse) (1864; 7th cent. A.D.); **5** Παναγία Θεοτόκε σ[κέπε?] (Virgin and Christ; obverse) βοήθει τῷ δούλῳ σου Ταρασίῳ ὑπάτῳ (reverse) (1865; 8th cent. A.D.)

Classical Numismatic Group, Mail Bid Sale (15 March 1995), Auction 33 (ph.): **6** Πλάτωνος μητροπολίτου (cross and branch; obverse) Ταρσοῦ· Ὁ ἅγιος Παῦλος (bust of St. Paul; reverse) (1898; 7th cent. A.D.); **7** (eagle; invocative monogram; obverse) τῷ δούλῳ σου Ἰωάννη (reverse) (1899; 7th cent. A.D.); **8** Μαρίνου κανδιδάτου (obverse) καὶ βασιλικῷ σπαθαρίῳ (reverse) (1900; 7th cent. A.D.)

Classical Numismatic Group, Mail Bid Sale (20 March 1996), Auction 37 (ph.): **9** (monogram; eagle; obverse) Γεωργίῳ βασιλικῷ σπαθαρίῳ (reverse) (2664; 7th cent. A.D.); **10** (monogram; obverse) ΘΑΒΤΡΙΠΝΚ (monogram; reverse) (2665; 7th cent. A.D.); **11** (bust of St. George; obverse) Κ(ύρι)ε βο(ή)θ(ει) Γεωργί(ω) τῷ Μαν[ι]άκῃ (reverse) (2666; 7th/8th cent. A.D.)

Classical Numismatic Group, Mail Bid Sale (18 September 1996), Auction 39 (ph.): **12** (invocative monogram; obverse) ΠΑΡΧΜΩ (monogram; reverse) (2552; ca. 550-650 A.D.); **13** (invocative monogram) Κοσμά (obverse) ἀπὸ ἐπάρχου(ν), μ(ε)γ(άλω) ἀποκρισιάρῃ (reverse) (2554; ca. 550-650 A.D.)

Gorny, Sale 62 (22 April 1993) (ph.): **14** Θεοτόκε βοήθει (monogram; eagle; obverse) Ἀνθίμῳ ἀπὸ ὑπάτων (reverse) (724; early 8th cent. A.D.); **15** Θεοτόκε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Ἀναστασίῳ ἀπὸ ἐπάρχων (reverse) (725; ca. 700-750 A.D.)

Gorny, Sale 79 (14 October 1996) (ph.): **16** Ὁ ἅγιος Ἰωάννης (bust of St. John the Theologian; obverse) Θεοτόκε βοήθει Παύλῳ ἐπισκόπῳ Εἰρηνοπόλεως (reverse) (795; 7th/8th cent. A.D.)

Gorny, Sale 82 (29 April 1997) (ph.): **17** Θεοτόκε βοήθει τῷ δούλῳ σου (monogram; obverse) Λέοντι πατρικίῳ καὶ στρατηγῷ (reverse) (419; 6th/7th cent. A.D.)

Hirsch, Sale 175 (23-26 September 1992) (ph.): **18** Θεοτόκε βοήθει (monogram; obverse) Μιχαὴλ δούλῳ Χριστοῦ (reverse) (1569; 7th/8th cent. A.D.); **19** Θεοτόκε βοήθει Γεωργίῳ (monogram; obverse) πατρικίῳ καὶ μαγίστρῳ (reverse) (1570; ca. 700-750 A.D.)

Hirsch, Sale 176 (19-20 November 1992) (ph.): **20** (bust of the Virgin and the Child; obverse) Ἰωάννου ἐλαχίστου (reverse) (977; 7th cent. A.D.)

Hirsch, Sale 178 (12-14 May 1993) (ph.): **21** Θεοτόκε βοήθει (monogram; obverse) Γεωργίου (monogram; reverse) (1238; ca. 650-700 A.D.); **22** Θεοτόκε βοήθει (monogram; obverse) Θεοδώρῳ ἐπάρχῳ (or ἄρχοντι, *SBS*) (reverse) (1239; 7th/8th cent. A.D.); **23** Θεοτόκε βοήθει (monogram; obverse) Εὐστρατίῳ στράτορι (or Στρατηγῷ ὑπάτῳ, *SBS*) (reverse) (1240; early 8th cent. A.D.); **24** Μαρίνου κανδιδάτου (obverse) καὶ βασιλικῷ σπαθαρίῳ (reverse) (1241; ca. 650-700 A.D.)

Hirsch, Sale 180 (24-26 November 1993) (ph.): **25** Θεοτόκε βοήθει (eagle; monogram; obverse) Ῥαξίν(α) or Ῥαξίν(α) ὑπάτῳ καὶ δρουγγαρίῳ (reverse) (1087; early 8th cent. A.D.)

Hirsch, Sale 181 (22-25 February 1994) (ph.): **26** Ἡ ἁγία Εἰρήνη (St. Eirene standing; monogram; obverse) Σισιννίου ἐπισκόπου? (monogram; reverse) (1034b; ca. 650-700 A.D.); **27** Εἰρηνοπόλεως? (bust of bishop; obverse) Παύλῳ ἐπισκόπου? (reverse) (1034c; ca. 692 A.D.); **28** (St. Konon; obverse) Στεφάνῳ ἐπισκόπου (reverse) (1034f; ca. 670-710 A.D.); **29** Θεοτόκε βοήθει (monogram; obverse) Στεφάνῳ ἐπισκόπου (reverse) (1034g; ca. 670-710 A.D.); **30** Θεοτόκε βοήθει (Theotokos Hodegetria; monogram; obverse) Σεργίῳ μητροπολίτῃ Καρίας (reverse) (1034h; ca. 710-730 A.D.); **31** Θεοτόκε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Ταρσσίῳ? πατρικίῳ· ἀμὴν (reverse) (1034h; ca. 695-710 A.D.); **32** Θ (obverse) Ζ (reverse) (cent. A.D.)

Hirsch Sale 182 (4-6 May 1994) (ph.): **33** Θεοτόκε βοήθει (monogram; obverse) Θεοδοσίου ἀπὸ ὑπάτων (reverse) (1112; ca. 660-680 A.D.); **34** (bust of Virgin and Child, obverse) Θεοδοσίου ἀπὸ ὑπάτων (reverse) (1113; ca. 660-680 A.D.); **35** Θεοτόκε βοήθει τῷ δούλῳ σου Ἀρτανάσδῳ (monogram, obverse) πατρικίῳ, κουροπαλάτῃ καὶ κόμῃτι τοῦ θεοφυλάκτου βασιλικῷ ὀψικίου (reverse) (1114; ca. 719-739 A.D.); **36** Θεοτόκε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Χριστοφόρῳ β(ασιλικῷ) σπαθαρίῳ καὶ τουρμαρχῇ τῶν Ἀνατολικῶν (reverse) (1115; ca. 785-850 A.D.)

Hirsch Sale 183 (20-24 September 1994) (ph.): **37** Θεοτόκε βοήθει (monogram; obverse) Σισιννίου κόμητος (*Hirsch*) or Συνεσίου Βόνου/Βονοσού? (*SBS*) (reverse) (1774; ca. 680-750 A.D.); **38** Βησῆρ (monogram) ἐξελοῦ με, Κύριε, ἐξ ἀνθρώπου πονηροῦ· (obverse) πατρικίῳ καὶ στρατηγῷ· ἀπὸ ἀνδρὸς ἀδίκου καὶ δολίου ρῦσαι με (reverse) (1175; early 8th cent. A.D.)

Hirsch Sale 185 (15-18 February 1995) (ph.): **39** (bust of a saint; obverse) Οὐαλεντινιανού? (monogram; reverse) (1493; ca. 550-650 A.D.); **40** Θεοδώρου (monogram; obverse) μειζοτέρου

(reverse) (1494; ca. 550-630 A.D.); **41** Δομνιζιόλου (*SBS*; Δομεντζιόλου, *Hirsch*) (monogram; obverse) πατρικίου (monogram; reverse) (1495; ca. 602-610 A.D.); **42** Θεοτόκε, βοήθει 'Αρχελάφ (obverse) από ἐπάρχων (reverse) (1496; ca. 650-700 A.D.); **43** Πέτρου καὶ Γεωργίου (obverse) από ἐπάρχων (reverse) (1497; ca. 680-720 A.D.); **44** Θεοτόκε βοήθει (Virgin between monograms; obverse) Θεοδώρ από ἐπάρχων (reverse) (1498; ca. 690-710 A.D.); **45** Θεοτόκε βοήθει (monogram; obverse) Φλώρου ὑπάτου (reverse) (1499; late 7th/early 8th cent. A.D.); **46** Θεοτόκε βοήθει (monogram; obverse) τῷ σῷ δούλῳ Θεοφάνει (reverse) (1500; ca. 700-750 A.D.); **47** Παναγία Θεοτόκε (obverse) βοήθει Λέοντος· ἀμήν (reverse) (1501; ca. 710-750 A.D.); **48** Θ (obverse) Ζ (reverse) (; cent. A.D.)

Hirsch Sale 186 (10-12 May 1995) (ph.): **49** Θεοτόκε βοήθει (monogram; obverse) Ἰωάννου σιλενταρίου (reverse) (1629; ca. 670-710 A.D.); **50** Θεοτόκε βοήθει (monogram; obverse) Ὀλβίου από ἐπάρχων (reverse) (1630; ca. 690-710 A.D.); **51** Θεοτόκε βοήθει Θεοφάνει (monogram; obverse) βασιλικῷ σπαθαρίῳ (reverse) (1631; ca. 700-715 A.D.); **52** Θεοτόκε βοήθει Θεοδώρ (monogram; obverse) από ἐπάρχων, υἱῷ Ἰωάννου (reverse) (1632; ca. 710-740 A.D.); **53** Κύριε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Νικήτῃ πρωτονοταρίῳ (reverse) (1634; ca. 780-820 A.D.)

Hirsch Sale 187 (19-23 September 1995) (ph.): **54** Κομιτᾶ (obverse) μητροπολίτου Σάργεων (reverse) (1796; 7th cent. A.D.)

Hirsch Sale 191 (24-28 September 1996) (ph.): **55** Ταρσοῦ (bust of St. Paul; obverse) Θεοδώρου μητροπολίτου (reverse) (652; ca. 681 A.D.)

Hirsch Sale 192 (27-29 November 1996) (ph.): **56** Θεοτόκε βοήθει τῷ δούλῳ σου (monogram; obverse) Ὑπατιανῷ? (monogram; ev.) (773; ca. 700-750 A.D.); **57** Θεοτόκε βοήθει Στεφάνῳ (monogram; obverse) ὑπάτῳ, βασιλικῷ σπαθαροκανδιδάτῳ καὶ πρωτοστράτορι (reverse) (776; 8th cent. A.D.); **58** Θεοτόκε βοήθει (monogram, eagle; obverse) τῷ σῷ δούλῳ Σισιννίῳ ὑπάτῳ (reverse) (778; early 8th cent. A.D.)

Kölnner Münzkabinett, Sale 56 (16-17 November 1992) (ph.): **59** Θεοτόκε βοήθει (monogram; obverse) Νεστορίου ἢ Ἰέρωνος (monogram; reverse) (541; 7th/8th cent. A.D.); **60** Θεοτόκε βοήθει (monogram; obverse) Γεωργίῳ ὑπάτῳ (reverse) (542; early 8th cent. A.D.); **61** Θεοτόκε βοήθει (obverse) Ἰωάννου ἐπάρχου (reverse) (543; ca. 650-700 A.D.; read by *SBS*)

Künker, Sale 25 (29 September-1 October 1993) (ph.): **62** Παύλου (monogram; obverse) Σεργίου (or Γεσίου or Σεργίου, *SBS*) (monogram; reverse) (526; ca. 550-650 A.D.); **63** Ὁρεσίου or Εὐρεσίου (monogram; bust of Virgin; obverse) ἀρχιεπισκόπου (reverse) (531; 6th/7th cent. A.D.); **64** (military saint; obverse) Κωνσταντίνου (monogram; reverse) (532; 7th cent. A.D.); **65** (Virgin with Child; obverse) Μαρτιανῷ (or Μαρία, *SBS*) (monogram; reverse) (535; 6th/7th cent. A.D.); **66** (St. Thekla between lions; obverse) Πρόβου από ὑπάρχων? (*SBS*; Προκοπίου χαρτουλαρίου, *Künker*) (monogram; reverse) (537; 7th cent. A.D.); **67** Θεοτόκε βοήθει (obverse) Ἰωάννου από ὑπάτων (reverse) (538; 7th cent. A.D.); **68** Θεοτόκε βοήθει (monogram, obverse) Γεωργίῳ (monogram; reverse) (540; 7th cent. A.D.); **69** Θεοτόκε βοήθει (obverse) Πέτρου ἐπάρχου (*Künker*; or Ἰωάννου ἐπάρχου/ἀπό ἐπάρχων, *SBS*) (monogram; reverse) (541; 7th cent. A.D.); **70** Εὐλαμπίου από ὑπάτων, πατρικίου (obverse) ἐπάρχου Ῥώμης τὸ δεύτερον (reverse) (544; ca. 650-700 A.D.); **71** Θεοτόκε βοήθει (monogram; obverse) Γεωργίῳ πρωτονοταρίῳ καὶ ἔξενόδοχῳ τοῦ Σαμψών (reverse) (545; 7th/8th cent. A.D.); **72** Θεοτόκε βοήθει Θεοδ[?] (obverse) ὑπάτῳ καὶ βασιλικῷ σπαθαρίῳ (reverse) (546; 8th cent. A.D.); **73** Ἰωάννου

(monogram; obverse) Ἀρεοβίνδου (*SBS*; διακόνου, *Künker*) (monogram; reverse) (547; 7th cent. A.D.); **74** Θεοτόκε βοήθει (obverse) Ἰωάννου στρατηλάτου (reverse) (548; ca. 650-700 A.D.); **75** Θεοτόκε βοήθει (monogram; obverse) Κωνσταντίνου χαρτουλαρίου? (monogram; reverse) (549; 7th/8th cent. A.D.); **76** Θεοτόκε βοήθει (eagle; monogram; obverse) Θεοπέμπτου? (monogram, eagle; reverse) (550; 7th/8th cent. A.D.); **77** Ἀζδρα (or Ῥαζιδ, *SBS*; Ζαχαρία, *Künker*) (Κύριος φωτισμός μου καὶ σωτήρ) (obverse) πατρικίου καὶ ὑπερασπιστῆς τῆς ζωῆς (reverse) (552; 8th cent. A.D.); **78** Κύριε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Δρόσῳ πρωτονοταρίῳ (reverse) (556; ca. 750-850 A.D.); **79** Θεοτόκε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Νικηφόρῳ βασιλικῷ σπαθαρίῳ καὶ χαρτουλαρίῳ τοῦ Ὁπικίου (reverse) (557; 8th/9th cent. A.D.); **80** Θεοτόκε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Βασιλείῳ ὑπάτῳ καὶ χαρτουλαρίῳ (reverse) (561; ca. 700-750 A.D.)

Lanz Munich, Sale 62 (26 November 1992) (ph.): **81** Θεοτόκε βοήθει (bust of Virgin and Christ; obverse) Θεοφανίῳ ἀναξίῳ ἐπισκόπῳ πόλεως Ὑπαίπων (reverse) (read by *SBS*; 968; early 8th cent. A.D.); **82** Ὁ ἅγιος Θεόδωρος (St. Theodore; obverse) Σισιννίου στρατηλάτου (reverse) (970; ca. 650-700 A.D.); **83** (St. Thekla between lions; obverse) Ἰωάννου (monogram; reverse) (972; 7th cent. A.D.); **84** Ἰουλιανού? Κύριε βοήθει (monogram; obverse) δομεστίκου (monogram; reverse) (975; ca. 650-700 A.D.); **85** Θεοτόκε βοήθει [---] ἐν οὐρανοῖς εὐλόγι[---] (monogram, eagle; obverse) τῷ σῷ δούλῳ Μιχαήλ, ὑπάτῳ ἀμήν (monograms; reverse) (977; ca. 700-730 A.D.); **86** Θεοτόκε βοήθει (monogram; obverse) (978; ca. 650-700 A.D.); **87** Σεργίου (monogram; obverse) σχολαστικῷ (reverse) (979; 6th/7th cent. A.D.); **88** Θεοτόκε βοήθει (monogram; obverse) [.]αν[.]ωνος από ἐπάρχων ([M]άν[ζ]ωνος?, *SBS*) (reverse) (980; late 7th cent. A.D.); **89** Θεοτόκε βοήθει (monogram; obverse) Μιχαήλ? (monogram; reverse) (981; ca. 650-700 A.D.); **90** Κόνωνος (cypress; obverse) τουρμαρχῷ (cypress; reverse) (984; late 7th cent. A.D.); **91** Θεοτόκε βοήθει (obverse) Γεωργίῳ από ὑπάτων (reverse) (985; ca. 700-750 A.D.)

2133-2135. Unknown provenance. Byzantine seals of bishops, 7th/8th cent. A.D. Lead seals in the private collection of D.Theodoridis (Munich). Ed.pr. A.-K.Wassiliou, *SBS* 8 (2003) 113-122 (ph.). We present three seals that fall within the chronological limits of *SEG*.

2133: 113/114 no. 1. Seal of a bishop of Mytilene, 691/692 A.D.

A: † Σισιννίου B: ἐπισκόπου Μυτιληνῆς

For Sisinnios see (Various authors), *Prosopographie der mittelbyzantinischen Zeit IV* (Berlin-New York 2001) 6719 and VI (Berlin-New York 2002) 6710, ed.pr.

2134: 114/115 no. 2. Seal of an archbishop of Ephesos, ca. 700 A.D. Bust of the evangelist John on the obverse.

A: † Εφῆστου B: † Φιλουμένιου ἀρχιεπισκόπου

B. First attestation of a Philoumenos on a Byzantine seal; this bishop is otherwise unattested; the title ἀρχιεπίσκοπος alludes to the foundation of the church of Ephesos by the evangelist, ed.pr.

2135: 115/116 no. 3. Seal of a bishop of Kerasous or Kerassai, ca. 700 A.D.

A: monogram: (Θεοτόκε βοήθει) B: † Ἰωάννη ἐπισκόπου | (Κε)ρασ(--)

B. The confusion between genitive and dative is common, ed.pr. || 4. initio: abbreviation sign 5 (frequently used for καί/κέ, here representing KE): Κερασ(ούντος) or Κεράσ(ων), 'from Kerasa/Kerassai' (in Lydia), ed.pr.

2136. Unknown provenance. Inscription on a gem, Roman Imperial period. H.B. Walters, *Catalogue of the Engraved Gems and Cameos, Greek, Etruscan and Roman, in the British Museum* (London 1926) 198 no. 1865; cf. L. and F. Villard, *LIMC* V 1 (1990) 549 no. 48. G. Grimm, *AW* 34 (2003) 503 (ph.), argues that the diskobolos accompanied by the inscription Ὑάκινθος represents Apollo rather than Hyakinthos; the inscription alludes to their love episode, perhaps also to the name of the ring's owner.

2137-2141. Unknown provenance. Inscribed instrumenta, Roman Imperial/Christian period. Various inscribed instrumenta. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion* 124. *Kunst der Antike*. 27 Mai 2003.

2137: 116 no. 456 (ph.). Owner's inscription on a make-up set (?), Roman Imperial period. Set consisting of a stone rub plate, a bronze pyxis, and two bronze make-up (or medical) instruments with their container; graffito on the plate.

Χρυσί[...] | Δι[οδ]ώρου | ΤΟΥΠΥΠΟ

2. ΔΙ[...]ΩΡΟΥ, *Auktion* || 3. a misread τοῦ Γρύπου or sim.?, Chaniotis].

2138: 118 no. 471 (ph.). Inscription on a plate, Roman Imperial period. Clay plate (resembling in shape a bronze weight) with a Tyche bust and an animal (ram?) in relief; inscription in relief.

Ἐπὶ Κουαδράτου | ΕΤΕΡ.

[Perhaps a form or composite of ἕτερος, Chaniotis].

2139: 120 no. 479 (ph.). Situla with benediction, 4th/5th cent. A.D. Bronze situla.

Ὑγιένουσα χροῦ, κύρα, ἐν πολλοῖς σε χρόνοις

'Benutze diese (situla) viele Male zu deinem Wohl, Herrin'; vgl. *Auktion Sternberg* XXIII no. 1898, *Auktion* ['Lady, use this situla for many years, remaining healthy,' C].

2140: 124 no. 4597 (ph.). Bread seal, ca. 5th-7th cent. A.D. Bread seal (no indication of material); inscription sinistrorsum; text in majuscules (German translation).

Κ(ύρι)ε β(οή)θει | τῷ σῷ δού(λω) Μιχαήλ (πρωτο)νοταρ(ίω)

3-4. MIXAHEA AINOTAP; 'Herr, hilf deinem Diener Michael, dem Protonotarios', *Auktion*.

2141: 111 no. 439 (ph.). Christian prayer, early Byzantine period. Silver oval pyxis; holes in form of a cross on top; inscription with punched letters.

† Ὁ Μακάριος ΚΟΥΤΟΥΝΙΚΑΙΩ † ὑπὲρ εὐχῆς

2142. Unknown provenance. Ring of Sisinius with Christian prayer, early Byzantine period. Upper part of a ring (no indication of material). Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion* 124. *Kunst der Antike*. 27 Mai 2003, 71 no. 230 (ph.). Read by A. Chaniotis: † Ἀρχιἀγγελε, | βοήθει | Σισινίω

2143. Unknown provenance. Inscriptions on magical gems in the British Museum, undated. S. Michel, *Die magischen Gemmen im Britischen Museum* (London 2001; non vidimus), contains 649 gems, many of which bear Greek texts. We present those discussed and corrected by R.W. Daniel, *ZPE* 142 (2003) 139-142 (translations). We present D.'s texts which supersede those in the catalogue: 1) no. 68: εἴλεως ἔσο αἰμοί, Προσερίω, εἰς δ' ἂν ἐπιβάλλομαι ποιῆσαι, κὲ αἴσο μοι ἐπιτευκτικόν (139/140; dr.; εἴλεως for ἵλεως; αἰμοί for ἐμοί; δάν with the function of ἄν; ἐπιβάλλομαι for ἐπιβάλλωμαι; αἴσο for ἔσ(σ)ο (imperative); 'Be favorable to me, Proserius, with respect to whatever I undertake to do, and be for me a promotor of success', D.; inscription on the back around a nude figure (L. 1; presumably Apollo, leaning against an object and holding in his right hand a staff or sceptre) and continuing on the edge (L. 2); on the front a six-armed Hekate holding two whips, two torches and two swords); 2) no. 159: δόται χάριν Ἡρωνίλλῃ πρὸς πάντας (140; δόται for δότε; on the front a composite 'Pantheos'-figure; inscription on the back, introduced by the Ιαεω-palindrome); 3) no. 160: ΧΑΒΡΑΧ ΦΙΝΕCΧΗΡ ΦΙ- | ἰσχυρέ, δὲς χάριν Ἀκύ- | ΧΡΟΦΝΥ || λα ρΜCΠΟΙΩΕΔΩΚ (141; dr.; LL. 1/2 and 4 contain a well-known logos which in its standard form, χαβραχ φνεσχηρ φιχρο φνυρω φωχω βωχ, when read as numerals adds up to 9999; L. 5 continues L. 3 to yield Ἀκύλλα; what follows in L. 5 is the end of the logos, ΡΩΦΩΧΩΒΩΧ, in a corrupt form); 4) no. 216: Ιαωθ (common divine name) rather than Ιαω θεός); 5) no. 304: the vox

magica ΑΛΑΜΒΗΤΩΡ has a parallel in a papyrus; 6) no. 546: ΕΠΑΦΙΟΔΟΤΙΟΣ should be understood as an error for Ἐπαφρόδειτος (M. postulates the unattested name Ἀφιοδότος).

VARIA

2143 bis. Administration. The creation of conventus in the province of Asia. On the basis of literary and epigraphic evidence (in particular the SC de agro Pergameno: *I.Smyrna* 589; *EA* 6, 1975, 70/71), D.Campanile in *Gli stati territoriali* -- (cf. our lemma no. 1197 bis) 271-288, supports the view that the conventus were created shortly after the organization of the province, perhaps modelled on the conventus of Sicily. See also our lemma no. 1197 bis.

2144. Agriculture. Stock-breeding. C.Chandezon, *L'élevage en Grèce (fin Ve-fin 1er s. a.C.)*. *L'apport des sources épigraphiques* (Paris-Bordeaux 2003), presents a Corpus of 65 inscriptions bearing upon stock-breeding in Greece, the Aegean islands, Italy, Sicily and Asia Minor (17-274; texts; translations; commentaries). On 275-418 he deals in five chapters with the following themes: 1) Stock-breeding and agriculture on private and sacred estates (ch. 1; 275-307; with emphasis on sheep and goats ('l'essentiel des cheptels' (306)) and on the integration of stock-breeding and agriculture: 'modèle d'intégration agro-pastorale' (307); for livestock in sanctuaries see also our lemma no. 2236); 2) Cattle and taxation in Greek cities and Hellenistic kingdoms (ch. 2; 309-330; custom dues on animals passing a frontier; ἐννόμιον: tax on the use of public pasture; direct taxes on cattle-as-property: πεντηκοστή, ὄγδοη; δεκάτη; ἐμφόρβια, τὰ; urban and royal taxes; φόρος and συντάξεις); 3) Cattle and flocks in international relations, especially during boundary disputes in the so-called ἐσχάτια (ch. 3; 331-349); 4) The grant of ἐπινομία in proxy-decrees and treaties (ch. 4; 351-389; on 352-359 a list of 137 inscriptions mentioning ἐπινομία; on 359-362 text and translation of and commentary on no. 133 from the list: *Gonnoi* no. 41; on 363-369 the same for no. 83; proxy-decree of Arcadian Orchomenos for a citizen of Alea (A.Plassart - G.Blum, *BCH* 38, 1914, 466/467 no. 9); on 386 a map showing the cities of the honorands who received ἐπινομία); 5) Transhumance (ch. 5; 391-397). Concordance; thematic index; index of Greek words; detailed bibliography. We give a comparatio numerorum for C.'s Corpus. For C.'s no. 52 (*SEG* XXXIII 1034) see our lemma no. 1363; for nos. 57 (*Milet* I.3 139; *SEG* LI 1608) and 58 (*Milet* I.3 150) see our lemmata nos. 1198 and 1269, respectively.

For a review see G.Waldherr, *Gnomon* 78 (2006) 518-521.

IG	C. no.:	IG II ²	C. no.:
I ² 326	1	2498	2
I ² 426	1	IG IV 927	5
II ²	1	IG IV I ² 75	5
1196	3	IG V 2 3	6
		IG VII 3171	7

IG IX 2	C. no.	SEG LI	C. no.
521	18	1608	57
1109	19		
IG IX I ² 748	15	<i>F.Delphes</i> III 1 68	11
IG XI 2 287A	29	<i>F.Delphes</i> III 4	
IG XII 1 677	41	77	14
IG XII 5		282	13
1	33	352	15
2A	32		
IG XII 7		<i>CID</i> IV	
62	34	108	12
509	35	119 G	13
IG XII 9 90	42		
IG XII Suppl. 126	36	<i>Helly, Gonnoi</i> 93	17
IG XIV 645	64		
		<i>I.Delos</i>	
SEG II 579	53	104-10	25
SEG III 356	8	104-11 B	26
SEG IV 267	62	104-12	27
SEG X 238	1	353 A	30 A
SEG XI 377	5	356bis A	30 B
SEG XIII		368	30 C
17	1	395	30 D
521	49	396 A	30 E
SEG XVII 829	65	399 A	30 F
SEG XXII		442 A	30 G
432	9	503	24
508	38 A-C	1416 B	28
SEG XXIII 305	15		
SEG XXV 155	4	<i>Maiuri, Nuova Silloge</i> 17	40
SEG XXX 1360	55		
SEG XXXI 328	5	<i>I.Cret.</i> I VIII 5	43
SEG XXXIII		<i>I.Cret.</i> III	
870	61	III 4	45
1034	52	IV 1	44
SEG XXXVII 859	59	IV 9	46
SEG XXXVIII 1209	58		
SEG XXXIX		<i>TAM</i> II 1	63
605	21		
606	20	<i>I.Ilion</i> 42	48
1337	50		
SEG XLI		<i>I.Labraunda</i> 46	61
640	5		
994	55	<i>I.Magnesia</i>	
SEG XLIII 311	16	5	46
SEG XLVI 372	5	93	56
SEG XLVII 1026	23		
SEG XLVIII 1037	31	<i>Milet</i> I.3	
SEG L 1040	64	149	57

	C. no.	Syll. ³	C. no.
<i>Milet</i> I.3		963	34
150	58	965	2
		986	37
<i>Milet</i> VI.1		1000	39
pp. 184/185	57	1157	19
pp. 185-189	58		
<i>OGIS</i>			
		55	63
<i>I.Mylasa</i>	60 C	215	55
205/206	(a/b)	345	14
	60 D	483	49
206	60 A	748	47
216	60 B		
217			
<i>Maier, Gr.</i>			
<i>I.Priene</i>		<i>Mauerbauinschr.</i> 70	54
18	55		
531	56	<i>L.Migeotte, L'emprunt public</i> 87	54
<i>I.Stratonikeia</i> 2	62		
<i>Welles, RC</i>			
<i>KP I</i> pp. 97/98	51	47	50
		62	48
<i>Syll.³</i>			
98	1	<i>Meiggs-Lewis, GHI</i> 79B	1
338	41		
407	11	<i>GIBM</i>	
636	12	158	7
679	56	349	41
685	46	415	55
826 G	13		
914	3	<i>Staatsverträge III</i> 456	51

2145. Amphoras. Lead miniature amphoras. L.Y. Rahmani, *Israel Museum Studies in Archaeology* 2 (2003) 33-62 (ph.), studies a group of ca. 70 small lead amphoras (height of ca. 3.5 to 5 cm; two atypical specimens of ca. 7.5 cm) neglected in previous research, mostly of unknown provenance but also from controlled excavations (Delos and Rheneia, Gaul, Italy, Cyprus, Syria, Palaestina, and Egypt). R. distinguishes two main types: (A) and (B), assigned to the 2nd-4th and the 5th-8th cent. A.D., respectively, each on the basis of one dated example. The amphoras were usually decorated with simple geometrical patterns, and about half of them bear Greek (or occasionally Latin) inscriptions on a flat fascia around the body (shoulder or neck). The objects were probably worn on a string around the neck and contained a perfume or a liquid with medicomagical efficacy; the inscriptions are names, probably of the perfumers or druggists. R. (re)publishes a 'representative selection' (33) of 38 objects, 19 of which bear Greek inscriptions: see our lemmata nos. 640, 1761, 1833, and 2108.

Several of these amphoras have been on show in recent exhibitions of early Christian antiquities: cf. J. Witt in L. Wamser - G. Zahlhaas, *Rom und Byzanz. Archäologische Kostbarkeiten aus Bayern* (Prähistorische Staatssammlung München 1998) 106 nos. 107 (a-e), and *Cradle of Christianity* (cf. *SEG* L 1464) 207, featuring R.'s nos. 12, 16/17, 35, and 37/38 (for nos. 12, 16/17, and 38, see our lemma no. 2108 (1) (4/5), and (13), respectively).

2146. Amphoras. Stamps and dipinti. S.J. Monachov in *The Cauldron of Ariantas* 247-259, studies a group of amphoras from unidentified centers in the Northern Aegean that are often found in the Black Sea region. Some of them carry stamps and dipinti. A stamped handle (the letter E) from an amphora of the first series (late 6th/early 5th cent. B.C.) is in the Museum in Nicosia (247) [cf. *SEG* XXXVI 1493 (pp. 515-533)]. Amphoras of the third series (late 6th/early 5th cent. B.C.), found in various sites (Berezan, Chersonesos, Hermonassa, Olbia, Rigi), have stamped handles with the letters E and Σ (250; dr.) [on the dr. of an amphora from Staraja Bogdanovka (252) one also sees a large dipinto: XX, Chaniotis]. The amphoras of the fourth series (ca. 500-470 B.C.), known from Berezan, Myrmekion, Odessa, Olbia, and Porthmion, often carry painted marks. The letter Θ is common [on the dr. of two amphoras from Olbia (252) one sees the dipinti ΠΙΙ and ΚΙ, Chaniotis].

2147. Amphoras. Stamps: the 'Parmeniskos Group'. T. Stoyanov, *Archaeologia Bulgarica* 7, 1 (2003) 35-43, distinguishes three production sites of the amphoras of the 'Parmeniskos Group': Pella, Mesambria Pontica, and the Troad. See also our lemmata nos. 524, 672 bis, and 929. On 36 he presents a list of the personal names attested in amphora stamps of this group. We only record the names which are not attested in the amphoras found in Pella (*SEG* L 613): 'Αλκάνωρ, 'Αντίφιλος, 'Αρίσταρχος, 'Αριστόδικος, Δαμοσθένης, Δημορο., Δίφιλος, Εὐ-δωρος, 'Ηρακλείδης, Θεόδωρος, Κλεώνυμος, Ματρόβιος, Μελέσων, Νικοκλήης, Παρμενίτος, Σωκράτης, Φορμίων [For the amphoras of the group found in Totone (p. 35) see now *SEG* LI 648, Chaniotis].

2148. Archives in the Greek world. Cf. *SEG* XLIV 248; L 1687. J.K. Davies, in *Ancient archives* -- (cf. our lemma no. 1779) 323-343, presents an overview of some central aspects of Greek record-keeping. He carefully distinguishes the publication of records on stone (an 'archive' for the historian) from the creation of a public archive or public record office. In Athens there was a public archive in the Metroon ca. 300 B.C. at the latest (see also our lemma no. 7). Both public and private documents (debt and manumission records; loans) were deposited in public archives. Brief discussion of *Syll.³* 684 (Dyme), *SEG* XXXIII 679 (Paros) and 1177 (Myra). Other themes discussed by D. are 'the creation of dossiers' (i.e., selection of documents from the archives which concerned a particular theme, and juxtaposing them for display: e.g. *IG* I³ 61; *I.Mylasa* 1-3; *I.Priene*: 'archive wall'; *I.Pessinus* 1-7), 'monumentalization' (creation of 'a document which was also a monument': Athenian tribute lists; *IG* I³ 259-272 (lists of war casualties); *IG* II² 1553-1578; *CID* II 31/32; *Aphrodisias and Rome* 6-21), location (agora;

temple), relation between setting up public documents and democracy, and the symbolic role of public documents.

L.Boffo, 'Per una storia dell'archiviazione pubblica nel mondo greco', *Dike* 6 (2003) 5-85, presents an invaluable study on the development of record-keeping in the Greek cities from the Archaic to the Hellenistic period. In an overview of the various procedures and measures taken for the safe keeping of documents, B. discusses the relevant terms (βιβλίον, γραμματεῖον, γραφεύς/γροφεύς, δέλτος, δημόσια γράμματα, ζύγαστρον, καταγράφω, καταχωρίζω, κιβωτός, λεύκωμα, μνήμονες, νομοφύλακειον, πίναξ, ποινικαστάς, σανίς, χρεωφύλακτον, χρηματιστήριον). It is not possible to list here all the inscriptions adduced by B.; we single out *IG* I³ 27 (19), 165 (20); *IG* II² 1237 (41); *IG* XII.7, 515 (51); *SEG* XXVII 631 (12/13); *XLI* 707 (59); *IPark* 9 (42); *Tit.Cam.* 110 (66); *TAM* II 548; *I.Erythrai* 1/2 (24); *I.Kalchedon* 10 (67); *I.Perge* 12 (64); *I.Priene* 112 (68); *I.Smyrna* 573 (52); *Milet* VI.1.149 (52).

2149. Army. The classis Syriaca. H.Konen, *Laverna* 14 (2003) 26 and 44/45, infers from *IG* II² 8358 (a) (Μαίωρ Φιλίππυ στρατιωτῆς ληκτὸς κλάσιος Συριακῆς, γένει Ἀλράδιος), *IG* XII 5 988 (Tenos; Λούκι(ο)ς Κάσιος[ς] | Λονγίνος | στρατιωτῆς | στόλου Συρι(α)κ(ι)λοῦ) and *I.Eph.* 2274 (*ILS* 2913; epitaph of C. Iulius Hilarus, trierarchus classis Syriacae), that the classis Syriaca was deployed in the Aegean. Athens and Ephesos were important relay-stations on the route to Syria and the eastern front.

2150. Army. Commemoration of fallen soldiers. M.-T.Couilloud-Le Dinahet in *L'Orient méditerranéen* 74-78, collects and briefly discusses a number of epitaphs and epigrams in honor of fallen soldiers, both mercenaries and members of citizen militias, from Asia Minor and Syria (especially the stelai from Sidon).

2151. Army. 'Stone-workers' in the Roman army. Under the somewhat misleading title 'Bildhauer im römischen Provinzialheer' M.Donderer, *Laverna* 14 (2003) 98-121, collects, after presenting a survey of craftsmen in the Roman army in general, the mainly epigraphical testimonia for a variety of 'stone-workers' (lapidarii) belonging to the Roman provincial army (all texts concern legions, not auxiliary troops): road-workers, masons (both of architectural blocks and of inscriptions), and sculptors of reliefs and statues. A catalogue (111-121) offers one Greek and nine Latin inscriptions; the Greek text is *I.Portes* 91 (Koptos; 316 A.D.; D. 119/120 no. 10; German translation): a dedication which Βόσος ἔγραψε, 'der Name des Bildhauers, der den Text geschrieben hat' (108); Bas(s)os should probably be assigned a military status on account of the context. On 108, D. also mentions the dedication presented in our lemma no. 1907, recording two soldiers who made a votive niche in Petra; their joint effort in creating such a modest monument is surprising. In Latin inscriptions, the expression scripsit et sculpsit probably distinguishes between the drawing/line division and the cutting of the letters; *IG* V 1 1315 L. 30 (ἔγραψε] καὶ ἐχάραξε Δαμονικίδας) offers a Greek parallel (cf. *SEG* XLVIII 2127; D. 105).

2152. Artisans. Social status. On the basis of the building accounts from Athens (Erechtheion; Eleusis), Delos, Delphi and Epidauros, C.Feyel in *Les Élités* 293-305, tries to establish a hierarchy among the builders on record in those five dossiers. Foreigners regularly sign the most important and rewarding contracts (see the map on 303). Most artisans do not specialize but are polyvalent, except in the realm of metallurgy. Most contracts are small fry (less than 100 dr. up to 800/900 dr.); it is only a small number of artisans, especially sculptors, who make more than 800/900 dr. Day-laborers execute simple tasks and earn little. Contracts concern pluriform operations and in general generate a higher price than piece-work. Occasionally, piece-workers manage to sign a contract; the inverse also occurs. On the whole foreigners, who specialize and sign one or more contracts, are the most important artisans. Do these entrepreneurs really constitute an elite? Most entrepreneurs have no political influence; they heavily depend on the building-commissions, which issue the contract, are liable to heavy competition and often have to accept unfavorable conditions of payment. As a result they do not belong to the urban elite (See now also C.Feyel, *Les artisans dans les sanctuaires grecs aux époques classique et hellénistique à travers la documentation financière en Grèce* (Paris 2006), Pleket). See also our lemma no. 809.

2153. Asia Minor. Translations of and comment on inscriptions. In his discussion of developments in the countryside in Hellenistic Asia Minor (agricultural products (e.g. wine, honey) and their marketing, the settlements (κῶμαι) and farmsteads (ἐπαύλεις; αὐλαί); landed estates, their size and manpower used; intensification of agriculture) C.Chandezon in *L'Orient méditerranéen* 193-217, presents a French translation of *I.Mylasa* 206/207 and 212; J.Ma, *ibidem* 243-259, examines the relations between Antiochos III and the Greek cities in Asia Minor and presents English translations of *I.Priene* 1; *SEG* XXXVII 859 and 1010; *I.Iasos* 4; *RC* 38; J. and L.Robert, *La Carie* II no. 166 || P.Debord, *ibidem* 281-308, examines the ruler cult under the Seleukids (civic cults; state cult) and presents a discussion and a French translation of *SEG* XL 1003 (Antiochos III and Teos); on 294-300 discussion of *SEG* XXXII 1237, XXXVII 1010 and XLVI 1519/1520. On 302-304 comment on the cult of Ζεὺς Γενέθλιος on record in *SEG* XXXIX 1284 || I.Savalli-Lestrade, *ibidem* 37-39, gives a French translation of *SEG* XXXIX 1426 (LII 1462*) and XLVII 1745.

2154. Associations. See also our lemmata nos. 2167, 2211, 2225, and 2253.

2155. Associations. P.A.Harland, *Associations, Synagogues, and Congregations. Claiming a Place in Ancient Mediterranean Society* (Minneapolis 2003), argues that associations in Asia Minor, including some synagogues and congregations, could and in fact did participate within certain areas of life in the polis, involving in imperial honors and connections and thus claiming a place within that polis rather than being subversive groups in constant tension with and separation from society.

On 25-112 H. outlines the epigraphic evidence for associations in Asia Minor, provides a typology of these groups and a general outline of their internal activities and purposes (honoring

gods; conviviality; funerary role; economic advantages), and considers the civic framework within which they operate. He distinguishes five kinds of associations: household communities (οἶκος; digression on the use of the language of familial affection: ἀδελφός denoting fellow-members; πάτηρ and μητήρ denoting leaders [cf. φρατρία as designation of a cult association in Mylasa: M.Carbon, *EA* 38 (2005) 2/3, Chaniotis]); ethnic or geographical groups; neighbourhood associations (γειτοῖαισι; γειτοσύνη), occupational and cultic associations.

On 115-173 H. focuses on associations and imperial aspects of society and culture in Asia Minor: associations and emperor cult (115-136, partly overlapping with H.'s article in *AHB* summarized below); associations and their interaction with imperial officials, the emperors themselves and local dignitaries in the emperor cult (both urban and provincial). Special discussion of the association of Demeter worshippers in Ephesos (*I.Eph.* 213, 4337; 116-118) and of the association of βαφείς from Thyateira and their relations with benefactor families (*TAM* V.2 935, 945, 965, 972, 978, 980, 989, 991, 1029, and 1081; 143-147); associations and civic disturbances.

On 177-264 H. compares different socio-religious groups and examines the positive and negative interaction between Jewish and Christian groups and the polis, with special reference to their attitude towards imperial honors, the negative picture of the emperor cult in John's *Apocalypse* and the extent to which it is representative of the actual position and behaviour of Jews and Christians in the polis. On 200-210 discussion of epigraphic evidence for the position of Jews and their synagogues in cities in Asia Minor (Sardis; Hierapolis; comment on *I.Smyrna* 697 (οἱ πότε Ἰουδαῖοι) and *SEG* XLVI 1656 (XLIX 1836)); on 224-228 *IGR* I 1024 (*SEG* XXXVII 1663; Berenike) and *MAMA* VI 264 (*CIJ* 766; Akmonia) are dealt with.

H. does not favor the view that the emperor cult is more a matter of showing political loyalty than of 'real', authentic religion. He rejects the imposition of modern, anachronistic criteria onto the ancient evidence and the resulting tendency to differentiate between public (and ritual) and private (and emotional) religion. He offers also some reflections on the social composition of some associations: they were heterogeneous in terms of social composition.

Id., 'Imperial cults within local cultural life: associations in Roman Asia', *AHB* 17, 1-2 (2003) 85-107, examines the role of associations in imperial cult activities in Asia Minor. His main thesis is that the imperial cult does not have merely a political dimension but is as genuinely religious as the cult of the traditional deities (cf. A.Chaniotis in *art.cit.* in our lemma no. 2227). 'Cultic honours for the imperial gods (Sebastoi) could be a significant component in the internal life of numerous associations' (93).

Associations of hymnodoi participated in imperial cult celebrations (see, e.g., *I.Eph.* 645, 742, 921, 3247, and 3801; *I.Smyrna* 595, 644, 697, and 758; *IGBulg* II 666-668; *I.Pergamon* 374 (translation of part of it)). Names of associations suggest that members of the imperial household were recipients of cultic honors (*I.Smyrna* 331 (Φιλαγρίππαι); *I.Didyma* 50 1 a 65 (Τίβει(υ)πεῖοι); *IGR* IV 1348 (Καίσαριαστᾶι)). Sacrifices to the imperial gods (and not 'on behalf of' the emperors) took place in associations (e.g., *IGR* IV 603; *I.Eph.* 1506; *I.Mylasa* 403; *I.Eph.* 213 (translation on 91)). Associations celebrate imperial mysteries (*I.Pergamon* 374) [See also A.Gutsfeld - D.A.Koch (edd.), *Vereine, Synagogen und Gemeinden im kaiserzeitlichen Kleinasien* (Tübingen 2006), Pleket].

2156. Associations and the elite. On the basis of inscriptions, O.van Nijf, in *Les élites* 307-321, studies the role of the civic elites as patrons of professional associations in the Roman East. The reason for honorary inscriptions being set up by associations for members of the elite is the latter's benefactions on behalf of the former, especially by providing means for constructing club houses and for banquets (or by allowing to be bribed). On the other hand, the associations in this way indicated their place within the civic hierarchy, which was even clearer when they erected honorary inscriptions together with civic institutions. He quotes (parts of) the following inscriptions: *SEG* XXVII 947; *CIG* 3422; *IG* V.2 268, 933, and 991; *TAM* III 114; *IGR* IV 791 [not 1632]; *I.Erythrai* 74.

2157. Asyilia. G.Thür, in M.Dreher (ed.), *Das antike Asyl. Kultische Grundlagen, rechtliche Ausgestaltung und politische Funktion* (Cologne-Weimar-Vienna 2003) 23-35, reviews the evidence collected by A.Chaniotis (cf. *SEG* XLVI 2263) concerning efforts to limit the right of convicts or prosecuted persons to find asyilia in sanctuaries, rightly observing that a judicial procedure concerning the termination or limitation of asyilia is attested only in connection with suppliant slaves (*IG* XII.6, 156 and 169; *IG* V.1.1390) [the references to *IG* XII.4/1 should be corrected to *IG* XII.6, Chaniotis]. To the Athenian evidence (cf. *IG* I³ 104) he adds the evidence for the ἄπ-αγωγή procedure. He doubts on whether the inscription concerning the conviction of persons for murders committed in the sanctuary of Alea in Mantinea (*IG* V.2.262 = *IPark* 8) and their expulsion for all time from this sanctuary can be interpreted as denying them the right of asyilia in this sanctuary; he prefers to interpret this as exclusion of the convicts from the community ('Ausschluss der Verurteilten aus der Sakralgemeinschaft') [if Mantinea wanted to exclude the convicts from the 'Sakralgemeinschaft', it would have denied them access to every sanctuary in Mantinea, not only to this sanctuary; this is why I suspect that the verdict, confirmed through oracle, aimed at terminating the asyilia of the convicts], Chaniotis].

K.Buraselis, *ibid.* 143-160, stresses the important political implications of the asyilia of sanctuaries and cities in the Hellenistic period, in particular as an instrument of protection from raids. E.g., the support given by Seleukos II to the asyilia of the sanctuary of Aphrodite Stratonikis in Smyrna (Rigsby, *Asyilia* 7) is connected with the close political relations between king and city (*OGIS* 229). An analysis of documents concerning the asyilia of Tenos (*Asyilia* 53-61), Anaphe (*Asyilia* 175), Magnesia on the Maeander (*Asyilia* 66-69, 78, 96/97, 118), Teos (*Asyilia* 132-135, 153, 157/158; cf. *SEG* XLIV 949), and Alabanda (*Asyilia* 163) shows that the motivation of these communities was their protection for raids, in particular those of Cretan pirates; cf. the discussion between K.J.Rigsby and K.Buraselis, *ibid.* 159/160. K.Buraselis, in K.Höghammar (ed.), *The Hellenistic Polis of Kos. State, Economy, and Culture* (Uppsala 2004) 15-20, continues this study by examining the asyilia of Kos (*Asyilia* 8-52; cf. our lemmata nos. 841, 849-855). The efforts of the Koans to have the asyilia of the Asklepieion recognized cannot be explained exclusively with religious motifs; it is also connected with the fact that in the mid-3rd cent. B.C. the Koans could no longer rely exclusively on the Ptolemies for adequate protection.

2158. Athletics. 'Επινείκια. On the basis of Ephesian coins inscribed 'Ρωμαίων Νείκη 'Εφεσίων θεά ('Victoria Romanorum' is an Ephesian deity') J.Nollé, *Chiron* 33 (2003) 463-465, argues that the Ephesians founded 'Επινείκια in honor of that new deity. He admits that Epineikia often were celebrated only once on the occasion of a specific victory of a given emperor but suggests that the Ephesians organized such games in a pentaeteric cycle (the μεγάλη 'Επινείκια) in honor of 'Ρωμαίων Νείκη. N. briefly adduces *I.Eph.* 671, 721 (see our lemma no. 1276), 1087 (a), 1605 (*IAG* 73), and 1371; L.Moretti, *IAG* 76 [most scholars tend to connect the (μεγάλη) 'Επινείκια on record in these texts with specific victories/triumphs of Roman emperors in, inter alia, 166 A.D. and 233 A.D.; see now also J.-Y.Strasser, *Nikephoros* 17 (2004) 194, for 'Αντωνεινιανά 'Ολύμπια 'Επινείκια on record on a coin from Cilician Anazarbos. Str. argues that pre-existing 'Επινείκια Σεουήρεια, celebrated in honor of victories of Septimius Severus, were transformed into an agon for Caracalla, in honor of his victory over Macrinus; for other 'Επινείκια see our lemma no. 2159, Pleket].

2159. Athletics. The pankratiast M. Αὔρήλιος Δημόστρατος Δαμάς. J.-Y.Strasser, *BCH* 127 (2003) 251-299, collects and discusses the inscriptions which record his achievements, and reconstructs his impressive career. Damas was a renowned sports star, held important functions in the international association of athletes (ἱερὰ ξυστική σύνοδος) which had its headquarters in Rome, and was also director of the Imperial Baths in that city. From 180 A.D. onwards a new star, the pankratiast M.Aurelius Asclepiades, emerged; he won the Kapitolia in Rome in 182 A.D. Damas' last victory in that contest probably took place in 174 A.D., his first victory in 162 A.D.; he probably was enfranchised by Marcus Aurelius as a reward for his victories. Marcus Aurelius and Commodus probably gave him citizenship of Alexandria in the beginning of 176 A.D. The victory in the 'Επινείκια (*I.Sardis* 79 A LL. 21-24) may have been celebrated at the end of 176 A.D. or in 178 A.D. [for 'Επινείκια see also our lemma no. 2158]. They were celebrated on the occasion of the triumph over the Sarmatians and the Germani. Damas started his career at the end of Antoninus Pius' rule and went on for ca. 20 years.

Brief discussion of *IGUR* 243, *P.Lond.* 1178 LL. 51-54 and 97/98 (= P.Frisch, *Zehn agonistische Papyri*, Opladen 1986, no. 6; the well-known 'Faustkämpfer Diplom' of Herminos); *BCH* 68/69 (1944/1945) 125/126 no. 37 and *F.Delphes* III.1 556. For other texts concerning this athlete see our lemmata nos. 1279 and 1355.

2160. Athletics. Status and self-representation of urban Greek elites. O.van Nijf, 'Athletics, andreia and the askēsis-culture', in R.M.Rosen - I.Sluiter (edd.), *Andreia. Studies in manliness and courage in classical antiquity* (Leiden 2003) 263-286, explores the 'link between athletic achievement and elite status, and the importance of athletic competence for the construction of ideals of masculinity'. He focuses on ἀνδρεία and physical prowess and athletic training as 'key attribute(s) in the self-representation of members of the urban elites in the Roman East'. Brief discussion of *IvO* 55 (*Syll.*³ 1073 I); *I.Smyrna* 657; *TAM* III 1 388 (Termessos; for the importance of athletics in that city see *SEG* L 1335); *SEG* XLIV 1169, 1194-1196 and *IGR* III 500 (V) (Oinoanda); *SEG* XXXI 903/904 (*SEG* XXXIV 1045; C.Roueché, *Performers and partisans at Aphrodisias in the Roman and late Roman periods*, London 1993, 202-206 no. 72);

MAMA VIII 417 (L.Robert, *Hellenica* XIII 134-147; Roueché, *op.cit.* no. 89; Aphrodisias). On 278/279 brief critical discussion of M.Dickie's theory that in Roman times Greek elites left athletics more and more to professionals and instead turned to 'callisthenics' (dance, music) [see in the same sense *SEG* XLIII 1215]. Conclusion: '... athletics were an integral part of traditional Greek paideia'.

2161. Brigands. C.Wolff, *Les brigands en Orient sous le Haut-Empire romain* (Rome 2003), analyses the evidence (literary, epigraphical) for brigands in the Balkan peninsula, the Anatolian provinces, Syria/Palaestina/Arabia and Egypt. She examines the role of the cities and their relevant functionaries and of the Roman army in the fight against brigands. In an 'Annexe' (235-239) a geographically arranged list of bibliographical references to inscriptions recording εἰρήναρχοι (cf. also εἰρήνης ἄρξας [see also P.Sänger, 'Die Eirenarchen im römischen und byzantinischen Ägypten', *Tyche* 20 (2005) 143-204, and C.Homoth-Kuhs, *Phylakes und Phylakon-Steuer im griechisch-römischen Ägypten. Ein Beitrag zur Geschichte des antiken Sicherheitswesens* (München-Leipzig 2005), Pleket]), παραφύλακες (cf. also ἀρχιφύλακες and παραφυλακῖται) and στρατηγοὶ διὰ νυκτός [For a review cf. B.D.Shaw, *JRS* 95 (2005) 270/271, who refers to two other studies on brigands/bandits: T.Grünwald, *Bandits in the Roman Empire: Myth and Reality* (London 2004) and W.Riess, *Apuleius und die Räuber: ein Beitrag zur historischen Kriminalitätsforschung* (Stuttgart 2001). See also N.Yannakopoulos, 'Functionaries: preserving the Pax Romana: the peace functionaries in the Roman East', *Mediterraneo antico* 6 (2003) 825-905 (criticized by Brélaz (see below) 10-12) and C.Brélaz, *La sécurité publique en Asie Mineure sous le Principat* (1^{er}-III^{ème} s. ap. J.-C.). *Institutions municipales et institutions impériales dans l'Orient romain* (Basel 2005), with on 345-431 'Appendices épigraphiques', with texts, bibliography and translations of inscriptions concerning the night-strategoi, eirenarchs, paraphylakes, διορμίται, ὁροφύλακες (ὁροφύλακες), μαστιγοφόροι, ἀρχιφύλακες and ὑποφύλακες, Pleket].

2162. Calendar. The diffusion of the Corinthian calendar in Epeiros, Illyria, Korkyra, and Syracuse. P.Cabanes, *REA* 105 (2003) 83-102, collects the month names attested in Epidamnus, Apollonia, Korkyra, Bouthrotos, the Koinon of the Balaitai, Dodona, Ambrakia, Charadros, Gitan, Kerkyra Melaina, and Syracuse. This evidence supports the assumption that these cities had adopted the Corinthian calendar, for which C. proposes the following sequence of months: Ἀρτεμίτιος, Ψυδρεὺς, Ἀγριάνιος, Φοινικαῖος, Ἀλιωτρόπιος, Δατύιος, Κρανεῖος, Πάναμος, Ἀπελλαῖος, Γαμήλιος, Μαχανεύς, Εὐκλείος. C. discusses the relation of these month names to the cult of gods and to festivals.

2163. Cameos. E.Kosmetatou, *ZPE* 142 (2003) 35-42, argues that an epigram attributed to Poseidippos (*epigr.* 8 AB) describes a large comelian cameo and discusses the question of whether large cameos were already produced in the early Hellenistic period. It is not clear if the royal portraits on priestly crowns mentioned in *RC* 36 LL. 13/14 (letter of Antiochos III; 193 B.C.) were cameo portraits or forehead-pieces (προμετωπίδια) adorned with metal medallions (39/40). There are references to intaglios in inventories (σφραγῖς, σφραγίδιον, τύπος) bearing



incised images (ἐπίσημον, σημεῖον; *IG* II² 1388 B LL. 86-89; *IG* XI.2 203 B LL. 73/74; *IDelos* 1444 Aa L. 34) as well as references to small votives in relief not associated with jewellery (ἀπότυπον, ἔκτυπον; *IG* XI.2 203 B LL. 83/84; *IDelos* 101 LL. 13/14). Given the undeterminable meaning of such terms, it cannot be excluded that τύπος refers to cameos (cf. τύπος μητροῦκόν χρυσούν ἐγ ξυλωματίω ἄστατον in *IG* XI.2.164 A L. 74 and *IDelos* 1409 Ba L. 100 refers to a relief representation of Meter in gold against a wooden background, but *IDelos* 1444 Aa L. 34 and 314 B L. 131 seem to refer to signet rings; 40/41).

Ead., *ZPE* 146 (2004) 81-84, associates the references to δυνεξ μέγας in the Athenian inventories with early cameos (*IG* II² 1338 B LL. 60-63; 1400 L. 57; 1401 d L. 45; 1407 L. 30; 1415 L. 20; 1421 col. IV L. 101; 1424a col. III L. 294; 1425 A col. II L. 209; 1428 col. II L. 136; 1443 col. III L. 205; 1455 col. III L. 8; 1460 LL. 23/24).

2164. City. See also our lemma no. 2201/2202, 2204, and 2262.

2165. City. The role of civic beauty in the Imperial period. On the basis of literary, epigraphic, numismatic, and archaeological evidence, I. Maupai, *Die Macht der Schönheit. Untersuchungen zu einem Aspekt des Selbstverständnisses und der Selbstdarstellung griechischer Städte in der Römischen Kaiserzeit* (Bonn 2003), points to the importance beauty had for the self-esteem and self-identification of a Greek city in the Roman Imperial period. She subdivides 'beauty' into several categories, to each of which a separate chapter is devoted: the natural setting of the city (15-72), buildings (73-202), beauty from the past (203-239), civic virtues (241-269), staged beauty (i.e., education and rhetoric; 271-305), provocative beauty (307-327), destroyed beauty (329-346), and criticized beauty (347-367). The sources use several key words to designate different aspects of beauty, e.g. κάλλος, λαμπρότης, χάρις, κόσμος, τάξις, συμμετρία, μέγεθος, πολυανθρωπία, ἀξία, εὐνομία, καλοκάγαθία, εὐεργεσία, ἀρετή, εὐσέβεια. M. concludes that during the Second Sophistic the discussion about beauty, going back to Plato, is being revived and used towards the embellishment of cities. This in combination with the desire of the upper classes for reputation led to an emphasis on external appearance rather than usefulness, and to criticism by competing elite-members or from the lower classes. M. sees in the cities' inability to overcome inner disunion a reason for the ultimate rise of Christianity.

2166. *Damnatio memoriae*. C. Hoët-van Cauwenberghe, *CCG* 14 (2003) 263-280, collects the evidence for *damnatio memoriae* suffered by female members of the Julio-Claudian dynasty in Roman Achaia. The *damnatio memoriae* was carried out either because these women were involved in a conspiracy (Agrippina the Younger) or due to the damnatio of a male relative (e.g., Messalina). H. discusses in detail the following inscriptions: *SEG* XLVII 221 (Eleusis; damnatio of Agrippina; 275); W. Peek, *Abhandlungen der Sächsischen Akademie der Wissenschaften* 63, 5 (1972) 42 no. 76 (Epidauros; Agrippina; 271; dr.); *IG* IV² 605 (Epidauros; Agrippina, not Poppaea; L. 2: [Ἀγριππίναν] γυναῖκα; 273/284); *IG* VII 2713 (Akraiphia; Statilia Messalina,

not Poppaea; 265-269). The erasure in *IG* IV² 603 (Epidauros) is due to the reuse of the block (271/272, 274/275; dr.).

2167. Death. M.-T. Couilloud-Le Dinahet, *art.cit.* (see our lemma no. 2150) 78-85, briefly discusses various types of funerary monuments (rock-cut tombs with architectural facades; funerary chambers with columns; funerary altars), and ceremonies (ἐκφορά of important citizens; public burial intra muros; cult of living (Diodoros Pasparos) and deceased citizens). On 85-92 the role of associations in providing a burial place for their members (especially in Rhodes) and the heroization of the deceased in a family context are dealt with. Many inscriptions are briefly adduced.

2168. Economy. Taxation in the Greek world. On the basis of literary and epigraphic sources, L. Migeotte in *Symposion 1999* (cf. our lemma no. 1314 bis) 297-313, attempts to place different types of cities in relation to their different types of direct taxation. To this end, he examines especially the following inscriptions: *SEG* XXVI 1306 (Teos), XXXVII 859 (Herakleia under Latmos), XXXVIII 380 (Chaironeia), XLIV 402 (Boiotia), XLVIII 96 (Athens); Chaniotis, *Verträge* 69 (Gortyn); *TAM* II 1 (cf. *SEG* LII 1753); *Milet* I.3.149 (*SEG* LI 1608); *I.Priene* 2, 12, 18; *I.Smyrna* 573; Rigsby, *Asylia* 7 (Smyrna). He concludes that indirect taxation prevailed in the Greek world: whereas all cities levied also taxes on immovable possessions and possessions connected to them, taxes on production are most frequently encountered.

2169. Emperor. See our lemmata nos. 2155, 2158, 2182, 2207, 2214, 2227/2227 bis, 2230, and 2255.

2170. Epigrams. The address to the passer-by in funerary epigrams. Funerary epigrams, usually located near a street (cf. *IG* IX² 1.214 = *CEG* 142; *GV* 97 = *CEG* 167) directly address the passer-by. T. Alfieri Tonini, *Acme* 56, 1 (2003) 62-71, collects such examples (*IG* I³ 1208 = *CEG* 34; *IG* I³ 1277 = *CEG* 13; *IG* I³ 1219 = *CEG* 51; *IG* IX.2.255 = *SEG* XV 369 = *CEG* 117; *IG* XII.9.285 + Suppl. = *CEG* 108; *SEG* XXXVI 52; *XLI* 540; *GV* 1960a = *CEG* 174; *CEG* 148), in some cases presenting the Greek text and Italian translation (*IG* I³ 1194 bis = *CEG* 13; *IG* I³ 1240 = *CEG* 27; *IG* I³ 1204 = *CEG* 28; *IG* I³ 1143 = *CEG* 131; *GVI* 1831 = *CEG* 120; *CEG* 162) and briefly discussing common themes (e.g., biographical information, the tomb as point of orientation, continual lament, burial abroad). See also our lemmata nos. 906 ter and 1760 bis.

2171. Epigrams. The concept of death and afterlife in funerary epigrams. R.A. Tybout, *Hermeneus* 75 (2003) 113-124 (in Dutch), examines Greek funerary epigrams of the Hellenistic and Roman periods and concludes that the ideas about death and afterlife were not consistent but

rather contradictory, sometimes even in one and the same epigram. They were usually expressed through topoi, often taken from anthologies, but the choice of motifs was individual and depended on the experience in life (contra, e.g., *SEG* L 1750; *LI* 2291). For T.'s article in *Lampas* 36 (2003) 329-377 (in Dutch with English summary) see *SEG* L 1750 and *LI* 2291 in fine; see also our lemmata nos. 1306, 1368, and 1422. For conceptions of death see also our lemma no. 2223.

2172. Epigrams. Corpus: Merkelbach-Stauber, *SGO* IV and V. P.-L. Gatiér, *An.Ép.* (2003) [2006] no. 1776, offers some critical observations on the geographical classification of regions in the Near East in Merkelbach-Stauber, *SGO* IV: 1) all cities of the Dekapolis (sections 21/21-24) are assigned to Palaestina (to which some cities, like Gerasa and Philadelphia, never belonged); 2) the division of section 22 (Nabataea-Arabia) into the areas Nabataea (22/01-49) and Arabia (22/51-91) is strange, with Petra (capital of the Nabataean kingdom) in Arabia (22/71) and Bostra (capital of the province of Arabia) in Nabataea (22/42); 3) some villages are presented in their own right, but others are unduly mixed up with cities: the five inscriptions from I'gaz (not presented as an ensemble: nos. 20/05/05-07 and 20/05/97-98) should not have been included among the texts from Apameia (the village is situated far to the east of that city); on the other hand, Dana with a single inscription (20/20/01, to which the reference *IGLS* 493 should be added) has an entry of its own, though it belongs to the Antiochene; 4) some indications of provenance are erroneous: 20/01/99 (*SEG* XLV 1922) was found in the monastery of St. Symeon the Stylite on the 'Mont Admirable', between Antiochia and Seleukeia Pieria, not in Seleukeia; 20/17/03 from Tafas (80 km south of Damascus) should be assigned to Dion in the Dekapolis and not to Damascus; the epigram 21/24/02 from Rajib does not belong to the tomb illustrated by a photograph on p. 367.

For an epigram from Byblos to be added to *SGO* IV see our lemma no. 1805.

C. Brixhe, *BE*(2005) no. 391, offers some critical reflections on *SGO* V, containing the indices, concordances, and addenda and corrigenda (see *SEG* LII 1918); from following epigrams (re-)published in this volume, B. offers observations affecting the interpretation: nos. 02/09/33 (Aphrodisias), 05/01/10 (Smyrna), and especially 14/06/24 (Laodikeia Katakekaumene; *SGO*'s German translation is not in accordance with the syntax) and 14/09/04 (Savatra; προσευχή: 'prayer' rather than 'church').

2173. Epigraphy. History: Henry P. Borrell (1795-1851). In *PRIA* 99C (1999) 73-113, D. Whitehead presents the results of his study of an anonymous notebook of some 180 pages, which he attributes to the above antiquarian, resident as a merchant in Smyrna in the 1820s and 1830s and a prolific collector of ancient Greek coins. The notebook contains majuscule transcriptions of 212 ancient inscriptions: 5 Latin, 5 Lycian, 1 bilingual Greek-Lycian, 1 bilingual Greek-Phoenician, 1 bilingual Greek-Latin, 10 Nabataean Aramaic, and the rest Greek. Most come from the islands of the southern Aegean, Ionia, Caria, and Lycia, and Borrell claims to have owned at least 8 of these stones. Others he seems to have copied from the notebooks of other people. The notebook was later heavily annotated by 'a classical scholar of very considerable erudition,' who added minuscule versions of some of the texts, some Latin commentaries, and citations of *CIG*.

W. identifies him as J. Kennedy Bailie. In *CIG* II, Boeckh cites Borrell as one of his sources for the texts of 2811, 2933, and 2935. After tracing the complex history of the notebook from Smyrna to its present owner, James Glendinning of Stewartstown, County Tyrone, in Northern Ireland (83-100), W. provides a full catalogue of the inscriptions, with appropriate publication references (101-113). For the 5 inscriptions from the notebook that are apparently otherwise unpublished, see *SEG* XLIX 827 (Thessalonika), 1074 (Lindos), 1121/1122 (Kos), and 1432 (Knidos).

2174. Epigraphy. History: William Sherard. M. Crawford, *RN* 159 (2003) 83-107, analyses the epigraphic manuscripts of William Sherard in the British Library and gives an account of Sherard's method of work in the context of epigraphic research in the 17th and 18th centuries. He argues that the accepted relationship between different copies of the same texts has to be revised in many cases, which has consequences for the establishment of inscriptions that are lost today.

2175. Epigraphy. Inscriptions in teaching. T. F. Winters, *CJ* 98 (2002/2003) 289-294, demonstrates the possibilities of using inscriptions in the teaching of elementary Greek. The focus is on Attic dedications, inter alia *IG* I² 583 and *SEG* XXIX 43.

2176. Epigraphy. Museum collection: Warsaw. A. Łajtar - A. Twardocki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003) [henceforth: *I. Varsovie*], contains 125 inscriptions of various provenances presented in the following geographical order (and according to categories of inscriptions within in each section): Attica (17-20 nos. 1/2), Thrace (21-46 nos. 3-12; see also our lemma no. 1825), Aegean islands (47-60 nos. 13-15), Asia Minor (61-101 nos. 16-29), Syria/Phoenicia/Palaestina (102-115 nos. 30-41), Egypt/Nubia (116-321 nos. 42-119: the bulk of the inscriptions in this volume; dedications and epitaphs for the greater part), and Italy (322-329 nos. 120-124; for no. 124 see our lemma no. 1097); the single text published under unknown provenance (330/331 no. 125) should be assigned to Egypt: see our lemma no. 2010. The detailed lemmata include French translations, app. cr., bibliography and (often copious) commentary; each inscription is illustrated by a (mostly excellent) photograph. An introduction informs on the history of the collection (3-14 [for this subject see also *SEG* XLIX 2446 and *LI* 2297]). An Appendix (333-336) contains brief descriptions, dates and bibliography (no texts) of eight inscriptions formerly belonging to the collection of the Lyceum Hosianum in Braunsberg (Braniewo) but now lost: 1) *I. Kyzikos* 27 c (333 no. A 1); 2) *CMRDM* 90 (333/334 no. A 2); 3) T. Wiegand, *MDAI(A)* 33 (1908) 156/157 no. 16 (334 no. A 3); 4) *I. Sardis* 100 (334/335 no. A 4); 5) *I. Fayoum* 208 (335 no. A 5); 6) *I. Fayoum* 119 (*SB* 5022; 335 no. A 6); 7) *I. Fayoum* 216 (336 no. A 7); 8) *SEG* XLIII 1114 (*SB* 7303; 336 no. A 8; see our lemma no. 1968). An elaborate concordance (339-353) and full indices (355-400) conclude the volume.

Among the inedita we mention those dated prior to 800 A.D., the chronological limit observed by *SEG*: nos. 77, 104, 115/116, 118/119, and 125; only nos. 77 and 125 are something more than insignificant fragments: see our lemmata nos. 2008 and 2010. J. van der Vliet, *JJP* 34 (2004) 122/123, points out that no. 118 is a Coptic rather than a Greek epitaph. For a review see J. Bingen, *CE* 79 (2004) 369/370 [for an inscribed bronze weight in the National Museum of Warsaw, probably from Smyrna, see A. Hajtar, *EA* 38 (2005) 143/144 (dr.)].

For some additions and corrections see P. Gauthier, *BE* (2004) no. 20: in no. 30 εὐπορος ἐκ νεότητος ἐὼν (LL. 3/4) refers to the moral quality of the deceased: 'plein de discernement dès son jeune âge' rather than 'riche dès sa jeunesse'; in no. 44 τὴν πρόσσodon τὴν ἀπὸ τῶν οἰκημάτων (LL. 4/5) refers to the revenues of, rather than the benefit, from the real estate; in nos. 48 (cf. also 49), the expression ὁ γενόμενος ἐν τοῖς πρώτοις φίλοις (LL. 1/2) followed by the name of an office (here ἐπὶ τοῦ λογιστηρίου κτλ.) indicates that the person either had been in charge of it, but does not hold it anymore, or has got the office and holds it now; the dedicators of no. 52, οἱ ἀπὸ πᾶσιν γενοῦχοι, are land-holders or -exploiters rather than land-owners (cf. *IG* XII 6 169 LL. 19/20, where the γενοῦχοι are evidently 'colons de la terre sacrée'); ἄλυπε is translated in the active sense ('qui n'a pas causé de chagrin') in no. 86, but in the passive ('exempt de chagrin') in nos. 39 and 41: 'les deux auteurs ont légitimement hésité' [for this problem see also our lemma no. 2258]. We give a comparatio numerorum with *SEG* and the corpora [supplying references to *SEG* XLVIII-LII as well as some others, Tybout].

<i>IG</i>	<i>I.Varsovie</i>	<i>SEG</i>	<i>I.Varsovie</i>	<i>SEG</i>	<i>I.Varsovie</i>
II ² 7343	1	XXIV		XLIV	
XII 1 128	15	1557	65	1222	28
XII 8 267	13	XXXV		1509	74
		1046	120	XLV	
<i>SEG</i>		XXXVII		2181	40
VIII		912	19	2182	122
610	53	1172	29	2183	41
611	73	1739	121	XLVI	
774	65	XXXIX		292	2
775/776	92/93	1711	75	847	26
802	68	XL		XLVII	
803	71	1107	21	2128	49
XIII		1580	80	2129	48
623	124	1582	82	2144	51
XXX		1585	83	2145	54
1769	81	XLII		2146	46
XXXI		635-638	9-12	2147	61
1562	100	639/640	7/8	XLVIII	
XXXIII		930	123	2010	91
1545	123	XLIII		2026	79
XXXIV		895	25	XLIX	
1555	92	1161	79	1078	15

<i>SEG</i>	<i>I.Varsovie</i>	<i>I.Kalchedon</i>	<i>I.Varsovie</i>	<i>SB</i>	<i>I.Varsovie</i>
XLIX		62	24	8849	43
2109	42, 48, 72			14176	110
2216 (1)	??	<i>I.Klaudiopolis</i>		14177	113
2216 (2/3)	92/93	p. 147 no. T. 27	9	15005	75
2216 (4)	65				
2248 (1)	53	<i>I.Kyzikos</i>		Lefebvre,	
2248 (2)	73	518	16	Recueil	
2255	88			666	109
L		<i>I.Priene</i>		671	99
1619	75	376	20		
LI				<i>I. Alex. Ptol.</i>	
2088 (1)	67	<i>I.Sestos</i>		1	43
2088 (8)	71	58	3	20	45
LII				58	48
1746 (2)	68	<i>SB</i>		p. 36 note 123	50
		5021	48		
<i>CIG</i>		5716	109	<i>I.Fayoum</i>	
761	1	5718	68	210/211	56/57
2161	13	5725	76		
		7286	4	<i>I.Portes</i>	
<i>I.Byzantion</i>		7287	58	109/110	92/93
324	5	7288	68	112	65
330	6	7289	71		
		7290	66	<i>IThSy</i>	
<i>I.Perinthos</i>		7291	87	189	42
2	4	7292	85		
		7293/7294	88/89	Bernand,	
<i>IGUR</i>		7295	91	Inscr.mé-	
635	124	7296	90	triques	
		7297	98	3	67
<i>IGR</i>		7298	97	47	68
I 1161	60	7299	25	55	70
IV 235	3	7300	99	57	72
		7301	94	79	69
		7302	96	91	71
		7304	78		
<i>I.Ephesos</i>		7305	95	<i>JIGRE</i>	
2311	19	7691/7692	92/93	59/60	86/87
		7694	65	61	85
<i>I.Erythrai</i>		7749	53	62/63	88/89
306	17	7750	73	64	91
378	18	8807	60	65	90

<i>I.Prose</i>	<i>I.Varsovie</i>	<i>GV</i>	<i>I.Varsovie</i>	Merkelbach- Stauber, SGO	<i>I.Varsovie</i>
21	42	481	30	I	03/01/04 20
		602	20		03/07/16 17
		699	67	II	08/01/51 16
<i>OGIS</i>		854	69	IV	20/08/01 30
21	43	912	71		
		948	17		
<i>CIJ</i> ²		1154	14	Pfuhl-Möbius	
1470/1471	86/87	1237	3	221	6
1472	85	1480	70	1190	18
1473/1474	88/89	1842	68	1821	14
1475	91	1923	16	2191	3
1476	90				
1532	56				
				<i>ILS</i>	
				9471	23

2177. Epigraphy. Scholars: Margherita Guarducci (1902-1999). *Epigraphica* -- Guarducci is a collection of articles published in commemoration of the great Italian epigraphist. On 43-62, L.D'Amore presents a bibliography of G.'s monographs and articles, all in all 403 publications (G.'s numerous reviews, lemmata in encyclopedia or lexica, and articles in papers and periodicals aiming at a broad public, are not included). The first section contains, under the title 'Ricordi' (13-62), brief essays by M.L.Lazzarini, S.Panciera, G.Bandini, G.Molisani, G.Dontas, D.Peppas Delmousox and E.Greco, devoted to various aspects of her professional life and scholarly activities. Most of the 'Studi' occupying the second section of the book (63-251) concern Greek epigraphy: see our lemmata nos. 86, 625, 942, 985, 1077, 1084, 1096, 1103, 1108, 1351, 1464, and 1466.

2178. Epigraphy. Scholars: Louis Robert (1904-1985). M.Sartre in V.Sales (ed.), *Les Historiens* (Paris 2003) 161-177, offers a survey of the multiple research interests and the vast array of publications of this epigraphical champion (estimated at more than 18,000 pages). For some minor corrections see P.Gauthier, *BE* (2006) no. 3.

2179. Epigraphy. Selection of inscriptions. The *Choix d'inscriptions grecques*, published under the direction of J.Pouilloux (Paris 1960), which has long been out of print, has been reprinted with an appendix by G.Rougemont and D.Rousset containing a selection of recent literature (Paris 2003). These bibliographical addenda are arranged in two parts, the first of which lists selections of Greek inscriptions and 'instruments de travail', the second several recent publications to each of the thematic sections in which the book itself is divided.

2180. Epigraphy. Selection of historical inscriptions. P.J.Rhodes-R.Osborne, *Greek Historical Inscriptions 404-323 BC* (Oxford 2003) publish a selection of 102 inscriptions which is intended to replace M.N.Tod, *Selection of Greek Historical Inscriptions II* (Oxford 1948) and to continue R.Meiggs-D. Lewis, *A Selection of Greek Historical Inscriptions to the End of the fifth century BC* (revised ed., Oxford 1988). In contrast to their predecessors, they provide English translations of all texts and some photographs, drawings, and maps; also included is a concordance. After the preface with a brief overview of the history of the volume, R.-O. give in the introduction information about the historical background, pertaining to the epigraphical publication of documents, to the political organization of Attica, to the layout of Athenian documents, to the Athenian calendar and monetary system, to the history of epigraphical research, to conventions of epigraphical publications, and to Greek numerals. A list of Athenian archons of the years 403/2-323/2 follows at the end of the book. Each text is preceded by a brief description, and the readings of the inscriptions are – where possible and/or necessary – checked and often revised. The main part of the commentaries is restricted to basic explanations in order to place the texts in their historical context, but sometimes brief remarks on particular problems are given at the end. – Since the concordance is arranged after the number in R.-O., we give here, in the reverse order, a comparatio numerorum with major publications.

<i>IG II²</i>	<i>R.-O.</i>	<i>IG II²</i>	<i>R.-O.</i>	<i>IG IV</i>	<i>R.-O.</i>
1	2	204	58	556	42
10	4		212		
14	6		226	70	
18	10		228	71	
20	11		233	72	
28	18		236	76	
29	19		237	77	
34	20		334	81	
42	23		337	91	
43	22		351	94	
96	24		356	98	
103	33		360	95	
105	34		523	34	
107	31		624	94	
110	38		1128	40	
111	39		1156	89	
112	41		1183	63	
116	44		1237	5	
123	52		1629	100	
124	48		1635	28	
125	69	1656/1657	9	8 (?)	85
126	47	2403	4	526	83
127	53	5222	7		
141	21				

<i>IG XII.3</i>	R.-O.	<i>Corinth VIII.1</i>	R.-O.	<i>I.Iasos</i>	R.-O.
1259	82	23	74	30	90
<i>IG XII.5</i>		<i>Corinth VIII.3</i>		<i>I.Labraunda</i>	
1277	40	23	74	40	55
<i>IG XII.7</i>		<i>CID I</i>		<i>Milet I.2</i>	
5	51	9	1	9	16
62	59				
		<i>CID II</i>		<i>Milet I.3</i>	
<i>IG XII.9</i>		4	45	136	93
189	73	34	66		
		36	67	<i>I.Mylasa</i>	
<i>IG XII Suppl.</i>				1-3	54
303	61	<i>F.Delphes III.1</i>			
		400	80	<i>I.Priene</i>	
<i>SEG</i>				1	86 B
IX	2 96	<i>F.Delphes III.5</i>		156	86 A
	72 97	3	45	458	16
XII	87 79	14	67		
	100 36	23	66	<i>Syll.³</i>	
XVIII	13 81			117	2
	222 92	<i>I.Délos</i>		119a	3
XXI	527 37	87	3	120	4
XXVI	72 25	98	28	122	6
	1282 17			124+125	9
XXVII	942 78	<i>IOSPE II</i>		126	8
XXXV	389 15	8	65	128	10
XXXVI	750/751 85			131	7
XXXVII	340 14	<i>CIRB</i>		134	16
XL	959 99	9	65	135	12
XLII	112 46			136	18
XLVII	96 26	<i>I.Adramytteion</i>		137	19
		45	68	142	20
<i>Agora</i>				147	22
XVI	34 6	<i>I.Erythrai</i>		149	23
	48 35	6	8	150	24
	73 79	8	56	159	33
	75 81	9	68	163	34
XIX	L.4a 37	502	18	164	31
	L.7 81			167	54
	P.5 36	<i>I.Iasos</i>		168	56
		20	99	173	39

<i>Syll.³</i>	R.-O.	<i>Syll.³</i>	R.-O.	<i>Tod, GHI</i>	R.-O.
174	38	987	87	150	49
179	43	1004	27	151	47
181	41	1025-1027	62	152	51
182	42	1168	102	153	48
183	32			154	69
184	44	<i>OGIS</i>		155	56
185	21	1	86 B	156	52
190	48	8	83	157	53
191	69			158	50
192	52	<i>Tod, GHI</i>		160	57
193	51	97	2	162	40
194	49	99	3	164	75
196	53	100	4	165	68
201	57	101	6	167	64
204	58	104	7	169	66
206	64	106	8	171	65
213	65	107	9	172	67
228	70	108	10	173	70
229	68	109	11	174	71
230	67	111	12	175	72
239	45	113	16	177	76
244	66	114	18	178	77
255	71	116	1	179	82
256	72	118	20	184	86 A
258	75	122	23	185	86 B
259	77	123	22	187	80
260	76	125	28	189	91
261	82	126	24	190	90
271	81	130	30	191	83
275	80	131	31	192	84
277	86 A	132	32	195	93
280	91	133	33	196	96
283	84	136	34	198	94
286	93	137	35	199	98
288	94	138	54	200	100
304	95	139	21	202	101
305	100	140	45	204	88
306	101	142	39		
307	90	143	38	<i>LSAG</i>	
921	5	144	41	407 no. 62	3
957	89	145	42		
963	59	147	44		

LSCG	R.-O.	LSCG Suppl.	R.-O.	CEG	R.-O.
32	58	48	61	632	30
69	27	115	97	809	74
92	73			877	92
118	87			888	13
151	62				

2181. Glass. Female glassblowers. In the context of an article devoted to female glassblowers on record in Latin stamps on glass bottles, F.Mainardis in A.Buonopane - F.Cenerini (edd.), *Donna e lavoro nella documentazione epigrafica. Atti del I Seminario sulla condizione femminile nella documentazione epigrafica* (Faenza 2003) 87-112, on 90/91 (ph.) presents the text of an inscription on a glass beaker, published by E.M.Stern, *The Toledo Museum of Art. Roman Mold-blown Glass. The First Through Sixth Centuries* (Rome 1995) 100-102 no. 5 (cf. SEG XLV 2254; see also ead. in G.Erath - M.Lehner - G.Schwarz, edd., *Komos. Festschrift für Thuri Lorenz zum 75. Geburtstag*, Vienna 1997, 132): Νεΐκαις ἐπόησεν · ἡ μνησθῆ ὁ ἀγοράσας (1st cent. A.D.). M. reckons with the possibility that Νεΐκαις is not a female name [see SEG XXXV 1760 bis: O.Masson suggested that 'Νεΐκαις = Νεΐκατος shortened to Νεΐκαίς'; see also SEG LI 2230].

2181 bis. Honors. Repetition of crowning. C.Veligianni-Terzi, in Κγ' Πανελλήνιο 'Ιστορικό Συνέδριο, 24, 25, 26 Μαΐου 2002. *Πρακτικά* (Thessalonike 2003) 21-36, collects and discusses in detail decrees prescribing the repetition of the crowning of a benefactor in the Classical and Hellenistic periods. In the Classical period, this great honor is attested only once (*IG* II² 212). It becomes more common in the Hellenistic period, but only in the northern parts of the Greek world (Thrace and Black Sea: *Syll.*³ 656 = *I.Thrac.Aeg.* E5; *I.Sestos* 1; *IGBulg* I² 13 and 307; *I.Histriae* 8 and 12; *Syll.*³ 730), with only one exception (*I.Laodikeia* 5).

2182. Honors. Honorary monuments for Roman provincial magistrates. D.Erkelenz, *Optimo praesidi. Untersuchungen zu den Ehrenmonumenten für Amtsträger der römischen Provinzen in Republik und Kaiserzeit* (Bonn 2003), systematically discusses the following subjects: geographical and chronological distribution of the evidence; the honorands (senatorial and equestrian magistrates and family members) and the honoring bodies (cities; provinces; private people); inscriptions and their formulas; characteristic features of the honorands and of the honoring bodies; typology of the monuments (busts; statues; equestrian statues and 'Gespannmonumente' [see also this lemma in fine]); places where the monuments were erected and the relation with monuments for the emperor; motives for erecting such monuments (often a beneficium/euēpexia); costs.

On 235-314 tabular survey of inscribed monuments; for the Greek-speaking areas and their inscriptions see especially 248-266 and 268-270. On 315-322 tabular survey of the geographical and chronological distribution of the evidence, the percentages of the various categories of

honorands, the honoring bodies and Latin, Greek and bilingual texts, and of monuments erected outside the honorand's home-town. On 342/343 a list of honorary monuments erected prior to the creation of provinces. For a review see O.Salomies, *SCI* 24 (2005) 293-296.

In *ZPE* 143 (2003) 287-294, D.Erkelenz examines the habit of erecting votive altars for the benefit of provincial governors or equestrian officers and compares this practice with the erection of statuae honorariae. In a tabular survey of 48 inscribed arae pro salute he mentions four Greek inscriptions: three from Kos (*BCH* 60, 1936, 199) and one from Egypt (*IGR* I 1109; from Mahemdieh). In another table the numeral distribution of arae and statuae honorariae over the provinces of the empire is visualised.

Id., *JRA* 16 (2003) 201-218, collects 29 inscriptions inscribed on bases which supported equestrian statues ('Gespannmonumente'); most of them come from the Latin-speaking provinces in the West; there are only three Greek texts: *IoO* 357 (no. 27), *I.Cret.* IV 292 (no. 28; see our lemma no. 944) and *I.Perg.* 433 (*IGR* IV 406; no. 29). It is the size of the base which points to either a simple equestrian statue or a 'Gespannmonument'. In the East the habit of erecting such monuments was much weaker than in the West. They were erected for members of the equestrian and senatorial elite and were certainly not a monopoly of the emperor.

2183. Kings/Queens. See also our lemmata nos. 2205/2206 and 2209.

2184. Kings. Attalids: Attalos (II) in inscriptions. P.J.Thonemann, *EA* 36 (2003) 104/105, suggests that the reason why Attalos during the reign of Eumenes II is called just 'Ἀτταλος' in some inscriptions, but 'Ἀτταλος ὁ ἀδελφὸς τοῦ βασιλέως' in others, may be the date of the texts: before the future Attalos III was born in 167 B.C., it was sufficient to refer to the king's brother with his name only (*I.Adramytteion* 17 LL. 11/12 and 23/24), whereas, after 167 B.C., he was distinguished from the younger Attalos by adding ὁ ἀδελφὸς τοῦ βασιλέως to his name (*SEG* XLIX 1540: cf. our lemma no. 1342; *MAMA* VI 173 LL. 10/11: cf. our lemma no. 1457).

2185. Libraries. L.Casson, *Libraries in the Ancient World* (London 2001) 48-60 and 153-155, adduces several inscriptions in a survey of libraries in the Hellenistic World: *IG* II² 1041 L. 23; 2363; *Syll.*³ 577/578, 672 (Delphi, Miletos, and Teos); H.Hepding, *MDAI(A)* 35 (1910) 436 and W.Dörpfeld, *MDAI(A)* 37 (1912) 277/278 (Pergamon; competitions in καλλιγραφία and ἀνάγνωσις); L.Robert, *BCH* 59 (1935) 421-425 (Kos); M.Segre, *RFIC* 13 (1935) 214-222 (Rhodes). See also W.Höpfner in id. (ed.), *Antike Bibliotheken* (Mainz 2002) 53-55 and 67-80 (libraries in Athens, Rhodes, Nysa, and Pergamon) and the review by M.Sève, *Topoi* 12/13 (2005) 605-619.

2186. Linguistics. Bilingualism. After a long introduction (1-110), in which problems around bilingualism, code-switching and other linguistic questions are amply discussed and many

may have belonged to the group just under the boule; some doctors are known to have been members of the gerousia in Roman imperial times, for which both bouleutai and non-bouleutai were recruited, Pleket]; the deontology of the physicians: the Hippocratic oath; writing of medical treatises; virtues of doctors (καλός; καλοκάγαθός; ἐσθλός; εὐσχήμων; εὐτακτός; παιδεία).

In her Corpus S. presents the Greek texts, French translations, bibliography and commentary in notes under the texts and in a series of 51 complementary notes (on 556-570). In 'Annexes' S. presents 'Dubia et Delenda', i.e., a justification for not including certain inscriptions in her catalogue (I), statistics about the various categories of inscriptions and their geographical distribution (II) and a 'Bilan régional' (III), in fact an elaboration of Annexe 2. There are indices for Important Greek Words, Latin Words transcribed in Greek, names of Doctors and Selected Topics, but no Concordance. Below we give a comparatio numerorum.

For nos. 76/77, 79, 87, and 497/498 see our lemmata nos. 528, 535, 580, 609, 1139 and 1068, respectively [in no. 289 (IGR III 732) the reading ἰατρός is to be rejected; see TAM II 906: φιλόπ[ι]ατρις; on the drawing TPIΣ, Pleket]. For some new texts or comments, or texts missed by S. see SEG XLVIII 1095 and 1101 (Kos); LI 664 (about IG IX².1 4 1551; from Kephallenia), 934 (*I.Histriae* 4 + 16), 943 (*I.Kallatis* 8; problematic), 976 (Olbia; problematic), 1479 (Aquincum), 1708 (Bithynion; Merkelbach - Stauber, SGO II no. 09/09/14) and 1849 bis (admittedly concerning a veterinarian); SEG LII 611/612 (Pella) and 1201 (Mysia); our lemmata nos. 844 and 846 (from Kos). For no. 8 (IG II² 3782) see now M.Haake, ZPE 153 (2005) 128/129: late 2nd/early 1st rather than ca. 300 B.C. For nos. 231 and 278 and the concept of the ἰατρός φιλόλογος see A.Buonopane in *Donna e lavoro* -- (cf. our lemma no. 2181) 121/122. S. assigns her no. 291 to Laodikeia-on-the-Lykos but the text is not in *I.Laodikeia am Lykos*. In her no. 408 (a proskynema from Wadi Hammamat) S. suggests writing τοῦ ἱπ(ικου) ἰα[ρ]οῦ: the adorans is 'médecin de la cavalerie' rather than veterinarian; for some doubts about the reading see É.Perrin-Saminadayar, *An.Ép.* (2003) [2006] no. 1867. For further comment see P.Gauthier, *BE* (2004) nos. 7 and 241; J.Bingen, *ibid.* no. 403; D.Feissel, *ibid.* no. 490 (cf. our lemma no. 1139); for reviews see N.Massar, *AC* 74 (2005) 257-266, and P.Baker, *Phoenix* 60 (2006) 152-154 [See now also N.Massar, *Soigner et Servir. Histoire sociale et culturelle de la médecine grecque à l'époque hellénistique* (Paris 2005); M.Hirt Raj, *Médecins et malades de l'Égypte romaine. Étude socio-légale de la profession médicale et de ses praticiens du I^{er} au IV^e siècle ap. J.-C.* (Leiden 2006); I.Andorlini - A.Marcone, *Medicina, medico e società nel mondo antico* (2004; nondum vidimus) and G.Petzl, 'God and physician: competitors or colleagues?' in A.Marcone (ed.), *Medicina e società nel mondo antico* (Atti del Convegno di Udine, 4-5 ottobre 2005) (Udine 2006) 55-62, Pleket].

IG	Samama, no.	IG II ²	Samama, no.
I ² 1019	1	2245	24
III 3482	27	3780	14
II ²		3782/3783	8
47	4	3798/3799	17/18
374	6	3807	15
483	7	4513	19
772	11	5935	20
1534 A	10	6873	2
1534 B/1535	9	7752	16

IG II ²	Samama, no.	IG XII 3	Samama, no.
7810	21	221	157
9052	12	259	158
13159	23	IG XII 5	
IG IV		600	162
365	30	719	164
395	29	823/824	165/166
723	32	912	167
782	33	IG XII 6 1	
IG V 1		12	168
159	37	151	124
179	38	IG XII 7	
623	39	221	160
730	40	231	161
1145	35	IG XII 8	
1176	36	260	312
1199	34	450	175
1245	41	602	174
IG V 2		IG XII Suppl.	
50	44	p. 120	164
385	45	p. 144	161
IG VII		p. 210	120
2249	50	249	163
2688	48	424	173
IG IX 1		IG XIV	
104	51	604	520
516/517	69	666	504
881	78	689	508
IG IX ² 1		809	502
209	69	852	501
660	68	892	503
748	58	942	493
750	67	967	477
807	78	1330	473
IG IX 2		1424	481
11	77	1462	487
313	71	1468	483
317	72	1469	472
772	74	1478	484
1276	75	1529	513
IG X 2 1	163	1680	463
IG XI 4		1750	462
633	104	1751	460
693	107	1755	468
775	106	1757	469
1078	108	1759	461
1200	105	1786	465
IG XII 1	1032	1788	466
IG XII 2	484	1813	482

	Samama, no.	SEG XV	Samama, no.
<i>IG XIV</i>		549	159
1879	476	<i>SEG XVI</i> 497 (LL. 7-10)	170
1900	478	<i>SEG XVII</i> 437	240
1934 (d)	470	<i>SEG XVIII</i>	
1937	499	455	222
2019	464	519	196
2053 (a)	493	640	393
2064	467	726	453
2104	474	<i>SEG XIX</i>	
2261	500	440	89
2276	494	467	98
2310 (a)	497	794	336
2343	498	<i>SEG XX</i>	
2547	523	135	369
<i>SEG I</i> 181	62	503	395
<i>SEG II</i>		692	445
332	61	<i>SEG XXII</i> 196 (b)	3
667	244	<i>SEG XXIII</i> 305	58
<i>SEG III</i>		<i>SEG XXIV</i>	
416	51	811	310
599	103	1112	99
<i>SEG IV</i>		<i>SEG XXV</i>	
80	505	180	5
493	226	793	99
521	205	<i>SEG XXVI</i>	
<i>SEG VI</i>		284	20
554	337	1311	231
563	331	1390	336
571	333	1809	396
798	329	<i>SEG XXVII</i>	
<i>SEG VIII</i>		510/511	124/125
733	441	513-515	129-131
736	442	519	138
738	443	716-718	255-257
<i>SEG IX</i>		769	197
1	453	937	290
817	457	<i>SEG XXVIII</i>	
<i>SEG XI</i> 624	38	225	22
<i>SEG XII</i>		291	12
333	83	517	76
389	171	759	178
<i>SEG XIII</i>		860	214
361	60	886	195
473	492	972	190
525	323	983	314
<i>SEG XIV</i>		1261	365
599	511	<i>SEG XXIX</i>	
615	480	227	13

	Samama, no.	SEG XXXVI	Samama, no.
<i>SEG XXIX</i>		765	166
924	511	850	511
998	470	929	475
1180	235	946	509
1203	236	1441	415
<i>SEG XXX</i>		<i>SEG XXXVII</i>	
305	23	152	14
844	97	723	168
1175	506	840	524
1179	493	895	204
1226	505	1081	309
1237	458	1789	35
1280	266	<i>SEG XXXVIII</i>	
1636	371	878	166
1853	119	1020	507
<i>SEG XXXI</i>		<i>SEG XXXIX</i>	
262	27	246	20
379	47	456	49
630	81	1276	296
834	511	<i>SEG XL</i>	
938	267	1008	210
950	208	1489	386
952	206	1552	394
954	210	<i>SEG XLI</i>	
959/960	201/202	209	22
997	241	680	137
1171	330	874	471
1416	389	<i>SEG XLII</i>	
<i>SEG XXXII</i>		774	166
1261	321	1140	322
1302/1303	334/335	1525	404
<i>SEG XXXIII</i>		<i>SEG XLIV</i> 779	512
158	25	<i>SEG XLV</i>	
670	123	445	52
671	132	1394	519
673	133	1945	390
759	510	2077	395
786	485	<i>SEG XLVI</i>	
856	254	1680	337bis
<i>SEG XXXIV</i>		2314 (3)	112
325	43	<i>SEG XLVII</i>	
497	73	1073	92bis
1003	495	1280	124
1034	521/522	<i>SEG XLVIII</i>	
1290	301	1109	139
<i>SEG XXXV</i> 1266	230	1114	134
<i>SEG XXXVI</i>		1117	140
620	84	1425	196
696/697	101/102		

SEG XLIX	Samama, no.	CIG	Samama, no.
1856	335	5974	477
SEG LI 1081, 1084	124	6197	462
SEG LII 1202	191	6208	481
		6265	476
		6270 (h)	470
CIG		6292	467
606	19	6297	474
846	253	6429 ³⁵	466
1106	30	6506	465
1227	32	6554	483
1275	38	6555	472
1279	37	6567	484
1407	39	6604	460
1778	72	6607	461
1788	74	6658	473
1897	78	6735	499
2339 (b)	167	6752	498
2482	158	6758	496
2714 ³⁸	263	8644	259
2847	254	9164	358
2987	216	9209	354
3283	195	9256	328
3285	193	9451	520
3311	194	9669	488
3350	192	9777	487
3596	182	9792	489
3643 ⁴	181		
3736 ⁴	304		
3872 (b)	298	Corinth 8.3	
3953 (h)	252	206	31
4165	322	300	28
4277 ³⁰	285		
4289	287	IvO 62	46
4315	290		
4379 (c)	338	CID II	
4684	395	4	54
4706 (c)	400	6 B	55
4714 (c)	403	CID IV 96	56
4716 (d ⁵⁷)	408		
4766	418	F.Delphes III 2 117	66
4772	416	F.Delphes III 3 298	65
4778 (d)	417	F.Delphes III 4	
4781 (c)	434	25	57
5054	448	58	62
5057	449	87	64
5088	450	108	63
5702	513	352	58
5821	502	362	56
5877	508		

F.Delphes III 5	Samama, no.	Iscr. Cos	Samama, no.
3	54	ED 132	128
6 B	55	ED 136	132
		EV 219	143
		EV 241	144
EAM			
157	87		
165	88	Maiuri, N.S.	
		438	128
		475	142
I.Beroia			
326	82		
360	83	Tü.Cal.	
		58	151
		78	152
		140 (a)	153
		146	154
IGBul. I			
30	96		
150	94		
315	93		
IGBul. I ²			
15 ter	96	I.Cret. I	
150	94	VIII 7	127
315	93	17	177
		XXXI 4	176
IGBul. III 1			
1204	91	I.Cret. II III 3	136
1467	90	I.Cret. IV	
		168 (p. 238)	126
IGBul. III 2 1776	92	511	179
I.Histriae			
26	98	IGDS 22	511
57	99	IGDGG 60	506
IOSPE I ² 348	103	IGUR	
		30	479
I.Délos			
442 A	109	102	477
1525	111	282	473
1547	112	299	464
1573	113	408	483
2611	110	409	472
		422	484
		607	463
		675	460
PH			
5	123	682	468
13	128	684	469
37	121	686	461
84	146	724	465
92	147	835	478
282	149	850	486
344	141	994	493
345	145	1163	481
409	150	1187	513
		1247	462

	Samama, no.	TAM V.3 1479	Samama, no.
<i>IGUR</i>			240
1258	482		
1283	476		
1303 (d)	470	<i>MAMA III</i>	
1349	467	22	355
1355	474	167	357
1673	485	269	358
1689	475	409	359
		528	360
		617	361
<i>ICUR</i>		<i>MAMA IV</i> 86	299
5659	487	<i>MAMA VI</i>	
9483	488	91	246
		114	245
<i>Wessel, IGCVO</i>		117	247
140	514	373	300
141	517		
142	487	<i>MAMA VII</i>	
143	489	233	302
144	520	566	342
145	488	<i>MAMA VIII</i>	
146	497	118	344
		208	347
<i>TAM II</i>		329	343
147	278	404	335
178	282	552	253
184	281	<i>MAMA IX</i>	
221	283	74	294
224	284	115	293
339	285		
369	286	<i>IGR I</i>	
590	279	37	477
595	280	182	473
663	277	203	481
906	289	218	483
910	290	219	472
<i>TAM IV</i>		226	484
135	308	239	513
220	307	269	463
367	309	282	462
<i>TAM V.1</i>		283	460
268	238	284/285	468/469
432	237	286	461
650	231	292	465
671	232	294	466
689	233	298	482
744	234	313	476
<i>TAM V.2</i>		319	478
961	230	328	470
1097	229	329	499

	Samama, no.	<i>I.Didyma</i> 280	Samama, no.
<i>IGR I</i>			228
360	467		
366	474		
411	503		
461	508	<i>I.Eph.</i>	
473	504	604	204
482	498	622	216
843	312	719	205
929	459	1038	208
937/938	454/455	1386	203
1159	403	1320	222
1212	418	946	209
1252	408	1168	210
1289	447	1161/1162	211/212
1350	448	1164/1165	213/214
1361	450	1167	215
<i>IGR III</i>		3233	202
77	313	2329 B	220
374	338	1677	217
376	339	2304	218
534	278	3055	219
578/579	281/282	3239	201
599	283	3818	242
636	285	3829	241
693	287	4101/4101 A	206/207
732/733	289/290	4101 B	210
853	362	4206	223
903	364	4350	221
1333	382		
<i>IGR IV</i>		<i>I.Erythrai</i>	
116	119	142	199
182	181	431	76
507	187/188		
520	191	<i>I.Hadrianoi</i> 61	184
532	292		
553	295	<i>I.Herakleia Pontica</i>	
690	297	7	318
1026	154	33	317
1053	147		
1066/1067	148/149	<i>I.Iasos</i> 89	269
1086	145		
1087	141	<i>I.Ilion</i>	
1108	150	3	180
1278	230	34	182
1359	231		
1383	238	<i>I.Iznik</i>	
1444/1445	193/194	175	306
		275	305
		1326	316
<i>I.Byzantion</i> 128	310		

	Samama, no.	<i>I.Smyrna</i>	Samama, no.
<i>I.Kalchedon</i>			
15	312	442	196
		532	197
<i>I.Keramos</i> 32/33	267/268	536/537	194/195
		874	198
<i>I.Kibyra</i> 82/83	274		
		<i>I.Stratonikeia</i>	
		540	265
<i>I.Kios</i> 52	304	705	264
		1202	266
<i>I.Klaudiopolis</i> 72	313		
		<i>I.Tralleis (und Nysa)</i>	
<i>I.Knidos</i>		244	260
90	273		
324	272		
		<i>Studia Pontica III</i>	
<i>I.Kyzikos</i> 499	183	7 (b)	323
		24	326
<i>I.Lampsakos</i> 12	181	25	325
		86	324
		110 (a)	327
<i>I.Magnesia</i>		217	328
113	224		
119	225		
		<i>Hagel-Tomaschitz,</i>	
<i>I.Manisa</i>		<i>Repert. Westkilik.</i>	
41	240	<i>Inscr.</i>	
83	291	Anm 6	351
208	229	GKa 7	350
		Kel 8 (a-b)	352
<i>I.Miletoupolis</i> 64	183	Krs 77	357
		Kry 35	358
<i>Milet I</i> 3 184	227	118	359
		268 (b)	360
<i>I.Pergamon</i> 576	187/188	605	361
		Mri 19	356
<i>AvP VIII</i> 3 102	186	Olb 41	362
		Sel 30	354
<i>I.Perge</i>		48	353
12	341	112	355
<i>I.Priene</i> 111	226		
		<i>IGLS I-VII</i>	
<i>I.Prusa</i> 29	303	724	366
		1528	377
		2683	378
<i>I.Sardis</i> 142	239	<i>IGLS XIII.1</i> 9114	382
<i>I.Sinope</i> 147	322		
		<i>SB</i>	
<i>I.Smyrna</i>		1586	451
118	192	4248	392
		7316	452

<i>SB</i>	Samama, no.	<i>I.Syringes</i>	Samama, no.
7488	441	1911	440
7491	442	2053	414
7493	443		
8284	395	<i>IThSy</i>	
		250	447
<i>Lefebvre, Recueil</i>			
4	397	<i>Syll.</i> ³	
135	399	144	4
190	401	239 (c)	54
496	446	240 I	55
799	444	335	7
		528	127
<i>I.Alex.Imp.</i>		538 A	56
44	395	585	111
97	394	596	180
		620	166
<i>Bernand, Inscr.métriques</i>		803	461
14	398	804	145
77	402	807	224
		943	123
<i>I.Syringes</i>		1025	121
15	417		
53	419	<i>OGIS</i>	
120	420	42	132
130	421	104	111
142	422	207	450
160bis	423	220	182
658	424	256	112
663	425	374	113
805	426	690	416
1009	427	699	395
1081	428		
1136	429	<i>GIBM</i>	
1142	409	81	19
1144	430	143	35
1149	411	258	151
1167	412	260	152
1256	431	364	118
1269	413	394	374
1272	432	677	217
1298	433	799	273
1402	434	838	272
1525	435	915	271
1575	418	980	374
1617	436	1020	194
1801	437		
1822	438	<i>LBW</i>	
1871	439	161	216

2195. Onomastics. Greek names in Rome. H.Solin's invaluable research tool *Die griechischen Personennamen in Rom: ein Namenbuch*, first published in 1982 (see SEG XXXII 1665), now appeared in a second, thoroughly revised edition (3 vols.; Berlin-New York 2003). Cf. vol. 1, p. X, where the author writes: 'Kaum eine Zeile aus diesem Werk ist unverändert geblie-

ben', the single exception being the dedication to his wife. See also J. Curbera, *Epigraphica* 67 (2005) 561-565.

2196. Onomastics. The Jewish name Iul(I)us/'Ιουλ(λ)ος. E. Habas (Rubin) in A. Demsky (ed.), *These are the Names. Studies in Jewish Onomastics* 3 (Ramat Gan 2002) 73-92, collects the evidence for the name Iul(I)us/'Ιουλ(λ)ος and its Hebrew equivalent in Talmudic, Greek, and Latin literary sources, and in Latin and Greek inscriptions. Iul(I)us is an ancient and rare Roman name (cf. e.g. *CIL* III Suppl. 2 12071; VI 12010; XIII 1 (2) 3253; *IG* II² 2281; *IGLS* 2939). In a Jewish context, it is well attested in the family of the Jewish Patriarchs (notably in Talmudic sources of the 3rd/4th cent. A.D.), and also for other persons in Greek/Roman literature and inscriptions dating to the later Roman Imperial period (Appendix on 88-90, with texts and translations of *SEG* XXXIII 1298; *JWE* II 140 = *CJ*² 468: Latin text, with Iulus possibly standing for Iulius; *I. Caesarea Maritima* 78: 'Ιούλις, possibly for Iulus [rather 'Ιούλιος] = Iulius; add *SEG* XLII 1474 for a 'Ιούλος in a certainly Jewish context; like 'Ιούλλος in *SEG* XXXIII 1298, he is on record as the benefactor of a synagogue, Tybout). H. explains the occurrence of the name in the Romanized Jewish Patriarchs' family as a 'clever and refined measure' (87): an old and noble Roman name in itself, it resembled both the Hebrew equivalent and the Roman Iulius.

For Jewish names in general see our lemma no. 1839.

2197. Onomastics. Latin cognomina in Greek inscriptions. Cf. *SEG* LII 1944*. In his annual addenda to the corpus of cognomina H. Solin, *Arctos* 37 (2003) 173-189, presents the following new Latin cognomina on record in Greek inscriptions and new parallels from Greek inscriptions to cognomina already known (we record those for which S. gives the Greek form): 'Ακυλᾶνος (*Aquilanus), 'Αντωνᾶς (*Antonias; in the Greek world this name may have been interpreted as Greek, e.g. as a derivation from 'Αντων, but a relation with Antonius is more likely), 'Αδοσκίτος (?; for *'Ασκήτος/Ascitus?), Γημιανός (*Gemianus; cf. Gemius/Τέμιος), Δόμνιλλα (Domnilla), Κορνᾶς (*Cornas), Λαίλιανη (*Laeliana; cf. Laelianus), Λαίτιος (Laetius), Λαίτλος (?; *Laetulus), Μαρκύλος (Marculus), Ουαλεντίλιανός (Valentillianus), Πεκτόριος (*Pectorius), Πριμιγένης/Πριμογένης (Primigenes), Προμοῦτος (Promotus), 'Ρηγλιανός (Regulianus), 'Ρουφᾶς (Rufas), and Φλάμμα (Flamma). See also our lemmata nos. 191, 485 and 555.

2198. Onomastics. Names in -νικος. M. Casevitz, 'Sur les finales en -nicos', *RPh* 76 (2002) [2004] 225-231, lists and discusses a great number of composite names in -νικος (and -νικης) mainly drawn from inscriptions.

2199. Onomastics. Second names, nick-names, and names denoting origin. Using the evidence provided by Byzantine lead seals (including a few seals of the 7th/8th cent. A.D.), W. Seibt, *SBS* 7 (2002), p. 119-136, collects evidence for the use of second names, both as nick-

names (e.g., Βαάνης Πόμπος or Πόμπης, Θεόδωρος Αὔδηνός) and as names denoting origin (e.g., 'Ρουφίνος Στροβυλίτης); some of them became family names (e.g., Ξυλινίτης).

2200. Peraia in Asia Minor. C. Carusi, *Isole e Peree in Asia Minore. Contributi allo studio dei rapporti tra poleis insulari e territori continentali dipendenti* (Pisa 2003), examines the extent and history of the Περαία of Lesbos (i.e., Mytilene), Chios, Samos, Samothrace, Klazomenai and Tenedos on the coast of Asia Minor in the archaic, classical and Hellenistic periods (until ca. 133 B.C.), with special attention to the impact which conflicts between the poleis and foreign powers (Persians; Alexander the Great) had on the Περαία. In an appendix (271-279) C. collects examples of the term περαία used in Greek literature and inscriptions to describe the χώρα lying 'opposite' a particular point of reference such as a πόλις or an island.

Inscriptions play an important role in this detailed and thorough study. We single out the following texts:

Lesbos: *IG* I³ 71 Col. III LL. 124-141 and 77 Col. IV LL. 14-27 (dr.; *ATL* II nos. A 9/10; the ἀκταῖα πόλεις of Mytilene; 425/424 and 422/421 B.C.; 22-44; see our lemma no. 55); *I. Pergamon* 245 (*IG* XII Suppl. 142; *OGIS* 335; Pergamene arbitration between Pitane and Mytilene and its implication for the extent of the Mytilenian peraia; ca. 150-133 B.C.; 72-80); *IG* XII.2 74 (lists of Mytilenian citizens, with landed property; two have land ἐπὶ Καίκου; 3rd cent. B.C.; 80-83); *IG* XII Suppl. 11 pp. 12 and 208 (*RDGE* 25 and 51; senatus consultum and letter of Roman magistrate about Mytilenian land; 55 B.C. and after; 83-85); *IG* XII.2 35 Col. (d) (*RDGE* 26; *Syll.*³ 764; *IGR* IV 33 (letter and senatus consultum concerning Mytilene; period of Caesar and Augustus; 85/86).

Chios: literary sources predominate, especially on Atameus; discussion of Maier, *Mauerbauinschriften* 192-195 (list of farm-lands of citizens of Chios; two have ἀγροὶ ἐπὶ Περαία; Attalid period; 120-124).

Samos: *I. Priene* 37 (Rhodian arbitration between Samos and Priene; mention of a fortress Κάριον and a piece of land called Δρυοῦσσα; 197-190 B.C.; 127-136, 146-149 and 165-171); *I. Eph.* 2001 (the fortress Χάραξ, possibly identical with Κάριον; 301-295 B.C.; 147-149); *I. Priene* 500 (letter of Lysimachos about arbitration between Priene and Samos concerning the Βατινήτης χώρα, assigned to Samos; 283-281 B.C.; 149-154); *IG* XII 6.1 11 (*SEG* I 366; on 'Αναία, the nucleus of the Samian Peraia; restitution of land in the Peraia to its legitimate owners; after 243/242 B.C.; 137-146 and 172-179); *IG* XII.6 1 172A (*Syll.*³ 976; ca. 250 B.C.; grain from Anaia for the Hera temple and for Samos in general; 179-186); *IG* XII.6 1 42/43 (ca. 320 B.C.) and *F. Delphes* III.5 6 (a) (after 366 B.C.) (*RDGE* 10 A and B; senatus consultum concerning conflict between Priene and Samos; before 135 B.C. and 135 B.C., respectively; 187-189). See also our lemma no. 878.

Samothrace: *IG* XII 8 156 (*Syll.*³ 502; *SEG* XXIX 794*) and *SEG* XXVI 1027 (concerning protection of a χωρίον on the Thracian coast opposite Samothrace by Hippomedon and Epinikos; 241-221 B.C.; 189-195).

For Klazomenai see our lemma no. 84.

2201. Politics. Buildings for magistrates (ἀρχεῖα) in Greek cities. R. Haensch, *Hermes* 131 (2003) 172-195, discusses the development and role of buildings used as the meeting places of magistrates in Greek poleis, especially in Athens. Most of the evidence is later than the 5th cent. B.C. In Athens, the earliest epigraphic evidence concerns the στρατήγιον, already attested in the 5th cent. B.C. (*IG* I³ 131 L. 19; cf. *IG* II² 500 LL. 39/40; 1479 LL. 66/67; *SEG* XIV 64; XXV 90), but the earliest such building may have been the θόλος used for the meeting of the πρυτάνεις. H. mounts a detailed refutation (186-190) of the modern theory, espoused by P.J. Rhodes (*The Athenian Boule*, Oxford 1972, 16-20; *A Commentary on the Aristotelian Athenaion Politeia*, Oxford 1993, 317, 520) and many others, that the prytany system in the Athenian Boule was introduced only in 462/461 B.C. The existence of a πρυτανεῖον in Solonic times is doubtful [This is flatly contradicted by Solon's (genuine) amnesty law (Plutarch, *Solon* 19.3), which mentions trials at the prytaneion, Stroud]. The θεσμοθετεῖον was probably introduced after the reform of the archonship in 487/6 B.C. Whether the βασιλεύς used the στοά βασιλείου continually, is not certain. Other such buildings in Athens, attested through epigraphic and literary sources, include the ἀγορανομεῖα (*IG* II² 380), the πωλητήριον, the ἱππαρχεῖον (*IG* II² 895 = *SEG* XXI 436), and the ἀρχεῖον of the ἐπιμελητὴς ἐπὶ τὸν λιμένα (*IG* II² 1012). In addition to the function as meeting places of the magistrates, such building were the venue of rituals and common meals, and served as archives and places for the publication of documents and the erection of honorary monuments. The evidence outside of Athens is not abundant. We single out the buildings mentioned in inscriptions: an early πρυτανεῖον in Kyzikos (*Syll.*³ 4), the ἀρχεῖον and the ἀρχεῖον τὸ προστατικόν in Iasos (*Syll.*³ 307; *SEG* LI 1506 L. 8), the ἐπταδεῖον in Olbia (*SEG* XXXIV 758) [H.'s reference (193 note 103; *SEG* XXXVIII 758) is wrong, Chaniotis], the στρατηγεῖον in Laodikeia (*I.Laodikeia* 2), the τιμουρχεῖον in Priene (*I.Priene* 12), and the ἀρχεῖον in Nakrasa (*OGIS* 268) [one may add the evidence for πρυτανεῖα in Cretan cities, used by the magistrates (kosmoi): *I.Cret.* I.x.1 L. 16; I.xvi.1 L. 41; IV 182 L. 4, Chaniotis].

2202. Politics. Conflicts in the polis. A. Dössel, *Die Beilegung innerstaatlicher Konflikte in den griechischen Poleis vom 5.-3. Jahrhundert v. Chr.* (Frankfurt a/M 2003), discusses Greek inscriptions bearing upon the methods used by Greek cities to settle internal conflicts and to bring about civic reconciliation. She presents Greek texts, German translations and detailed comment for the following inscriptions: *SEG* XXXI 984/985 (Teos; our lemma no. 1337); *IG* I³ 14; II¹ 10 + 2403; 111 (*Syll.*³ 173; Tod, *GHI* 142); (our lemmata nos. 47, 82, and 90); *SEG* XXXVI 750 and 752 (Mytilene; our lemma no. 829); *IOSPE* I² 401 (*Syll.*³ 360; *SEG* LII 733*; Chersonesos Taurica; our lemma no. 764); *I.Llion* 25 (*OGIS* 218; our lemma no. 1372); *SEG* XXV 447 (XLIX 443*; *IPArk* 24; Alipheira; our lemma no. 410); *I.Iasos* 82 (foreign judges from Kalymna); *SEG* XXX 1119 (*IGDS* 206; Nakona; foreign judges from Segesta; our lemma no. 992).

2203. Politics. Constitutional reforms. A. Bencivenni, *Progetti di riforme costituzionali nelle epigrafi greche dei secoli IV-II a.C.* (Bologna 2003), presents in eleven chapters the text, with Italian translation, copious bibliography and detailed commentary, of the following documents: 1) Diagramma of Alexander the Great concerning Chios (334 or 332 B.C.); *Syll.*³ 283

(Tod, *GHI* 192; see our lemma no. 875); 2) Two decrees of Mytilene, related to Alexander the Great (332 B.C.?); *SEG* XXXVI 750 (first decree); *IG* XII.2 6 (*IG* XII Suppl. 6; Tod, *GHI* 201; *SEG* XXVI 876; XXX 1041/1042; XXXVI 752; XL 673 (second decree); see our lemma no. 829); 3) Decrees of Eresos, a diagramma of Philip III Arridaïos and a letter of Antigonos Monophthalmos, all reacting to a decision of Alexander the Great concerning the institution of democracy (306-301 B.C.): *IG* XII 2 526 (*IG* XII Suppl. pp. 65-67; *OGIS* 8; Tod, *GHI* 191; *SEG* XXX 1039; see our lemma no. 828); 4) Diagramma of Alexander the Great concerning Tegea (324 B.C.): *IG* V.2 pp. XXXVI/XXXVII (*Syll.*³ 306; Tod, *GHI* 202; *SEG* XXX 421); 5) Diagramma of Ptolemy I concerning Kyrene (321/320 B.C.): *SEG* IX 1 (XVIII 726; XXXVIII 1881; *SB* 10075); 6) Synoikismos of Latmos and Pidasa: see our lemma no. 1198; 7) Antigonos Monophthalmos and the *synoikismos* of Lebedos and Teos (306-302 B.C.): *Syll.*³ 344 (*RC* 3); cf. M. Wörle, *CRAI* (2003) 1373 with note 51 (see now also F. Pezzoli, 'Il progetto di sinecismo fra Teo e Lebedo (306-302 a.C.)', in A. Bertinelli - A. Donati, ed., *Le vie della storia. Migrazioni di popoli, viaggi di individui, circolazione di idee nel Mediterraneo antico. Atti del II Incontro Internazionale di Storia Antica, Genova 6-8 ottobre 2004*, Rome 2006, 367-375); 8) Seleukos II and Smyrna/Magnesia ad Sipylum/Palaïmagnesia (after 246 B.C.): *I.Smyrna* 573 (*I.Magnesia ad Sipylum* 1; *OGIS* 229); 9) Seleukos II, Olympichos, Philip V and Mylasa (242/241?-220 B.C.): *I.Labraunda* 3-5 and 7/8; 10) Thræaseas, Arsinoë and Nagidos (238-221 B.C.): *SEG* XXXIX 1426 (*SEG* LII 1462*); 11) Eumenes II and Tyriaion (after 188 B.C.): *I.Sultandagi* I 399 (*SEG* XLVII 1745). For reasons of space we do not summarize B.'s observations and conclusions concerning these eleven documents.

2204. Politics. Elites in the Hellenistic cities. I. Savalli-Lestrade, in *Les élites* 51-64, adduces numerous inscriptions in an overview of the position of political elites ('élites dirigeantes') in the Hellenistic poleis; she discusses inter alia the self-representation of 'political elites' in inscriptions, the heroa for members of the elite, and the connections of members of the elite with Hellenistic kings and representatives of Rome.

2205. Politics. Hellenistic kings. I. Savalli-Lestrade, in *L'Orient Méditerranéen* 17-39, examines various aspects of the rule of Hellenistic kings: personal role of the king (*RC* 52; *SEG* XLVII 1745; on 37/38 a French translation of the latter); royal advisors and the royal council (*Miler* I 3 139 = *RC* 14; *RC* 61 = *I.Pessinous* 7; advisory role of council); royal audiences, especially for ambassadors presenting a ψήφισμα, ὑπόμνημα or ἀξιωμα, or audiences by representatives of the king; kings on tour and performing themselves in the cities (*SEG* XLI 1003 I); royal representatives, rather than the kings themselves, in contact with the local authorities (*SEG* XXXIX 1426 = LII 1462* (on 38/39 French translation); *I.Iasos* 3; *SEG* II 366).

B. Virgilio published a second edition of his *Lancia, Diadema e Porpora. Il re e la regalità ellenistica* (Studi Ellenistici XIV; Pisa 2003). For the first edition see *SEG* XLIX 2455. The chapters on urban and dynastic cults and on the kings, their φίλοι, etc. (see XLIX 2455), have been updated and considerably expanded. New is a long 'Appendice: Selezione di documenti' (203-310), in which 30 inscriptions are presented: Greek texts, with detailed app.cr.; Italian

translations; bibliography; references to the pages in the book on which the documents are discussed. For V.'s no. 15 see our lemma no. 1762, sigla sub (A), and for no. 32 our lemma no. 1706. We give a comparatio numerorum.

SEG	Virgilio, no.	I.Prusa ad Olymum	Virgilio, no.
XIII	592	1001 31	
XX	326		
	411		
XXIX	1613	I.Sultan Dagi 393	30
	1808		
XXXIII	1246 bis	Altertümer von Hierapolis 30	11
XXXIV	1251		
XXXV	1476	I.Estremo Oriente 290-292	1/2
XXXVII	1010		
XXXVIII	619		
	1546	I.Louvre 1	4
XXXIX	1284	3	5
	1560		
XL	1386	I.Prose 8	4
XLI	1574	16	5
XLIV	1108		
XLVII	1745	I.ThSy 241	5
	2056		
L	1387	OGIS 90	5
LII	1521	212	6
		219	7
I.Didyma 492	19	221	18
		225	19
I.Ilion 31/32	6/7	308/309	11/12
33	18	315	33
		332	14
I.Labraunda 1	20		
3-7	21-25	GIBM 1065	5
I.Pergamon 158	29	RC 10-13	18
246	14	18-20	19
		51	29
I.Pessinous 1-7	33	55-61	33

2206. Politics. Hellenistic queens. I.Savalli-Lestrade, in R.Frei-Stolba, A.Bielman, O. Bianchi (edd.), *Les femmes antiques entre sphère privée et sphère publique* (Bern 2003) 59-77, discusses the position of the queens in the Hellenistic monarchies; she discusses *inter alia* the use of the expression οἱ βασιλεῖς to designate Ptolemy II and Arsinoë II (62; SEG XIX 569; XXXIII 682), the existence of φίλοι of queens (63/64; cf. SEG XXXVII 1006; XXXIX 595), their political influence (64-66; cf. IG IV 750; SEG XXXIX 1046; I.Iasos 4), the inclusion of the

queen in the notion of the royal οἶκος (66; cf. SEG XLI 1003), and rituals for queens (ὑπάντησις and ruler cult; 67-72; cf. SEG XLI 1003; I.Iasos 4; Syll.³ 798; OGIS 309).

2207. Politics. Letters of Roman authorities on local dignitaries. C.Kokkinia, ZPE 142 (2003) 197-213, examines the letters sent by the emperor or officials of the provincial administration as response to honorary decrees or embassies of cities and then displayed as μαρτυρία for the honored dignitaries; discussion of the formulas used, recipients, themes and style, and the praise and censure by the emperor. In an appendix, she reprints the most important parts of the relevant inscriptions (sometimes with English translation); for her discussion of I.Ephesos 1491 see our lemma no. 1273.

2208. Politics. Kinship between cities and peoples. Cf. SEG L 1731. A.Erskine in *The Idea of European Community* -- (cf. our lemma no. 1719) 205-216, argues that the claim of kinship gave shape to the relationship and served as a legitimation for a request. At the same time, the many cases of alleged kinship between Greek and non-Greek cities blur the dividing line between Greeks and barbarians which is all too often regarded as hard to cross. E. draws mainly on the following inscriptions: SEG XXXIV 282 (Nemea); Rigsby, *Asyilia* 136-161 (Crete); I.Magnesia 16-87 (Rigsby, *op.cit.* 66-131 [SEG XLVI 1465]).

2209. Politics. Political history: Antiochos II and Ptolemy II in the Black Sea. A.Avrar, CRAI (2003) 1181-1213, attempts a reconstruction of the wars among cities of the Black Sea mentioned by Memnon (*FgrHist* 434 F 13 and 15; cf. Polyainos, *Strat.* 4.16) and collects the evidence for the involvement of Antiochos II and Ptolemy II. According to this reconstruction, in part following suggestions by the late J.G.Vinogradov [cf. SEG L 696 and LI 934], Antiochos II's campaign in Thrace and his alliance with Greek cities (cf. our lemma no. 644) and Thracian dynasts should be dated to 255 B.C.; in the same year Byzantion, an ally of Ptolemy II, attacked Kallatis; thereupon Antiochos II besieged Byzantion; the city was saved in 254 B.C. through intervention of the fleet of Ptolemy II whose cult was introduced in Byzantion; the war came to an end through diplomatic activities of Apollonia Pontica and Ptolemy II (cf. our lemma no. 720; for the presence of the Ptolemaic fleet cf. the naval graffiti of Nymphaion: SEG XXXIV 756 = L 696); after the end of the Second Syrian War (253 B.C.) the war captives were set free (*I.Histria* 4+16; on 1197/1198 text and French translation; cf. already SEG LI 934; cf. also our lemma no. 721). The involvement of the two Hellenistic kings was part of their conflict in the Second Syrian War, with secondary fronts in Bithynia (war of the succession of Nikomedes; ca. 256-254 B.C.) and in the Black Sea. Antiochos I and II were interested in Thrace (cf. the treaty between Antiochos I or II and Lysimacheia; SEG XXXI 1056 = I.Ilion 45).

2210. Politics. Peace keeping in the Roman East. Cf. SEG LI 2329; LII 1953. On the basis of mainly epigraphical and papyrological, but also literary evidence, N.Yannakopoulos,

Mediterranea antico 6 (2003) 825-905, studies the development and functions of offices whose holders were responsible for peace and security in the Roman East. He concentrates on the εἰρηνάρχαι, εἰρηνοφύλακες, ἐπιστάται εἰρήνης and ἐπὶ τῆς εἰρήνης and examines their duties and status under three aspects: selection of officers and the administrative units of their service; nature and practice of duties; ideological foundation. Y. argues that their duties were not mainly the prosecution of bandits (contra K.Hopwood in S.Mitchell, ed., *Armies and Frontiers* -- (cf. *SEG* XXXIII 1591) 173-187; id. in K.Hopwood ed., *Organised Crime in Antiquity*, London 1999, 177-206; B.D.Shaw, *P&P* 105, 1984, 3-52; id. in A.Giardina, ed., *L'uomo romano*, Rome 1989, 335-384 [quoted after the French edition: *L'homme romain*, Paris 1992 (non vidimus)]), but were much more diverse, especially in Egypt ('suppression of urban crime and the investigation into cases of thefts, burglaries, attacks and murders'). He concludes that the offices concerned with security originated in the imperial service, but were taken over and developed further by the Greek communities; in this way the local dignitaries contributed to the Pax Romana/Augusta by taking on responsibility in peace keeping. [Cf. now C.Brélaz, *La sécurité publique en Asie Mineure sous le Principat (Ier-IIIème s. ap. J.-C.)*. *Institutions municipales et institutions impériales dans l'Orient romain* (Basel 2005), who arrives at exactly the opposite conclusions (cf. especially 10/11); for Egypt, P.Sänger, *Tyche* 20 (2005) 143-204, Corsten]. In an appendix on 883-897, Y. gives a list of attestations of officers involved in peace keeping which also shows that the overwhelming majority of epigraphical testimonies comes from Asia Minor.

2211. Politics. Provincial koina. E.Lewartowski in *Les Élétes* 207-221, offers some reflections on the social background of members of the provincial assemblies, their involvement in local politics and the prestige derived by them from these activities. Emphasis on a long line of successful ancestors (πρόγονοι), the magistracies held by them and their euergetic activities, the honors awarded to them by professional associations, their honorary epithets (ἄξιολογώτατος, κράτιστος, θαυμασιώτατος) and their virtues. A large number of inscriptions is referred to in the notes [In distinguishing three different types of κοινά ('supra-provinciaux', e.g. the Amphiktyony and the Panhellenion; 'provinciaux', e.g. Achaia, Asia, Bithynia, Pontos, Syria; 'regionaux', e.g. Boiotia, the koinon of Lesbos) L. seems to regard the Bithynian and the Pontian koina each as 'provincial' only because the province bears a double name; it is, however, doubtful whether this criterion suffices to differentiate them from the 'regional' koina, Corsten].

2212. Politics. Symmachia and sympoliteia in the Hellenistic period. K.Buraselis, in *The Idea of European Community* -- (cf. our lemma no. 1719) 39-50, gives an overview of federative political forms in the Hellenistic period, discussing in particular the Corinthian League of Philip II (*Staatsverträge* 403 b) and its revivals under Antigonos Monophthalmos (*Staatsverträge* 446) and Antigonos Doson (*Staatsverträge* 506/507), the Aitolian Koinon and its treaties of ἰσοπολιτεία (references to *IG* IX² 1.3 A; *SEG* XLVIII 588 = our lemma no. 485 bis; *I.Cret.* II.v.19 = *Syll.*³ 622 B; *ISE* 7778; *Staatsverträge* 463 and 585), and the Achaian Koinon (reference to *Syll.*³ 490). B. points out that Hellenistic federations grew under the shadow of

hegemonic alliances; an important feature was the inclusion of members beyond the old tribal boundaries.

2213. Prosopography: Kallikrates of Samos. With the new Poseidippos' epigrams which refer to Καλλικράτης Βοίσκου Σάμιος, the nauarch of Ptolemy II, as his starting point (*ep.* 36/37, 39, 74 ed. Austin-Bastianini), P.Bing, *GRBS* 43 (2002/2003) 243-266, collects the evidence concerning Kallikrates' career and discusses in detail the foundation of a shrine for Arsinoe Philadelphos/Ἀρροδίτη Ζεφυρίτις at Cape Zephyrion (Poseidippos, *ep.* 36/37, 39) and the dedications of statuary groups in Olympia (*OGIS* 26/27) and possibly Alexandria (Poseidippos, *ep.* 74). Kallikrates' activities were closely connected with the political and cultural interests of the Ptolemaic court and may be seen as a mediation between Greece and Ptolemaic Egypt. B. adduces the following inscriptions: *IG* XII.6.446 and 588 (= *OGIS* 29); Durrbach, *Choix* 25; *I.Cret.* I.xxii.4 A LL. 35-38; T.B.Mitford, *ABSA* 56 (1961) 9 no. 18; *SB* 429.

2214. Prosopography. The family of Lucius Verus. F.Chausson in F.Chausson - É.Wolff, *Consuetudinis amor. Fragments d'histoire romaine (I^{er}-VI^e siècles)* (Rome 2003) 103-161, uses literary and epigraphical sources in a thorough study of the family networks of the emperor Lucius Verus, involving the Avidii, the Ceionii and the Vettuleni (14 stemmata on 153-161). Among the inscriptions (113-144) Latin texts prevail, but some Greek texts are also used, notably *SEG* XVI 257 (Argos; briefly discussed on 123/124; text); other Greek or bilingual inscriptions of which C. presents the text are *IG* II² 4780 (128 note 90), *IG* XIV 1036 (*IGR* I 112; *IGUR* 158; 116 note 60), *SEG* XVI 166 (Athens; 126 note 82), *Clara Rhodos* no. 63 (130 note 97), and *I.Eph.* 704 (116 note 61).

2215. Religion. Anahita in Asia Minor. On the basis of literary, archaeological, epigraphic and numismatic evidence, M.Ricci, *ZAnt* 52 (2002) 197-210, gives an overview of the origins and the development of the cult of this Persian goddess in Asia Minor from the 6th cent. B.C. to the 5th cent. A.D. The Greeks identified Anahita sometimes with Aphrodite, but in most cases with Artemis (cf. Ἄρτεμις ἡ Μηδεία: *SEG* XXXII 1612 L. 14; Περσική Ἄρτεμις: *SEG* XXXI 998); she was also associated with (Hellenized) Anatolian gods. Her cult was particularly widespread in Pontos, Cappadocia, and Lydia (comments on evidence from Hierokaisareia, Hypaipa, Philadelphia, and Maionia). R. refers to (and occasionally quotes in part) the following inscriptions: *SEG* XLI 1417 (Ἀναίτις Βαρζοχάρα [cf. P.Debord, *Aspects sociaux et économiques de la vie religieuse dans l'Anatolie gréco-romaine* (*EPRO* 88; Leiden 1982) 353 note 54. Corsten]); *XLVI* 1506; *XLIX* 1537; *I.Ephesos* 2 [not 41], 3817A, 3820; *TAM* V.1.64, 331, 362, 449/450, 575; V.2.1245 and 1253 (R. thinks it possible that both come from the sanctuary at Hierokaisareia), 1252; Petzl, *Beichtinschriften* 36, 60, 96; I.Diakonoff, *BABesch* 54 (1979) 153 no. 49 [cf. also *SEG* XLI 1009, Corsten].

2216. Religion. Aretalogy. B. Rossignoli, *Polis. Studi interdisciplinari sul mondo antico* 1 (2003) 155-162, reflects on the chronology of aretalogies, their nature (sacred and profane), and the relations between ἀρετή and hymn. Non vidimus; cf. S. Dardaine, *An. Ép.* (2003) [2006] no. 147.

2217. Religion. Asia Minor: Imperial cult. P. Herz, 'Zur Geschichte des Kaiserkultes in Kleinasien: die Kultorganisation für die *cives Romani*' in *AMS* 49 (Bonn 2003) 133-148, argues that the cult of Dea Roma and Divus Iulius, which according to Dio Cassius (51.20.6) the *cives Romani* in Ephesos and Nikaia were ordered to institute, did not survive for long. His main argument is that already under Augustus' rule enfranchised Greek citizens acted as *archiereus* in the provincial cult: old *cives Romani*, i.e., Roman negotiatores or colonists, and new *cives Romani* are likely both to have participated in the provincial cult which according to Dio was founded by the indigenous Greeks on the initiative of the provincial assembly. Brief remarks on *I. Sardis* 8, *GIBM* 894 (Halikarnassos) and *SEG* XLIV 938 (Miletos) and on the implications of διὰ βίου in the titulature of ἀρχιερεῖς.

2218. Religion. Asia Minor: religious life. G. Petzl, 'Zum religiösen Leben im westlichen Kleinasien: Einflüsse und Wechselwirkungen' in *AMS* 45 (Bonn 2003) 94-101, briefly discusses *Syll.*³ 985 (*SEG* XXXI 1002; XLVII 2320; Philadelphia; mixture of Anatolian and Greek elements), *SEG* IV 645 (XLVIII 1441; Merkelbach-Stauber, *SGO* I 04/21/01; P. suggests that the Μητήρ Θεῶν, who is also Διὸς ἐκ Λητοῦς κόρυς (= Artemis = Artemis Ana(e)itis) and βασιλῆς κόσμου, embodies a mixture of various religious traditions), *SEG* XXIX 1205 (XLVI 1531; XLVIII 2188; Sardis; Persian and Greek elements) and *SEG* XXVII 993 (XXXI 1687; XXXV 1821; Oinoanda; German translation).

2219. Religion. Athena's seaside sanctuaries. As an appendix to his paper 'Athena and Early Greek Society' in M. Dillon, ed., *Religion in the Ancient World. New Theories and Approaches* (Amsterdam 1996) 383-475, N. Robertson collects literary, epigraphical, and archaeological evidence for the worship of Athena on the coasts of Greece - in Attica, Peloponnesos, and Crete - and Italy. 'Acropolis shrines which happen to occupy a promontory, as at Lindus, are not included.' For Athens, see our lemma no. 153 (Salaminiio and Sounion).

2220. Religion. Christianity. The Virgin Mary. D. Mazzoleni, *Theotokos. Ricerche interdisciplinari di mariologia* 11 (2003) 155-176, discusses the references to the Virgin Mary in early Christian inscriptions, with the focus on onomastics, dedications of churches and graffiti. Non vidimus; cf. M.-Y. Perrin, *An. Ép.* (2003) [2006] no. 154.

2221. Religion. Confession inscriptions. Cf. *SEG* LII 1965. E.J. Schnabel, *NT* 45 (2003) 160-188, analyses the Lydian confession inscriptions (cf. *SEG* XLIV 951), focusing on three aspects: divine punishment of the sinner, divine demand for public confession (on 169-171 a list of all transgressions on record) and divine demand for acknowledgement and praise. Public humiliation and recognition of the god's power belong together. After an overview of previous views on pagan confessions (Zingerle; Pettazoni; Versnel; Diakonoff; Frisch; Riel; Mitchell; Petzl), S. argues that the pressure to confess sins publicly is to be related to the 'perceived necessity to reinforce the control of the local god over his or her devotees' (160). This necessity stems from the increasing importance of Christianity in Lydia and Phrygia in the 2nd/3rd cent. A.D., i.e., the period during which most confession inscriptions were erected. There were important Christian communities in major Lydian cities like Sardis, Thyateira and Philadelphia and in Phrygian Hierapolis in the 1st-3rd cent. A.D. [the evidence, however, is not overwhelming: *Revelation* 2/3 is not impartial evidence for 'thriving Christian communities'; the 'Christians for Christians'-inscriptions are from Phrygian Appia and date from 248-350 A.D., i.e., too late to explain the rise of confession texts in Lydia, which date from 81/82 A.D. to the 2nd/3rd cent. A.D., Pleket]. Εὐλογία of the (power of the) god is reminiscent of public confessions of faith among Christians. Christianity was an important competitor, especially so in view of the 'apparent effortlessness of Christian atonement of guilt and forgiveness of sins' (187). The concomitant success of Christian preachers may well have 'prompted an increased exploitation of traditional mentalities and practices with the goal of solidifying the control of the "gods of the fathers" over the village people' (187).

[On confession inscriptions see also H.S. Versnel in D. Cohen (ed.), *Demokratie, Recht und soziale Kontrolle im klassischen Athen* (Munich 2002) 37-76; A. Chaniotis in S. Colvin (ed.), *The Greco-Roman East. Politics, Culture, Society* (Cambridge 2004) 1-43; id. in F.R. Pfetsch (ed.), *Konflikt* (Heidelberger Jahrbücher 48; Heidelberg 2004) 233-254; R. Gordon in L. Hernández Guerra - J. Alvar Ezquerro (edd.), *Actas del XXVII Congreso Internacional Girea-Arys IX. 'Jerarquías religiosas y control social en el mundo antiguo'*, Valladolid, 7-9 de noviembre 2002 (Valladolid 2004) 193-203; N. Belayche in L. De Blois - P. Funke - J. Hahn (edd.), *The Impact of Imperial Rome on Religions, Ritual and Religious Life in the Roman Empire. Proceedings of the Fifth Workshop of the International Network Impact of Empire (Roman Empire, 200 B.C. - A.D. 476)*, Münster, June 30 - July 4, 2004 (Leiden-Boston 2006) 66-81; M.P. de Hoz, *ZPE* 155 (2006) 139-144, Tybout].

2222. Religion. Cultic and general epithets. Based on the collection of a large number of epithets of gods in inscriptions and literary sources, R. Parker, *OAth* 28 (2003) 173-183, argues that epithets primarily fulfilled two functions: they identified the aspect of a deity that was relevant in a specific situation; and they differentiated between cult sites.

2223. Religion. Death and expectations of afterlife in funerary epigrams and the New Testament. I. Peres, *Griechische Grabinschriften und neutestamentliche Eschatologie* (Tübingen 2003), analyzes numerous Greek funerary epigrams (both literary and on stone; 3rd cent. B.C.-2nd cent. A.D.; most are (partially) translated into German) and selected passages from the New Testament to detect common as well as contradictory motives and concepts. After a substantial survey (20-105) of the full range of 'Jenseitsvorstellungen' in epigrams and their predecessors in

literature, notably Homer and Hesiod, the focus is on inscriptions expressing positive expectations; P.'s sample of ca. 1,000 poems largely consists of this category (cf. 5 [a clear minority on the total of Greek funerary epigrams, for that matter; see *SEG* L 1750 and LI 2291]), and he underlines the growing popularity of positive concepts in the early Roman Imperial period: Elysium, islands of the blessed, heaven (αἰθήρ; Olympus), stay among gods and heroes, eternal sleep, eternal life of the ψυχὴ as opposed to the σῶμα. All these expectations are strictly personal and shared with relatives at the most; an eschatology common to mankind, characteristic of the NT, is absent. P. notes the following verbal correspondences between epigrams and the NT: ἀποφύγω, ἀνάστα, σὺς (ἐγείρω), ἀρπάξω, γυμνός (of the soul), ἐλπίς, θρόνος, οἰκία, ὁράω (βλέπω; of god(s)), πόλις (πολίτευμα; in heaven), σκῆνος (the body), τέκνον, τόπος, τράπεζα, ὕπνος (κοιμάομαι), φύσις (divine), φῶς, and the prepositions μετά and σύν to denote κοινωνία with God (or the gods). Writing from a Christian theological perspective, P. shows reservations in explaining this common terminology as the result of conceptual relationships: 'Begriffe' and 'Motive' in the epigrams certainly influenced authors of the NT, but pagan eschatology is no 'geschlossenes systematisches Ganzes. Sie kennt viele Wege ins Jenseits' (263). Significant differences between Christian and pagan expectations are universal validity, resurrection, a teleological view of world history, and the person of Jesus. Nevertheless, P. concludes on 267 that the reinforcement of positive eschatology in the early Roman Imperial period among pagans (cf. above) may have become even more intensive under the impact of Christian mission(aries). As a result the NT could be perceived as praedicatio Graeca. A concordance and very complete indices conclude this valuable monograph (full index of inscriptions on 306-317). See also our lemma no. 2171.

2224. Religion. Dedications. G.Schörner, *Votive im römischen Griechenland. Untersuchungen zur spät hellenistischen und kaiserzeitlichen Kunst- und Religionsgeschichte* (Stuttgart 2003), presents a systematic study of the dedicatory practices in Greece (the area of the province Achaia) under Roman rule (ca. 2nd cent. B.C.-4th cent. A.D.). The epigraphic evidence plays an important part in this study. The author presents a catalogue of 1240 dedicatory inscriptions (224-578; place; present location; description; text; main bibliographical references). Since the volume contains concordances (582-594), we do not reproduce them here. We briefly summarize the relevant contents of the volume: linguistic analysis of the dedications (11-28; terms used for dedications; reasons for the dedication); types of dedicatory objects and the iconography (29-139; dedicatory reliefs and their iconography; altars; objects related to sport, torches, tripods, sickles; plaques and stela; statues; portraits; buildings); the dedicants (141-160; gender, occupation, status, origin); the divinities to whom dedications were made (161-186). In the final chapters S. discusses the concepts of man and god as revealed by the dedications (187-197), archaic tendencies (199-209), aspects of Romanization and cultural memory (211-224).

2225. Religion. Dionysos: the associations of his worshippers. After a brief historiographical survey A.-F.Jacottet, *Choirs Dionysos. Les associations dionysiaques ou la face cachée du Dionysisme* (two volumes; Kilchberg (Zürich) 2003, offers reflections on the following epigraphically relevant topics: terminology used to indicate Dionysiac associations (θίασος,

κοινόν, σύνδοξος, σπεῖρα); the Torre Nova inscription: *IGUR* 160; the question about an alleged feminine and masculine form of Dionysiac worship; the βουκόλοι in the Dionysos cult; the Dionysiac mysteries (τελετή, ὄργια, τριετηρίς); combination of archaeological/iconographical and epigraphical sources in the study of (1) the grotto (ἄντρον, μυχός) in the Dionysos cult, with special reference to the grottos in Kallatis (*I.Kallatis* 35/36, 42-46, 80; nos. 54-61 in J.'s corpus) and Thasos (no. 31 in J.'s corpus in vol. II; see below); (2) the sanctuary of the Διονυσιασταί in the Peiraeus (*IG* II² 1325/1326 and 2948; nos. 1-3 in J.'s corpus); (3) the sanctuary of the μύσται on Melos (*IG* XII.3 1089, 1098, 1125/1126; *IG* XII Suppl. 1169; nos. 164-168 in J.'s corpus); (4) the Βακχεῖον in Smyrna (*I.Smyrna* 733; no. 127 in J.'s corpus).

In vol. II J. presents a Corpus of 168 Greek (one text without number on 146 included) and 32 Latin inscriptions mentioning associations of worshippers of Dionysos: Greek (or Latin) texts; translations; bibliographies; commentaries. Among the 168 Greek texts there are two for which J. cannot give a complete Greek text: one from Thasos (no. 31; 1st cent. A.D.; French translation of a dedication by the doctor Timokleides of a sanctuary to Διόνυσος Βακχεύς), the other the epitaph of a young βουκόλος in the thiasos of Διόνυσος Διθύραμβος (no. 86; from Ancyra Sidera; 3rd cent. A.D.). Concordance; general index; index of ancient and modern authors. Cf. the review by H.W.Pleket in *BABesch* (2007). We give a comparatio numerorum. See also I.Tassignon, 'Dionysos et les katagôgēs d'Asie mineure', in A.Motte - C.M.Ternes (edd.), *Dieux, Fêtes, Sacré dans la Grèce et la Roma antiques* (Turnhout 2003) 81-99; A.-F.Jacottet, 'De la ménade à l'initée: la femme dans la sphère dionysiaque', in R.Frei-Stolba, A.Bielman, O.Bianchi (edd.), *Les femmes antiques. Entre sphère privée et sphère publique. Actes du Diplôme d'études anciennes, Universités de Lausanne et Neuchâtel 2000-2002* (Bern 2003) 121-136.

<i>IG</i> II ²	J. no.	<i>IG</i> XII 3	J. no.
1325/1326	1/2	329	170
1368	4	1089	165
2948	3	1098	166
11674	5	1125	164
<i>IG</i> VII		1126	167
107	6	1295 (Suppl.)	170
686	8	1296 "	169
<i>IG</i> IX ² 1		1669 "	168
670	153	<i>IG</i> XII 5	
<i>IG</i> X 2 1		951	162
65	pp. 57/58	<i>IG</i> XII 8	
259	19	387	34
260	22	643	12
309	20	<i>IG</i> XII 9	
506	21	1260	41
<i>IG</i> XII 1		<i>IG</i> XII Suppl.	
155	156	387	24
161	157	397	32
937	158	447	33

	J. no.	SEG XXXV	J. no.
IG XII Suppl.			
1169	168	1116	133
IG XIV		1320	72
925	181	SEG XXXVI	
977	182	1114	82
979	190	SEG XXXVII	
1449	195	601	50
1642	186	SEG XXXVIII	
1990	187	1276	73
2045	189	SEG XXXIX	
		649	49
SEG XII		SEG XL	
459	154	1110	104
SEG XIV		1135/1136	92/93
752	126	1223	85
SEG XV		SEG XLI	
635	154	679	164/165
SEG XVII		1064	75
211	8	1171	83
320	35	1188	76
494	154	SEG XLIII	
495	146	660	188
SEG XVIII		SEG XLV	
555	104	1595	146
SEG XXVI		SEG XLVII	
1237	133	26	1-3
1265	143	SEG XLIX	
1272	136	1750	104
1275	144	SEG LI	
SEG XXVIII		885	19
1187 (1-3)	81		
SEG XXIX		CIG	
1204	111	956	5
SEG XXXI		1059	6
633	23	1948	161
983	148	2052	46
SEG XXXII		2336 (b)	162
475	10	2525 (b)	156
488	9	3073	132
SEG XXXIV		3173	116
1266	73	3176	122
SEG XXXV		3190	121
751	23	3195	117

	J. no.	I.Perinthos	J.no.
CIG			
3210	118	56	37
3629	90	57	36
3679	87		
5957	190	I.Histria	
5958	182	99	64
6206	195	100	65
6238	186	167	63
6286	187	199	66
6476	189		
		I.Tomis	
Dimitsas,		120	62
'H Μακεδονία			
1104	30	I.Kallatis	
1412	34	35	54
		36	55
I.Beroia		42	56
22	18	43	57
		44	58
IGBulg.		45	59
I 20	52	46	60
23	53	80	61
29	41		
401	46	I.Délos	
II 480	70	1522	163
III 1517	47		
1518	48	Maiuri,	
1862	45	Nuova Silloge	
1864	43	492	155
1865	44		
V 5244	67	IGUR	
5550	47	156	182
5579	50	159	190
5656	45	160	188
		981	189
		1169	195
I.Byzantion		1228	186
30-35	38 (1-6)	1324	187
37	40		
38	41		
39	42	I.Porto	
40	39	8	181

	J. no.	I.Ephesos	J. no.
TAM V.1			
477	112	1595	140
744	109	1601	137
806	106	1602	138
817	107	3329	135
822	108	3808 A	145
TAM V.2			
1256	110	I.Erythrai	
		132	129
		222	130
MAMA VI			
239	84	345	128
257	83		
		I.Ilion	
		154	90
IGR I			
52	182		
212	195	I.Iznik	
262	186	1324	p. 146 (comm. on no. 73)
343	187		
356	189	I.Knidos	
385	181	160	154
787	37		
IGR IV			
217	90	I.Kyme	
386	98	17	104
396	99	30	103
1393	116	40	105
1399	122		
1406	120	I.Kyzikos	
1433	121	26	88
1434	117	540	74
1533	129		
1567	131	I.Magnesia	
1748	116	117	147
		215	146
I.Ephesos			
106	133	Milet VI.2	
275	136	733	149
293	142		
434	144	I.Pergamon	
1211	141	222	95
1250	143	297	102
1267	134	319/320	100/101
1268	139	485	94
		486 (a)	99

	J. no.	GIBM	J. no.
I.Pergamon			
487	97	358	158
488	96	595	140
		601/602	137/138
I.Smyrna			
600	122	786	154
622	119	909	152
639	121		
652	115	GV	
722	125	694	11
728	126	974	186
729	123	1029	5
730	120	1030	187
731	116	1319	45
732	117	1344	149
733	127		
734	118	Merkelbach-Stauber, SGO I	
		01/12/09	152
Syll. ³		01/20/21	149
851	122	02/01/02	146
978	154	04/19/02	112
1100	1	05/01/04	126
1101	2	05/01/82	124
1108	55	06/02/06	102
1109	4		
1115	94	SGO II	
		09/05/86	p. 146 (comm. on no. 73)
OGIS			
735	169	08/06/04	88
		09/06/19	73

2226. Religion. Dionysos: terminology of his mysteries. R.Turcan, *Liturgies de l'initiation bacchique à l'époque romaine (Liber). Documentation littéraire, inscrite et figurée* (Paris 2003), on 49-93 presents an alphabetically arranged catalogue of Dionysiac functionaries, with references to inscriptions and Modern publications, without any 'prétention à l'exhaustivité'. The well-known inscription from Torre Nova (*IGUR* 160) plays a large role: ἀμφιθαλής, ἀντιθερέυς (ἀνθιεράομαι), ἀντροφύλαξ, ἀπὸ καταξώσεως, ἀπὸς Διονύσου, ἀρχιβαχχος, ἀρχιβασσάρα/ἀρχιβάσσαρος, ἀρχιβούκολος, ἀρχιγάλλαρος, ἀρχιμύστης, ἀρχινεάνισκος, βάκχη, (ιερός) βάκχος, βασσάρα, βουκόλος, γάλλαρος, γραμματεὺς, δαδοῦχος, διαταξιάρχος, ἐνθρόνιος, ἐπιμελητής (τῶν μυστηρίων), εὐκοσμος, ἐστιάρχος, ἥρωας, θεοφάντης, θεοφόρος, θιασώτης, θυρσοφόρος, ἰαχιασταί, ἱερεὺς/ἱέρεια, ἱερολόγος, ἱερομνήμων, ἱεροφάντης, ἵππος, καταιβάτης, κισταφόρος, κρανιάρχης, κρατηριακός, λικναφόρος, λυχναπρία, μυσταγωγός, μύστης/μυστίς, ναρθηκοφόρος, νεό-

βακχος, νεοφάντης, όργιοφάντης, παλαιός γέρων, πατρομύστης, πυρφόρος, σακηφόρος, σεβαστοφάντης, σειητής, σειληνοκόσμος, σειληνός, σειστημάρχης, σιμιοφόρος, σπειράρχης, συμμύστης, σύνβακχος, ύδροσκοπός (derived from ύδροσκοπέω), ύμνωφός, ύμνοδιδάσκαλος, ύποτρόφος, ύπουργός, χορηγός, φαλλοφόρος.

2227. Religion. Emperor cult. In his article 'Der Kaiserkult im Osten des römischen Reiches im Kontext der zeitgenössischen Ritualpraxis', in H.Cancik-K.Hitzl (edd.), *Die Praxis der Herrscherverehrung in Rom und seinen Provinzen* (Tübingen 2003) 3-28, A.Chaniotis compares a number of rituals in the emperor cult and other cults in an attempt to find evidence (mainly epigraphic) for the convergence of the ceremonies and rituals in both types of cults. The following rituals/ceremonies are discussed: birthdays (of emperors and traditional deities; cf. *SEG* XLIII 724/725); processions, especially their 'Inszenierung' (clothes worn by the participants; categories of participants and their place in the procession; crowns, golden and otherwise, carried by priests); the carrying of statues (άγαλμα πομπικόν; σεβαστοφόρος, εικονοφόρος, κομίστης θεϊών προτομών; cf. *SEG* XXXIX 1462 L. 61; *MAMA* IX 131; *SEG* XLVIII 1960); sacrifice and banquet: εύχολία, δημοθινία (cf. *IG* VII 2712 LL. 22-31 and 55-90; *IGR* IV 292); dedications (not every inscription on a statue base and mentioning the emperor in the accusative is a dedication; the same is true for some inscriptions mentioning the emperor in the dative: cf. *SEG* XL 1059 (a gift rather than a dedication to the emperor) and XLIX 1718); hymn singing (cf. *L.Didyma* 217 = Merkelbach - Stauber, *SGO* I 01/19/01; *I.Stratonikeia* 1101 (on which see A.Chaniotis, *Kernos* 16, 2003, 186-189, and id. in D.Harth-G.Schenk (edd.), *Ritualdynamik. Kulturübergreifende Studien zur Theorie und Geschichte rituellen Handelns*, Heidelberg 2004, 296-300); *SEG* XLI 981 = Merkelbach - Stauber, *SGO* I 03/02/01); 'Ästhetisierung des Rituals', i.e., special emphasis on the beauty of clothes, on a procession as a spectacle (θέα; χάρις), with reference to *SEG* XXXV 744 and XXXVIII 1462 LL. 62-65); priests (husband and wife as (high)priest and -priestess in emperor and other cults); the role of private initiative in the creation of rituals (*SEG* XXXV 744; XLIII 717/718). The tendency towards interiorisation of religion (hymns, aretologies, prayers, requirement of a pure mind, personal contact between man and deity) is stronger in traditional cults than in the emperor cult; there are admittedly inscriptions mentioning prayers and vows to emperors, both living and dead (see e.g. *TAM* V.2 998 = *IGR* IV 1273) but they are considerably fewer in number than similar texts for traditional deities; brief discussion of *SEG* XLV 1719 (where the Θεοί Σεβαστοί/Augusti and the demos possibly expected to receive the altar as a gift rather than as a dedication?) and II 718 (dedication by a priest of Zeus and προθύτης of the Sebastoi of 200 denarii to Hadrian and the demos as εύχή; here εύχή perhaps means 'promise', referring to the summa honoraria of the priest, rather than 'vow'; cf. our lemma no. 1603); cultic purity as a requirement for the worshipper does not occur in the imperial cult. Finally, brief comment on *SEG* XLVIII 1129 (dedication to the Olympic gods and the Θεοί Σεβαστοί, i.e., Augustus and Livia for the well-being of Augustus: the emperor is the one who both protects and is to be protected himself. Inconsistencies in traditional and imperial cults are numerous).

K.Harter-Uibopuu, *ibid.* 209-231, collects and discusses the rather limited and sometimes equivocal evidence for the emperor cult in the Thessalian Koinon (*IG* IX.2.614b?; *SEG* XIX 402),

the Boiotian Koinon (*IG* VII 3426), the Koinon of the Eleutherolakones (*SEG* XI 922/923), the Panachaioi (*IG* VII 2878?), the Delphic Amphiktyony (*F.Delphes* III.4.258: ιερεὺς τῶν Σεβαστῶν καὶ ἐπιμελητὴς τῶν Ἀμφικτυόνων; *IG* IV 590 and *IG* IX.2.44: ἀγωνοθέτης τῶν μεγάλων Πυθίων καὶ Ἑλλαδάρχης), and the Panhellenion (e.g., *OGIS* 504). The evidence usually consists in references to ἀρχιερεῖς and the association of the emperor with festivals. In mainland Greece the emperor cult was primarily practiced in the cities

2227 bis. Religion. Emperor cult: the cult of Hadrian in Asia Minor. On the basis of literary, numismatic and epigraphic sources, B.Burrell, *GRBS* 43 (2002/2003) 31-50, shows that the provincial temples in Kyzikos, Smyrna and Ephesos were dedicated to Hadrian alone, not to the emperor as or in connection with Zeus, as hitherto believed. She adduces in particular the following inscriptions: *IG* II² 3297; *I.Ephesos* 274, 279, 428, 430, 742, 814, 921; *I.Smyrna* 595, 697.

2228. Religion. Gaia/Ge. S.Georgoudi in S.Des Bouvrie (ed.), *Myth and Symbol. I. Symbolic Phenomena in Ancient Greek Culture. Papers from the First International Symposium on Symbolism at the University of Tromsø, June 4-7, 1998* (Bergen 2002) 113-134, presents an overview of the Greek conceptions of Gaia with reference (on 128 and 131) to the cult of Γῆ Καρποφόρος (*IG* II² 4758), Γᾶ Μάκαιρα Τελεσφόρος (*IG* VII 245), and Γῆ Μήτηρ Ὀλυβρίς Θεὰ Δέσποινα (*SEG* XLII 1322). Despite the great cosmic and ideological significance of the Earth and the civic territory, the cult of Gaia remained a peripheral phenomenon.

2229. Religion. Healing heroes. After summarizing the history of research on the cult of healing heroes, M.E.Gorini, *AION(archeol)* 9/10 (2002/03) 163-196, stresses the fact that heroes with healing properties (including Asklepios) constitute a separate category. She has collected epigraphical, archaeological, and literary evidence for 187 cult sites (119 of them for Asklepios). In her study she discusses the rituals connected with these cults, in particular the προθύσια and the joint cult of healing heroes and other divinities (έντεμένιοι, συντεμένιοι, σύμβωμοι); the practice of incubation; the particular relationship of young men to these cults; the dedicatory practices (τύποι, statues, pottery, weapons); the important features of the sanctuaries (e.g., existence of water, έγκοιμητήριον). G. assumes that the Asklepieion of Epidauros had a leading role in the dissemination of the cult of Asklepios [but J.Riethmüller, *Asklepios. Heiligtümer und Kulte* I (Heidelberg 2005) 37-39, 91-106, has now presented strong evidence in favor of a Thessalian origin of Asklepios' cult, Chaniotis]. Despite the private nature of the worship, these cults were under the control or supervision of the polis, e.g., as regards the appointment of priests. The history of the cult of Asklepios in Athens shows this involvement of the polis (cf. *IG* II² 4960-4962).

See also our lemmata nos. 33 and 2244.

2230. Religion. Highpriestesses in the provincial cult of the emperors. Cf. S.J.Friesen, 'Highpriestesses of Asia and emancipatory interpretation' in S.Matthews, C.Briggs Kittredge, M.Johnson-DeBaufre (edd.), *Walk in the ways of Wisdom. Essays in honor of Elisabeth Schüssler Fiorenza* (Harrisburg 2003) 136-150 (non vidimus).

2231. Religion. Initiation: ritual of hair-offering. D.D.Leitao, in D.B.Dodd - C.A. Farane (edd.), *Initiation in Ancient Greek Rituals and Narratives. New Critical Perspectives* (London 2003) 109-129, surveys the evidence for hair-growing and hair-cutting rituals urging that no sharp distinction be drawn between sacred and profane, private and public, ritual and practice. On the basis of evidence from Thessaly (*IG IX.2* 146; cf. *IG IX.2* 585), Paros (*IG XII.5* 173), and Panamara (esp. *I.Stratonikeia* 449 and 1263; cf. 405, 412, 417, 428, 434, 444/445, 450, 483, 489-491, and 545), he argues that the hair-cutting ritual was primarily a family event without a fixed 'ritual script' (age, date, etc.), involving a period of deliberate, marked growth of hair. It was not connected with the acquisition of citizenship, as the relevant evidence from Panamara shows that slaves also performed the rituals and that fathers sometimes cut their hair along with their sons (*I.Stratonikeia* 402, 428, and 463). The ritual primarily demonstrated family solidarity. The growth of hair could be associated with different meanings in different contexts (e.g., sexual maturation, femininity, imitation of historical and heroic hairstyles, Laconizing).

2232. Religion. Isis. J.Den Boeft, 'Propaganda in the cult of Isis' in P.W.van der Horst - M.J.J.Menken - J.F.M.Smit - G.van Oyen (edd.), *Persuasion and Dissuasion in Early Christianity, Ancient Judaism, and Hellenism* (Leuven 2003) 9-23, uses a number of Isis aretalogies (H.Engelmann, *The Delian Aretalogy of Sarapis*, Leiden 1975; *I.Kyme* 41; *SEG VIII* 548 + 551 = Bernand, *Inscr. métriques* 175 (cf. *SEG LII* 1750); *XXVI* 821) for his view that the gradual spread of the Isis cult in the Greek world was not due to active mission but rather to the implementation of the intrinsic potential of the deity as expressed in the aretalogies: the latter were propaganda rather than missionary tools.

2233. Religion. Jewry: Jewish epigraphy. In *Bulletin of Judaeo-Greek Studies* 30 (2002) 23-30, M.Williams started a series of surveys on progress in the study of Jewish inscriptions of the Graeco-Roman period (Greek/Latin/Hebrew: corpora; new inscriptions; studies on known inscriptions). See also 33 (2003/2004) 40-46, and 35 (2004/2005) 26-33 (survey article 'The Epigraphy of the Jewish Diaspora since the Publication of Schürer (Revised), vol. III (1986)').

2234. Religion. Jewry: 'Jews and Blues'. P.W.van der Horst in *Des Géants à Dionysos* (cf. our lemma no. 1953) 565-571, collects some literary and epigraphical sources testifying to persistent affinity of Jews with the 'Blue' circus faction (seat-markers in the bouleuterion: Rouché, *Performers* no. 180: τόπος Ἑβραίων and τόπος Βενέτων, Ἑβραίων τῶν παλειῶν; *Milet VI* 2 940 (h): Βενέτων Εἰοδέων); as a result these Jewish partisans found themselves in

opposition especially to the Greens. Social psychology offers insights into the mechanisms of adherence to groups and the concomitant opposition to other groups.

2234 bis. Religion. Jewry: synagogue and city in Asia Minor. On the basis of *MAMA VI* 264 (*IJO II* 168) and *IJO II* 36 (printed by R. without the lacunas in the centre), T.Rajak, in N.Belayche-S.C.Mimouni, *Les communautés religieuses dans le monde gréco-romain* (Turnhout 2003) 93-105, examines the relationship of the communities of the Jewish synagogue and the cities in which they were located. She concludes that the synagogues played an important role in the social life of the cities as 'loci of articulation' between the Jews and the other citizens. Given this close relation, R. suggests that the Greek political system influenced the development of Judaism, not only in the Diaspora but more broadly.

2235. Religion. Leges sacrae. Starting with some oracle inscriptions (especially *I.Pisid.Cen.* 5) and mainly on the basis of *leges sacrae*, A.Chaniotis, *Kernos* 16 (2003) 177-190, tries to elucidate the procedures of negotiating and finally adopting religious regulations by the civic institutions in the Eastern Roman Empire. He chooses four examples: 1) *Milet I.3* 134 (*LSAM* 53; *Milet VI.1* 134): the decree, induced by a high civic and religious official of the city, Τιβ. Κλ. Δομάς, attests to the neglect of traditional rituals and aims at remedying this, apparently against the interests of a great part of the citizens. The reason for Damas' action was his personal piety; he had to use a strategy of persuasion since the rituals involved the spending of money; 2) *I.Ephesos* 24 (*LSAM* 31): contrary to Damas in Miletos, Γ. Λαβέρτιος Ἄμοινος in Ephesos could count on the support of his fellow citizens in enhancing the glory of their patron goddess Artemis since the Ephesians could expect (also material advantages from this proposal; 3) *I.Stratonikeia* 1101 (*LSAM* 69): Σώσανδρος, secretary of the council, tries to enhance the cult performances by the singing of hymns, for which he provides detailed instructions. He acted out of piety and with the wish to educate the youths who sang the hymns; 4) *LSCG* 8 (Athens): Similarly, Ἀρυαντιανός revives ancient rituals connected with the mysteries at Eleusis since they have been neglected and in order to enable the ephebes to participate in a more impressive staging.

In conclusion, C. characterizes 'remembrance of the past services of the gods, performance of an aesthetically pleasing celebration, and guidance' regarding the education of fellow citizens and the youths as elements of the strategy of persuasion applied in the cases presented. This strategy was necessary for the members of the elite to convince first their peers and then the common citizen [A German version was published by id. in D.Harth-G.Schenk (edd.), *Pitardynamik. Kulturiübergreifende Studien zur Theorie und Geschichte rituellen Handelns* (Heidelberg 2004) 291-304].

2236. Religion. Livestock in sanctuaries. K.E.Psaroudakis, Τὰ ἱερὰ κοπάδια τοῦ Ἥλιου. Οἰκονομικο-κοινωνικὲς παράμετροι τῶν ἱερῶν ζώων στὴν ἀρχαιότητα, *AD* 55 Ἀ (2000) [2004] 23-36, presents an overview of the presence of livestock belonging to sanctuaries and the use of pasture land, (*Syll.*³ 636 = *LSCG* 79; *IG V.2* 3 = *LSCG* 67; *IG XII.5* 2 = *LSCG* 105), prohibitions against the presence of private herds on sacred land (*I.Cret.* I IV 9; *LSCG* 37,

79, 84, 91; Syll.³ 963), sale of livestock during festivals, and economic and social importance of distribution of sacrificial meat. For stock-breeding in general see our lemma no. 2144.

2237. Religion. Magic: selection of amulets. R.Merkelbach, *Abrasax. Ausgewählte Papyri religiösen und magischen Inhalts* 4. *Exorzismen und jüdisch/christlich beeinflusste Texte* (Opladen 1996), includes six documents which on account of their material belong to the field of epigraphy (German translations; commentary): 1) 44-46 no. 2 (silver leaf; Rome; see our lemma no. 1110); 2) 47-57 no. 3 (lead tablet; Carthago; Audollent, *DefixTab* 242); 3) 81-87 no. 7 (Berytos; *SEG* XLI 1530; silver bracelet; R.Kotansky, *Greek Magical Amulets* (cf. *SEG* XLIV 1737) no. 52); 4) 103/104 no. 9 (ph.; gem; unknown provenance; A.Delatte-P.Derchain, *Les initiales magiques gréco-égyptiennes*, Paris 1964, no. 381); 5) 111-122 no. 11 (lead tablet; Hadrumetum; Audollent, *DefixTab* 271); 6) 122-126 no. 12 (a) (gem; Leontopolis; *SB* 5620; C.Bonner, *Studies in Magical Amulets chiefly Graeco-Egyptian*, Ann Arbor 1950, 184 and 300 no. 283; Guarducci, *EG* IV 277).

2238. Religion. Magic: amulets with BAPXA and a crab. M.G.Lancellotti, *Studi epigrafici e linguistici sul Vicino Oriente antico* 20 (2003) 93-114, discusses three gems made of jasper, inscribed ΒΑΡΧΑ or ΒΑΡΧΑΙ, and bearing the image of a crab (ph.): 1) P.Zazoff (ed.), *Antike Gemmen in deutschen Sammlungen* III (Wiesbaden 1970) no. 190 = S.Michel, *Bunte Steine* -- (cf. our lemmata nos. 2109-2116) 51 no. 45; 2) U.Pannuti, *Museo -- Napoli. La collezione glitica* (cf. *SEG* XLIV 1704) no. 292; 3) *SEG* XLIV 1738 (9); L. also adduces gems with crabs and other magic inscriptions. At the start and the end of her article, L. offers methodological comment on the study of magic gems, inter alia underlining that material, inscription and representation are complementary elements, each indispensable for a full interpretation. In the case of the ΒΑΡΧΑ(ι) amulets all elements testify to a medical purpose, and to a connection of health and medicine with astrology which often underlies texts and representations on medical amulets. Literary sources show that jasper was considered to possess healing qualities; the crab was used to remedy various diseases (with specializations for the sea and river variant), whereas the Crab (Cancer) as a sign of the zodiac was believed to display its maximal healing force when the planet Jupiter (equally known for its favorable effects on health, and associated with the jasper) reached its zenith in its sign. The term ΒΑΡΧΑ(ι) probably represents the Semitic root *BRK, 'kneeling', from which the notion of 'benediction' is derived: it alludes to the benevolent protection awarded by divine beings to the bearer of the amulet.

On methodology see also M.Lancellotti, 'Problèmes méthodologiques dans la constitution d'un corpus des gemmes magiques' in A.Moreau, J.-C.Turpin, ed., *La magie. Actes du Colloque International de Montpellier, 25-27 mars 1999*, vol. II, Montpellier 2000, 153-166; problems of definition: 'magic' is a more appropriate term than 'gnostic' amulets; history of scholarship; importance of magic gems for the history of religion; corpus project; on the relationship of medicine, religion and astrology see also ead., 'Médecine et religion dans les gemmes magiques', *RHR* 218, 2001, 427-456, largely based on literary sources).

2239. Religion. Magic: amulets with a lion overcoming a bull. A.Mastrocinque, *Thetis* 10 (2003) [2004] 92-95, discusses the iconographical motif of the lion (or a griffin, sphinx, or cricket) holding a bull's head (or a human skull) under its claw or in its mouth: symbol of the victory of a solar deity over evil forces, ultimately going back to Egyptian theology. Most gems with this motif come from Egypt. On 93 M. mentions two inscriptions occasionally accompanying these scenes: κρατῶ σε, ἔχω σε (single example: C.Bonner, *Studies in Magical Amulets chiefly Graeco-Egyptian*, Ann Arbor-London 1950, 36 and 151) and μουι σρω (or similar, slightly corrupt variants: two of the three appearances of the Egyptian sun god, viz. at sunrise, noon and sunset: Σεppovθ μουι σρω, 'lotus, lion, ram') [For examples inscribed Ιαω see our lemma no. 2125 sub nos. 20/21 and 29].

2240. Religion. Magic: exorcisms of the wandering womb. C.A.Faraone, *ZPE* 144 (2003) 189-197 (texts and translations), offers a comparative analysis of five exorcistic texts aimed at stopping a woman's womb from wandering: a gold amulet from Beirut (see our lemma no. 1803; 1st cent. B.C./1st cent. A.D.), a Latin lead amulet from West Deeping, England (R.S.O.Tomlin, *ZPE* 115, 1997, 291-294; 4th cent. A.D.), a recipe and an amulet on papyrus (3rd/4th and 6th/7th cent. A.D., respectively) and an Aramaic recipe from the Cairo Genizah (7th-11th cent. A.D.). These documents reflect the same tradition, though they are not copied from the same exemplar. The common structure of their commands is: (a) 'I adjure you, womb, (b) to stay in your place (c) and do not deviate (d) and do not do X, (e) but stay (in your own place) and remain calm/unharmful, (f) stay in that place, which Z gave you or where you were created'. The combined study of these documents results in new insights in the relative chronology of the underlying versions and in some new interpretations, which we summarize for the Beirut amulet in the app.cr. of our lemma no. 2240.

2241. Religion. Magic: θυμός. C.A.Faraone, 'Thymos as masculine ideal and social pathology in ancient Greek magical spells', in S.Braund - G.W.Most (edd.), *Ancient Anger. Perspectives from Homer to Galen* (YCIS 32; Cambridge 2003) 144-162, on 145-151 examines the use of θυμός and ὀργή (ὀργίζομαι) in binding spells (defixiones). The charms labeled θυμοκάτοχα originate from two different traditions. One of them is connected with cursing and the binding of the θυμός, which originally had positive connotations (soul, spirit, will, courage; cf. the distinction between θυμός in general in *DTA* 51-53 and κακός θυμός in *DTA* 84a); by the Imperial period θυμός often appears in connection with ὀργή (anger, but also impulse and erotic passion; e.g. Audollent, *DefixTab* 22, 33; *Suppl. Mag.* 57, 34-44; *PMG* XII 179-182). The second tradition is connected with spells and amulets which aimed at warding off the anger and hostility of others (cf. *PMG* IX); this amuletic tradition was regularly deployed by social subordinates against their superiors; it was based on the belief that males had an excessive amount of θυμός and ὀργή, which were to be controlled or healed by women or social subordinates. For these reasons the θυμοκάτοχα spells are best described as 'passion-restraining spells' that aimed at controlling a variety of phenomena, such as anger, competitive zeal, heated verbal exchanges, and erotic attraction. Brief discussion of Audollent, *DefixTab* 22 LL. 26-30 and

37/38, 25 LL. 16-18, and 33 LL. 3-6 (all 3rd cent. A.D.; Cyprus), where θυμός and ὀργή are directed toward somebody and are likely to mean 'anger' or 'wrath'. In *SEG XXXV* 213-227 (3rd cent. A.D.; Athens), however, θυμός and ὀργή appear in a list of positive faculties and should be rendered as 'impulse' or 'passion for, drive toward'. On 148 note 25, F. suggests translating ἐπιτομή, frequently occurring in these Athenian texts, as 'attack', 'on-rush' rather than as 'charm' (so ed.pr. D.R.Jordan).

2242. Religion: Μαλεάτας. In a discussion of the early history of the cult in Mount Κυνόρτιον near Epidauros and the possible properties of the deity Μαλεάτας (patron of hunting, music, and young men) that was associated with Apollo Maleatas, M.Rocchi, *Minos* 37/38 (2002/2003) 419-436, adduces the following inscriptions: *IG II²* 4962 L. 3 (Μαλεάτης); *IV²* 128 ('Ἀπόλλων Μελεάτας, Μῆλος); V.1 213 L. 57 (Μαλεάτεια); V.1 929 (Μαλεάτας), 929 c ('Ἀπόλλων Μελεάτας); *XII.3* 372 ('Ἀπόλλων Μελεάτας).

2243. Religion. Men in Lydia and Phrygia. Cf. S.Hübner, 'Spiegel und soziale Gestaltungskraft alltäglicher Lebenswelt: der Kult des Men in Lydien und Phrygien' in *AMS* 45 (Bonn 2003) 179-200: 1) **Epithets:** (a) geographical: Τυμωλείτης, Καμαρείτης, 'Ἀξιοτήνός, 'Ἀσκαηνός; (b) political, expressing the rule of Men (κατέχειν, βασιλεύειν; προκαθήμενος); Κύριος, Τύραννος; (c) Men plus genitive of a name (or ἐξ + gen. of a name): e.g. ἐξ 'Ἀττάλου, Τιταίου, 'Ἀρτεμιδώρου etc.; the name is taken to be the founder of the cult; (d) functional: ἐπήκοος, Οὐράνιος etc. Combination of epithets; 2) **Nature of Men:** punishing, healing; his δύναμις; in Lydia confession texts, in Phrygia ex-votos for Men as protector; Men not connected with the emperor-cult in the countryside; 3) **Organization of the cult:** ἱερεῖς, ἱεροί; priests do not occupy civil functions; no contact with municipal administration in Lydia; temples have their own estates; in Phrygia Men is embedded in urban life.

2244. Religion. Payment for cures in sanctuaries of healing deities. M.E.Gorini - M.Melfi, *Kernos* 15 (2002) 247-265, collect references in inscriptions of Oropos (*I.Oropos* 276/277), Pergamon (*AvP* VIII.3 161), Rhodes (*LSCG* Suppl. 108), Lebena (*I.Cret.* I XVII 6), Epidauros (*IG IV²*.1 122, 124, 126), Kos (*LSCG* 155, 159), and uncertain provenance (*LSCG* 164) to cash payments for cures from healing deities made by worshippers in θῆσσαντροι in these sanctuaries, and examine archaeological evidence from Corinth, Epidauros, Lebena, Fregellae, Bouthrotos, and Kos of receptacles for such payment. The authors attempt to establish a typology wherein coin payments in anticipation of a cure were deposited in covered strongboxes with restricted access, whereas gifts or payments in gratitude for cures received were placed in larger pit-like or well-like constructions in the ground.

2245. Religion. Priests for gods, and priestesses for goddesses. J.Mylonopoulos, *Poseidon* 295/296 and 301/302, collects examples, some epigraphical, that break the 'rule' of

priests for gods, priestesses for goddesses. He cites, in particular, examples of priestesses for gods; e.g., for Poseidon at Kalaureia (Pausanias 2.33.2), at Thebes (*IG VII* 2465), and at Sparta (*IG V.1* 589, 608?); for Plouton at Eleusis (*LSCG* 7 L. 24); and for Ares at Selge (*I.Selge* 20). He traces this 'anomaly' back to the evidence of Linear B tablets in the Mycenaean period.

2246. Religion. Priests: sale of priesthoods. Cf. B.Dignas, "'Auf seine Kosten kommen' - ein Kriterium für Priester? Zum Verkauf von Priestertümern im hellenistischen Kleinasien" in *AMS* 49 (Bonn 2003) 27-40: such sales were typical of cities in Asia Minor and on the eastern Aegean islands between the 4th and 1st cent. B.C./1st cent. A.D.; a διαγραφὴ contains information on the duration of the priesthood (normally for life), the privileges (inter alia, part of the sacrificial meat; (part of) the τροπεζώματα) and revenues of the buyer; the terms of payment and the duties of the buyer (see *SEG LI* 1066). Brief comment on *LSCG* 175 (3rd cent. B.C.; Kos) which refers to the period before the priesthood was offered for sale; in Kos the sale of priesthoods stopped at the end of the 1st cent. B.C. and a return to a system of annually appointed or elected priests sets in. *I.Lindos* 648 (1st cent. B.C.) refers to an annual election; *SEG XL* 956 (Herakleia on the Latmos; 100-75 B.C.) attests a transition from sale to annual election. Sale was an 'ad-hoc' Reaktion auf finanzielle Schwierigkeiten im kultischen Bereich' (35) and a mechanism which did not burden the city's budget. Transition from sale to annual election did not change the social background of the priests: they continued to belong to the urban elite. Though D. on 39/40 initially seems to play down the euergetic character of annually elected priests, in the end she, nevertheless, seems to opt for euergetism as explanation (Priesthoods are likely to have been incorporated in the system of magistracies and other functions held by members of the elite after payment of a summa honoraria. Honor appealed to the elite more than the 'market'-mechanism of selling and buying; moreover, that mechanism opened up possibilities for others than 'the most appropriate people' (so Fabius Persicus in *I.Eph.* 18 (b) LL. 16-20). Elections controlled by the members of an increasingly timocratic boule, were a safer mechanism for members of the elite. Pleket). See also H.-U.Wiemer, *Chiron* 33 (2003) 265, for a list of inscriptions recording the sale of priesthoods in Greek cities.

2247. Religion. Sacrifice. E.Lupu, *art.cit.* (cf. our lemma no. 465) 335-339, collects the epigraphic evidence for sacrificial tariffs, reprinting the relevant passages of the inscriptions (translation) and commenting on the general principles for the payment of fees for private sacrifices: *SEG L* 766 LL. 10-12 (Kos); *Iscr.Cos* ED 216 B LL. 4-8; *LSCG* 45 LL. 2-7 (*IG II²* 1361; Peiraieus); 88 LL. 11-15 (Olbia); 125 (Mytilene); *LSCG Suppl.* 72 A LL. 1-3 (Thasos); 108 LL. 8-12 (Rhodes); *LSAM* 73 LL. 29-32 (Halikarnassos).

G.Ekroth, *Sacrificial Rituals* -- (cf. *SEG LII* 1980), discusses in some detail the following inscriptions in connection with sacrifices in Greek hero-cults: the sacrificial calendar of Mykonos (*LSCG* 96) as evidence for prohibitions against carrying away the meat of the sacrificial victim (οὐ φορά; 322-324); the lex sacra of Ioulis (*IG XII.5.593*) in connection with the term προσφάγιον and the destruction of the victim (229); and the Koan lex sacra (*LSCG* 151) as evidence for sacrifices in hero-cult (145, cf. 322). See also our lemma no. 809.



2248. Religion. Theos Hypsistos. M.Wallraff, *Mediterraneo antico* 6 (2003) 534/535, shares the view that there is nothing like a coherent 'cult' or a 'specific ritual or specific priests' of one single god called Θεός Ὑψίστος (cf. *SEG* LI 2354 and LII 1968 bis, both contra *SEG* XLIX 2495). He sees no clear evidence for monotheistic tendencies but prefers the terms 'heno-latry' and 'henotheism'. Cf. also our lemma no. 1691.

2249. Religion. Urban and rural centres. B.Dignas, 'Urban centres, rural centres, religious centres in the Greek East: worlds apart?' in *AMS* 45 (Bonn 2003) 77-91, rejects a strict distinction between urban and rural religious centres: deities as patrons of a community (προκαθήμενος) occur in both contexts; the same applies to appeals to divine justice and to the consignment (καταγραφαί) of persons to deities. Inscriptions from the temple of Apollo Lairbenos show close relations with various neighboring cities. Cf. A.Chaniotis, *EBGR* (2003) [2006] no. 41, for some criticism.

2250. Religion. Vocabulary. P.Lombardi, *Studi epigrafici e linguistici sul Vicino Oriente antico* 20 (2003) 33-38, examines several verbs as to their meaning and importance in a religious context: ἀπαγγέλλειν ('report, explain', by cult officials) and δέχεσθαι ('receive', by the city) in rites concerning the receiving of auspices for the polis (*IG* II² 410). As to the participation in rituals, she argues that it was important to openly announce who is meant to 'take part' (μετέχειν), be it as a participant in or as a recipient of sacrifices; in addition, μετέχειν can also be used to denote 'participation' in divine characteristics. She makes use of the following inscriptions: *IG* II² 1076; *SEG* XLI 1003; *Inscr.Cos* ED 5 with *SEG* XXXIII 675; *I.Magnesia* 80.

2251. Religion. Women and mysteries. C.Martínez-Maza, 'Devotas mistericas en la Roma bajoimperial', *Aevum* 77 (2003) 53-68, focuses on the activities of some elite women in mystery cults in Rome in which their husbands played key-roles. The evidence consists of mainly Latin and two Greek inscriptions; their texts, presented in an appendix (66-68), concern Fabia Aconia Paulina, Caecina Lolliana, Rufina Volusiana (*IG* XIV 1018) and Sabina (*IG* XIV 1019).

2252. Religion. Zeus Olbios. H.-W.Drexhage, *AMS* 45 (Bonn 2003) 159-178, presents a corpus of inscriptions recording Zeus Ὀλβιος. The cult is attested in Olbia, Mysia (especially in the area of Kyzikos) and in Cilician Olba. The Corpus contains the following texts: 1) From Olbia: *IOSPE* I² 42 and 143; 2) From Mysia: *JHS* 17 (1897) 293 no. 74 (L.Robert, *OMS* II 1343/1344 and *Hellenica* II 152/153); *JHS* 25 (1905) 56 nos. 1 (= L.Robert, *Collection Froehner* 59 no. 2), 2 (= *Coll. Froehner* 59 no. 3) and 4 (*Coll. Froehner* 59 no. 5) and 57 no. 6 (= *Coll. Froehner* 59 no. 7); *BCH* 32 (1908) 521 (= *Coll. Froehner* 58/59 no. 1); L.Robert, *Collection Froehner* 58 nos. 47/48 and 59 nos. 8 and 9 (= *CIG* 1017); our lemmata nos. 1374/1375; 3) From Olba (Cilicia): Hagel-Tomaschitz, *Repertorium* (see *SEG* XLVIII 1750) OID 36.

For Olbia and Mysia D. argues that the epithet Ὀλβιος is functional, i.e., refers to a deity who brings fertility and prosperity; in Cilician Olba Zeus is the equivalent of Luwian Tarhu(nt) and his epithet has a geographical connotation. On 177 D. briefly refers to a Latin inscription from German Hedderheim: a dedication to Iuppiter Olbius (Iovi Olbio) probably by a soldier or trader from Cilicia (*CIL* XIII 7346).

2253. Society and economy. Rural sanctuaries in Lydia and Phrygia, Roman Imperial period. On the basis of epigraphic evidence, M.Riel, *EA* 35 (2003) 77-101, presents a study of the socio-economic life, the administration and the functioning of rural sanctuaries. These sanctuaries exercised power over their dependent populations, and their economy was mainly based on landed and other immovable property, from both of which they drew revenues, on animal husbandry, and on cash revenues from fines and fees (e.g. λύτρα, εὐλασία). R. deals with the titles and duties of the personnel (ιερείς, πρώτοι ιερείς, πρωτοιερείς, ιερατεῦντες, ἱέρεια, ἱέρισσαι, νεωκόροι, ἐπιμεληταί, προφῆται, διάκονοι, δοῦλοι τῶν θεῶν, ιεροδούλοι, ἱεροί, ὑποτακτικοί θεῶν, ὑπηρέται), and examines the role of cult associations (δοῦμος, βέννος, Ξενοί Τεκμορεῖοι), the economy, and temple jurisdiction (mainly on the basis of Lydian 'confession inscriptions'; cf. *SEG* LII 1965 [see also A.Chaniotis, 'Under the watchful eyes of the gods: aspects of divine justice in Hellenistic and Roman Asia Minor' in S.Colvin (ed.), *The Greco-Roman East. Politics, Culture, Society* (Cambridge 2004) 1-43, Pletek]).

2254. Sophists. M.Antonius Polemon. M.-H.Quet, 'Le sophiste M.Antonius Polémon de Laodicée, éminente personnalité politique de l'Asie romaine du II^e siècle' in *Les Élités* 401-443, on 410-423 discusses the following inscriptions: AvP VIII.3 33 (Polemon erects a statue of Demosthenes κατὰ ὄναρ), *IGR* IV 350/351 (Oliver, *Greek Constitutions* 59, with an unknown role of Polemon), *IGR* IV 1431, especially LL. 33-42 (*I.Smyrna* 697; Polemon's role as intermediary between Smyrna and Hadrian; list of imperial gifts) and *IGR* IV 1398 (*I.Smyrna* 594; organization of the emperor cult). Comment on the chronology of the gifts mentioned in 1431 and those on record in Philostratos, VS 1.25 (531) and on Polemon's agonothesia of the Ὀλύμπια Ἀδριανά [On the sophist's descent see P.J.Thonemann, *EA* 37 (2004) 144-149, Pletek].

2255. Statues. The emperor Claudius. J.M.Hotje, in *The Cauldron of Ariantas* 365-388, revises the catalogue of M.Stuart, *The Portraiture of Claudius. Preliminary Studies* (Ph.D. diss., Columbia University 1938) and discusses the geographical and chronological distribution of bases for statues of Claudius, the occasions for erecting statues, and the dedicators.

2255 bis. Tiles. B.Kindt, *op.cit.* (cf. our lemma no. 506) 11-14, presents an overview of inscribed clay tiles in Greece (graffiti and stamps) and of the types of inscriptions that appear on them (names of fabricants and magistrates, βοσικὸς/βασιλική, δημόσιος, ethnics, names of

tribes, names of divinities, designations of buildings, monograms); on 115-128 a useful catalogue of 287 inscribed tiles from the entire Greek world.

2256. Vase inscriptions. For bibliography from 1993-2001 on vase inscriptions of a wide variety of types, see J.-J. Maffre et alii, 'Bulletin Archéologique: Céramique,' *REG* 116 (2003) 152-302, nos. 8-10, 12, 25, 26, 34-41 ('inscriptions vasculaires'), 62, 115, 116, 136, 211, 227, 267, 287, 292, 293, 339, 364, 376, 522, 545, 557, 560, 562, 579, 661, 663, and 667. Many of these items have already appeared in *SEG*.

2257. Vocabulary. See also our lemma no. 2250.

2258. Vocabulary. "Άλυπε, χαίρε in epitaphs. J.-B. Yon, *Syria* 80 (2003) 151-159, focuses on the geographical diffusion of the formula (χρηστὲ καὶ) ἄλυπε, χαίρε, which according to the now prevalent view should be understood in the active ('causing no grief') rather than passive ('who suffered no grief' or 'regretted') sense [cf. e.g. *SEG* XLV 2348]. The formula, which emerged in the 2nd cent. B.C., is on record in epitaphs from many parts of the Greek world, especially in Egypt (though still a clear minority, concentrated in Leontopolis, Terenouthis, and Hawarah in the Fayum, the Aegaeon (but dispersed over many islands, with a few examples on each; with numerous examples, the formula should be considered a local custom only in Naxos and especially Anaphe; ca. 15 of those in Delos (total of ca. 30) are erected by Syrians or persons with Semitic connections), and above all in Syria: it is very frequent in the epitaphs of Antiochia, Laodikeia, and Emesa; in Sidon 45% of all epitaphs includes the formula; new finds in Zeugma [e.g. our lemmata nos. 1773/1774, Tybout] show that it was used with remarkable consistency by heterogeneous groups of the population. Zeugma is culturally close to Palmyra, where, however, the formula remains restricted to the epitaphs of members of a few elite families: see our lemma no. 1812. Among the small group of deceased addressed ἄλυπε χαίρε in Asia Minor, mainland Greece, and in the West are relatively many Syrians (e.g. in Athens, Laconia, Zakynthos) and a Kommagenian (Capua).

2259. Vocabulary. Ἐπιδημεῖν and παρεπιδημεῖν. On the basis of literary and epigraphic evidence, C.P. Jones, *ZPE* 144 (2003) 157-160, argues that both verbs mean 'to visit' without any indication of time, but not, e.g., 'stay as a foreign resident', vel. sim. He adduces the following inscriptions: *SEG* XLII 891 [where, however, the translation 'heaven' for κόσμος is not by *SEG*. Corsten]; XLIII 863/864; 865 LL. 27/28; *F. Delphes* III.2 33; III.4.2 118; III.4.3 307 III; *IGR* IV 294 (correcting his own wrong translation in *Chiron* 4, 1974, 199); *Amyzon* 154, 156; *I. Ephesos* 1145; L. Migeotte, *BCH* 117 (1993) 355 with note 14; Rigsby, *Asyria* 159 L. 46 [For ἐπιδαμοῦ cf. Chaniotis, *Verträge* p. 260].

2260. Vocabulary. Κολοσσός. With two epigrams of Poseidippos (62 and 68 ed. Austin-Bastianini) as their starting point, E. Kosmetatou - N. Papalexandrou, *ZPE* 143 (2003) 53-58, discuss the use of κολοσσός as a designation of statues. They argue that the term originally referred to statues, usually images of humans, the size of which could be determined from the context (e.g. *IG* XI.2.145 L. 24; *SEG* IX 3 LL. 44-52; IX 72); by the Hellenistic period κολοσσοί were associated with large size.

2261. Vocabulary. Ναυαρχίς. H. Konen, *Lavarna* 14 (2003) 43/44, rejects the theory, according to which the epithet ναυαρχίς, on record on coins and inscriptions of various harbor-cities in Syria, is to be related to the fact that these cities were navy-bases of the classis Syriaca. He suggests that, in analogy with the Athenian trierarchia, these cities contributed money for the equipment of the ships.

2262. Vocabulary. Πόλεις ἀδελφαί. K. Eudoxia, *Epigraphica* 65 (2003) 35-45, examines inscriptions from the Hellenistic and, especially, the Roman Imperial period, in which cities or their populations are called each other's ἀδελφαί/ἀδελφοί (ἀδελφότης also occurs). She discusses, inter alia, *IG* XII.9 1186; *I. Lampasakos* 4; *I. Arykanda* 1; *I. Smyrna* 676 (E. suggests that Smyrna honors the city of Nikomedia as its ἀδελφός: τὸν λαμπρῶν δῆ[μον τῶν ἀδελφῶν [Νικομηδῆ]ων; both cities could claim a descent from Athens); *IOSPE* I² 359 (Chersonesos Taurica is called ἰσάδελφος); *IGR* III 302 (cf. *SEG* LII 1367; Pisidian Antiochia); *JRS* 2 (1912) 84-86 no. 3 (cf. *SEG* LII 1367; Taviun); *I. Ephesos* 2054/2055. Reflections on the reasons why cities pretended to be or actually were each other's 'brother'. For the concept of συγγένεια between cities see *SEG* XLIV 1689, XLIX 2430, and L 1731.

2263. Vocabulary. Roads. Y. Lolos, *Glotta* 79 (2003) [2005] 137-174, studies the ancient terms (nouns and adjectives) for Greek roads, with occasional brief discussions of inscriptions: **1) terms for country roads:** A. ὁδός (road; street); εὐθεία (main road); 'highway'; λαοφόρος/λεωφόρος ('frequented road', 'thoroughfare'; cf. *OGIS* 483 (*SEG* XIII 521) LL. 23-30 for prescriptions concerning the width of leophoroi and hodoi, and the mention of some narrower roads (ἀτραποί) for the purpose of communication between neighboring communities); ἀμαξήλατος/ἀμαξιτός ('cart road'); δημοσία ('public road'); βασιλική ('royal road'; 'public road'; L. Robert, *OMS* I 345-355 LL. 6-10, from Nysa, suggests that βασιλικαὶ and λεωφόροι ὁδοί were of similar nature, both cross-territorial 'highways' not going through every city in the province; *TAM* III 1 14 A LL. 5/6, from Termessos, honors those involved in the construction of a 'royal road'; ἱερὰ ('sacred road'); ξενίς/ξενική ('foreign road leading abroad; opposed to ἀστική; cf. *IG* V.2 443 L. 45 from Megalopolis; *Syll.*³ 636 L. 24 from Delphi; *IG* XIV 352 LL. 15 and 18 from Halaesa [see Chaniotis, *Verträge* p. 119]); σχιστή ('divided road'; 'two branched road'); κοίλη ('hollow road'); δοχμά ('slanting road'; cf. *F. Delphes* III. 4 42: only attestation); B. κέλευθος ('road'; 'way'; a rather poetic term; a τρικέλευθον, i.e., the coming together of three keleuthoi is on record in *SEG* XXV 449 from Alipheira); C. ἀτρά-

πός ('trampled path'; 'track'); D. τρίβος ('worn or beaten track'); E. στίβος ('trodden way'; 'path'; 'track'); F. πάτος ('trodden or beaten path'); G. λαύρα ('path'); H. οἶμος ('path'; 'short-cut?'); I. στενωπός ('(narrow) mountain pass'); K. δίοδος ('way through'; 'passage'; 'narrow but central pass'; 'strait'); L. πάροδος ('passage'; 'pass'; 'narrow approach'); 2) **terms for city streets:** A. ὁδός; δημοσία (*I.Erythrai* 151 distinguishes δημοσίοι ὁδοί, streets also for vehicular traffic connecting city quarters and important monuments, from the smaller ὁδοὶ ἀνδρόβοσμοι reserved for pedestrians); πλατεῖα ('avenue'; 'main street'; in early documents connected with processions: *Syll.*³ 57 L. 27 (*Milet* I 3 133); *IG* II² 380 LL. 19/20; later it refers to major streets in general; cf. *I.Prusias* 9 LL. 14/15 (cf. *SEG* XXX 1442); B. δρόμος ('race course'; 'wide street'); C. (ὁδός or δρόμος) λιθόστρωτος ('paved (major) street'; cf. *I.Kourion* 111); D. ἄγνια or ἀγνιά ('street'); E. ῥύμη ('street'; δημοσία; βασιλική); F. ἄμφοδον/ἄμφοδος ('street of houses'; 'street'; mostly 'city quarter', e.g. in *OGIS* 483 (cf. above sub I A) LL. 41 and 80 [for an exhaustive study of this term see now J. du Bouchet, *RPh* 78 (2004) 43-55: originally meaning insula (i.e., the plot between two streets), it is extended to indicate a 'quarter' (i.e., several insulae) by metonymy from the 3rd cent. B.C.; from the 1st cent. B.C. it is also used in the sense of 'road', Tybout); G. δεγμανα, τά ('streets in a grid system'; = decumanus?; only in *SEG* XLVIII 592 LL. 13, 17, and 27 from Delphi); H. λαύρα ('alley'; 'narrow street'; 'city quarter'); I. στενωπός ('narrow street'); K. δίοδος ('alley'; 'narrow street'; in *IG* XII 5 872 LL. 122/123 from Tenos, the term refers to a little street leading to a house, an impass located within the insula and not on the public street); L. περίπατος ('promenade'; cf. *IG* II² 2639, giving the length of a walking pass circling the Akropolis).

See also *SEG* XLIX 2408.

2264. Women. See also our lemmata nos. 2166 and 2251.

2265. **Women. Owner's inscriptions and literacy in the Archaic period.** Starting from an inscribed Lakonian hydria (cf. our lemma no. 374), M. Steinhart in *Essays William Slater* 204-231, lists 30 inscriptions on vases, loom weights, jewels, kymbala and other objects from the Archaic to the Hellenistic period mentioning a female owner (210-221) [For loom weights with female names in the genitive see A. Chaniotis in id. (ed.), *From Minoan Farmers to Roman Traders. Sidelights on the Economy of Ancient Crete* (Stuttgart 1999) 206 note 36; to a pair of cymbals (no. XXVIII) add *SEG* XLI 1709 (Ὠτάς ἐμὴ), Chaniotis]; *SEG* XXIX 842 = XXI; XXXIX 1740 = XXVIII (ph.); XLVIII 2078 = XXX (ph.); *Agora* XXI no. F 4 = IV; no. F 84 = XXII; F 158 = XXV; F 165 = XXVI; *Corinth* XV 360 no. 15 = XXIII; *Arena* II 54 = XXI; IV 86 = XIV; IV 88 = XV; *IGDS* 81 = XI; 115 = XXVII; 149 A = XX; 172 = XVIII (ph.); 218 = XIX; *IGDGG* 17 = I; I 12 = III (ph.); I 46 = VI (ph.); *LSAG*² 131 no. 9 = V (ph.) [but if Αἰνέτα is the woman painted on the vase (Αἰνέτα ἐμὴ), this is a label and not an owner's inscription, Chaniotis]; 283 no. 1 = XII (ph.); 357 no. 27 = XVII; 373 no. 64 = XVII; 457 no. S = XIV (ph.); 458 no. W = XV; 460 no. 66 = XVIII; 461 no. K = IX; 470 no. A = X; 476 no. F = VII; 480 no. T = VIII; A.H. Ashmead - K.M. Philipps, Jr., *Catalogue of the Classical Collection, Museum of Art, The Rhode Island School of Design. Classical Vases Excluding Attic Black-Figure* (Providence 1976) 27 no. 27 = XX (Δελφίδος ἐμὴ); E. Simon et alii, *Minoische und*

griechische Antiken. Die Sammlung Kieselev im Martin von Wagner-Museum der Universität Würzburg 2 (Mainz 1989) = XIII (Αύκας); D. Williams - J. Ogden, *Greek Gold. Jewelry of the Classical World* (New York 1994) 82/83 no. 37 (Ζώνλα?) [A didrachm of Sikyon (217 no. XXIV; ca. 350 B.C.) with the inscription Ἀρτέμιτος τῆς ΕΛΚΕΤΑΣΑΜΟΝΙ (G. Manganaro, *JNG* 33 [1981] 15) is more likely to have been part of a treasure belonging to Artemis than to refer to the ownership of a woman by that name]. S. discusses these texts as evidence for literate (wealthy) women in the Archaic period (221-231; cf. *IG* I³ 557; dr.; *I.Delos* 2).

2266. **Women. Slaves.** S. Bussi, 'Schiavi: prezzi e tasse sul lavoro' in *Donna e lavoro* -- (cf. our lemma no. 2190) 277-286, begins by discussing some inscriptions shedding light on females working outside the household: *SGDI* 2001 (Delphi; manumission of a royal slave working in royal ἐργαστήρια); *Syll.*³ 1000 (G.A.L. Vreeken, *De lege quadam sacra Coorum*, Groningen 1953) L. 9 (female slaves, possibly working in vineyards). B. suggests that taxes to be paid for such slaves were levied on the profits derived by the masters from the work done by the slaves rather than on the slaves as such ('poll-tax'). Subsequently she compares prices for female and male slaves on the market and the amounts of money to be paid by both sexes for their manumission. In both cases the amounts of money are lower in the case of female slaves.

2267. **Women: Σοφία.** The virtue of σοφία (education and intellectual abilities) in connection with women is discussed in light of the epigraphic evidence by A. Bielman in *Les femmes* -- (cf. our lemma no. 1354) 77-107. B. reprints (French translation) and discusses briefly the following inscriptions and their iconography (women represented with a book scroll): *IG* II² 6873 (ph.); *IG* VII 2019/2020 (ph.); *SEG* IV 634 (GV 1811; Merkelbach-Stauber, *SGO* I 04/02/11; ph.; see our lemma no. 1354); *I.Byzantion* 368 (ph.); *CEG* 494; Pfuhl-Möbius 467 (ph.). B. also adduces three texts that refer to the σοφία of men: *GV* 69, 134 (Merkelbach-Stauber, *SGO* I 03/05/02), and 136.

ADDENDA ET CORRIGENDA

2268. **Corrections to *SEG* XXX, XXXIII, XXXV, XXXVII, XLII, XLV, XLVI, XLVIII, XLIX, L, LI, LII, and *Consolidated Index for SEG* XXXVI-XLV.** *SEG* XXX 1785 (1/2): these inscriptions were already included in *SEG* XVIII 746 and 745, respectively (see our lemma no. 2040). *SEG* XXX 1787: this inscription was already included in *SEG* XX 761 and XXX 1787 (see our lemma no. 2061). *SEG* XXXIII 1306: this inscription was already included in *SEG* VII 970 (see our lemma no. 1899 app. cr.).

SEG XXXV 1557: these inscriptions were already included in *SEG XXXIV* 1503 (see our lemma no. 1868).

SEG XXXVII 825-834: in the heading read Selene instead of Semele (cf. our lemma no. 1148 app.cr.); in 834 read $\pi\omega\epsilon\iota$ instead of $\pi\omega\epsilon\iota$ (see our lemma no. 1146 app.cr.).

SEG XLII 891: this inscription was already included in *SEG XXXVIII* 981 (cf. our lemma no. 1040).

SEG XLII 1637-1656: read A.J.Drewes instead of A.J.Andrews.

SEG XLV 1997: add the reference *I.Gerasa* 240 after the heading (see our lemma no. 1889).

SEG XLV: In the Index on pp. 730/731 sub Pairsades I, read 1016 (instead 1011).

SEG XLVI 1302: add *SEG XXXVIII* 983 = Guillo 227 to the comparatio numerorum (see our lemma no. 1040).

SEG XLVIII 1291: add *IGUR* 1700 to the reference *SEG XXXV* 1045 (see our lemma no. 1098).

SEG XLIX 2135: read *SEG XIII* 614 instead of *SEG XIII* 64 (and correct in the Concordance on p. 893).

SEG XLIX 2334: add the text presented in our lemma no. 2012; sub (1) read Harpokrates instead of Harpokates.

SEG XLIX: in the Concordance on p. 892 read *SEG VIII* 774-776 (instead of 774/775) = *SEG XLIX* 2116.

SEG L 1559: in no. 1559 add the texts recorded in our lemma no. 1142.

SEG L: in the Index on p. 693 s.v. 'commerce, - at markets and festivals', add the lemma-no. 1696.

SEG LI 1013: read Finkielsztejn (instead of Finkielszteijn).

SEG LI 2195: add *SB* 616 to the references in the heading (cf. our lemma no. 2013).

SEG LI: in the Index of Geographical Names (except Attica) on p. 800 s.v. Ἀράχ change 2094 into 1939 app.cr.; in the Index of Selected Topics on p. 889 s.v. 'priesthood, sale of' change 1064-1064 into 1064 and 1065/1066.

SEG LI: in the Concordance on p. 907 read *SEG XXXIV* 1577 (instead of 1557) = *SEG LI* 2154; on p. 929, Col. III, read *IGLS XXI.2* instead of *XX.2*.

SEG LII 32: this entry repeats some typos that were in the original article. The correct references to the inscriptions discussed by D.Rocchi are *IG I*³ 79 (not 791), 1095 (not *IG II*² 1095), and 1096; *IG II*² 1191 (not 1126), and 2624. We thank M.M.Miles for bringing this to our attention.

SEG LII 886: on p. 301, the headings in Col. III and Col. V should be *IGDS* instead of *LSAG*.

SEG LII 799: in fine, read see also our lemmata nos. 718 ... (instead of nos. 716 ...).

SEG LII 958: in fine, read *EBGR* (2001) [2004] no. 76 (instead of *EBGR* (2000) [2003] no. 76) [pointed out to us by J.Day].

SEG LII 1147 bis: read *SEG LI* 1585 instead of *XLVI* 1585; at the end of the lemma, read *SEG* instead of ed.pr.

SEG LII 1394: on p. 472 read *SEG XXXVI* 1206 instead of *XXXXVI* 1206.

SEG LII 1404-1421: the inscriptions from the border region between Lycia and Pamphylia belong to the former rather than to the latter area; cf. the map in S.Sahin, *EA* 33 (2001) after p. 156.

SEG LII 1607: sub (6) correct *IGLS XIII.1.9129* into *IGLS XIII.1.9134* (cf. D.Feissel, *BE* 2005, no. 527 in fine); the same correction should be made in the Concordance on p. 896.

SEG LII 1679: on p. 578 in the app.cr. ad L. 4 read in the addition by A.Martin 'as an apposition to' instead of 'as an apposition to'.

SEG LII 1706: correct Aeropolis into Areopolis (both in the heading and in the app.cr., also in the Contents on p. XXII).

SEG LII 1726: add Merkelbach-Stauber, *SGO IV* 22/56/01 to the references; in the Concordance on p. 903 add Merkelbach-Stauber, *SGO IV* = *SEG LII* 1726.

SEG LII 1761: read *Tyche* 17 (2002) 260 instead of *Tyche* 17 (2002) 460.

SEG LII: on p. 635 read in the header KYRENAIKA instead of UNKNOWN PROVENANCE; **SEG LII:** in the Index of names on p. 727 the name Καμάσων should be deleted (see our lemma no. 1902).

SEG LII: in the Concordance on p. 897 add *SB* 1436 = *SEG LII* 1782 bis; read *SB* 7767 (instead of 7667) = *SEG LII* 1761; read *SB* 8394 = *SEG LII* 1805 app.cr. (instead of 1805); on p. 898 read *SB* 8859 = *SEG LII* 1751, 1797 (instead of 1751 only).

Consolidated Index XXXVI-XLV: p. 224 sub Pairsades I, read *XLV* 1016 (instead of 1011); on p. 846 delete the entry *OGIS* 671/672 = *SEG XLIII* 1270; on p. 672 add *SEG XLIII* 1270 to the entry *Syll.*³ 671/672.

I.A. NAMES OF MEN AND WOMEN

- A-- 1057 (4); 1613, 1695
 A--ίμου (gen.) 1199.4
 'Αβάσκαντος 1805
 Αββης? 1842
 Αββεις? 1842
 Αββεσομβος? 1842
 'Αβελ 1971?
 'Αβου(ν)δάντια 722 app.cr.
 'Αβραξ 942.6; 947.5
 'Αβρίας 520
 'Αβροκόμας 1432
 'Αβρονείκη 1202 app.cr.
 'Αβρώ 1202
 ΑΓ.ΨΙΟΥ? 1561
 'Αγάλυτος 967, 970
 'Αγαθάνωρ 520, 1248
 'Αγαθεινός 1132
 'Αγαθίνος 479, 929
 'Αγαθόδωρος 815 F; 929
 'Αγαθοκλής 658 app.cr.; 811, 834 bis, 929
 'Αγαθομένης 658.5
 'Αγαθόπους 1341.14; 1710
 'Αγαθώ 461
 'Αγάθων 524, 533 (2/3); 549.2; 570, 781,
 796 app.cr.; 1428, 1561; Κλ. 'Α. ό και
 'Ελιξ 1287 bis; Αύρ. 'Αγάθων 1287 ter
 'Αγαθωνιανός; Κλ. 'Α. 1287 bis app.cr.
 'Αγασίας 812
 'Αγασίλλος 1428
 'Αγέμαχος 815 G; 1843 (1)
 'Αγέσιος 834
 'Αγέσιπος 815 D, F
 'Αγέστρατος 524, 815 F; 1265
 'Αγη-- 1246
 'Αγήσανδρος 1312 A.40; B.4
 'Αγήσαρχος 1243.4?; 2046
 'Αησιάνναξ 1238
 'Αησιίστρατος 2051?
 'Αησιφών 1256
 'Αγήτωρ 1238
 Ηαγήτωρ 1039 A
 'Αγίας 929
 Ηαγίας 1039 A
 'Αγισθένης 776 app.cr.
 'Αγλούμβροτος 815 C
 'Αγλόχαρτος 815 C
 'Αγλώκριτος 815 A
 'Αγνόδαμος 1428
 'Αγοράκριτος 853.4/5, 17
 'Αγοράναξ 745 (2); 815 A
 'Αγρεοφών 920
 'Αγριος 815 E
 'Αγρίππας 2101 (44 B); Μάρκος 'Α. 567
 ter/quater
 'Αγροίτας 928
 'Αγρυπνος 987
 'Αγύριος 985
 'Αγυρις 985
 'Αδεινίας 987, 994
 'Αδήριτος 877
 Αδίας? 2086
 Αδισ? 2086
 Αδρα(--) 1005 (9)
 'Αδρανιων 1005 (9)?
 'Αδραστος 613.1.9; 1005 (9)?
 'Αδριανός 803 (7, 12)
 'Αδσκήτος 2197
 'Αδυμος 613.1.8, 17, 27, II.6, 25
 'Αέτης; Αύρ. 'Α. 1663
 'Αετός 1725, 1819 (a); 2101 (1)
 'Αζδρας? 2132 (77)
 Αζίζος 1907?
 'Αθα. 795
 'Αθανασία 877
 'Αθανάσιος 1880?
 'Αθανόδωρος 1428
 'Αθενόδοτος 675
 'Αθη. 519
 'Αθηναγόρας 1215, 1676
 'Αθηναγόρης 670
 'Αθηνάδης 1121
 'Αθήναιος 1227 B

- 'Αθήνης 658.5 (gen. 'Αθήνεω)
 'Αθηνόδωρος 464, 781, 1173/1174, 1175?,
 1299.2
 Αἴα cf. s.v. Γέμελλα
 Αιαγουρος? 1814
 Αιθήριος 1108
 Αιάκης 1428
 Αιγλάνωρ 2049
 Αιδήσιος 2120 B?
 Αίθερ-- 1428
 Αιθέριος 653, 1108
 Αιλία cf. s.v. Λουκία
 Αἴλιος cf. s.v. Διο--; Θεμιστοκλῆς, Κλέων, Πού-
 δης, Πρέσκοκς, Πρωτολέων, 'Ρηγουλιανός, Στα-
 τούτος, Φίλητος
 Αιμίλιος cf. s.v. Λεύκιος
 Αινέας 877, 929
 Αινεσίδαμος 488
 Αινέτα 2265
 Αινήτωρ 815 E
 Αἴσιμος 942.5; 947.5
 Αισχίνας 560, 834
 Αισχίνης 524, 781
 Αισχρίων 712 bis (1)
 Αἴσχυρος 853.4, 17
 Αἴσχωρων 524
 Αἰσχυλίνος 1270 (2) app.cr.; 1789
 Αἰσχύλος 854.11; 992
 Αἰσωπιτάνα? 1093
 Αἴσωπος 877
 Αἰρίκιος cf. s.v. 'Απολλώνιος
 'Ακάκις 750 (2)
 'Ακανθος 1481
 'Ακείλιος cf. s.v. Ούένυστος, Χείλων
 'Ακεστίας 1243.7
 Ακκα 1697
 'Ακκα 987
 Ακο-- 1882
 'Ακορνος 781
 'Ακρίσιος 1547
 'Ακτίς 735
 'Ακυλ-- 1187 (8)
 'Ακυλάνος 2197
 'Ακύλας 643 (2); 1187 (8)?; 2062 (5);
 2143 (3)
 'Ακυλίνος 1187 (8)?
 'Ακυλίνα 1187 (8)?
 'Αλ[-] 613 II.19
 Αλαφ-- 2126
 Αλαφα 2126?
 Αλαφαλλος 2126?
 Αλαφεος 2126?
 Αλαφίρ 2126?
 'Αλβια: 'Α. 'Α. Δουλίς 1507
 'Αλειδας 1029
 'Αλεξ-- 1027
 'Αλεξάνδρα 1348.4
 'Αλεξανδρίδης 524
 'Αλέξανδρος 512 B.5/6; 609, 718 bis, 795,
 842, 1312 A.3, 50; 1329.2; 1348.4;
 1373.10, 32, 36, 45; 1497, 1515, 1538,
 1547/1548, 1563, 1568, 1696.30; 1698.
 3; 1944, 2056, 2087; Αύλ. Φικτώρ. 'Α.
 621; Αύρ. 'Α. 1486; Μ. Π. 'Α. 1436.27;
 Κ. 'Α. 2106
 'Αλεξήνωρ 1698.2/3; 1701
 'Αλεξικίσκος 506
 'Αλεξιμαχος 2082
 'Αλεξιμβροτίδας 815 F
 'Αλέξιπος 511, 542, 548, 551
 'Αλέξαν 1153?
 'Αλίγκιος 877
 Αλιμος? 2108 (13)
 'Αλίνη 2086 app.cr.
 'Αλίνης 2086
 Αλιοσαλλος? 1683
 'Αλκαίος 506
 'Αλκαμένης 1039 A
 'Αλκέτας 781, 1428
 'Αλκίδαμος 877
 'Αλκιμος 767 (6)
 'Αλκιπος 518, 548
 'Αλκμάν 1889 D (2)
 'Αλκυώ 877
 Αλλακοας 1613 app.cr.
 'Αλλιήνα: 'Ελένα 1010?

- Άλοιπός 2040 (8)
 Άλυμα? 1501 app.cr.
 Άλυπος 1010
 Άλυπός 2040 (8)
 Άλφοκρατίων 1329 app.cr. L. 17
 Άλφοκρατής 1329.17
 Άμ[...]υκτος 613 I.7
 Άμάευκτος 613 app.cr.
 Άμβείβιος cf. s.v. Φρουγιανός
 Άμβίλογος 510
 Άμειν-- 196.5; 888
 Άμεινίας 542
 Άμεινόνικος 519
 Άμία 1541
 Άμιάς 1556
 Άμμαχίων 888
 Άμμία 1040, 1454a; 1470, 1548, 1570
 Άμμιανός; Αύρ. 'Α. 1486
 Άμμιαντής 1471 bis
 Άμμιαντίς? 1471 bis app.cr.
 Άμμιός 1539, 1561
 Άμμιον 1524
 Άμνατος 955 app.cr.
 Άμοινο; Γ. Λαβέρ. 'Α. 2235 (2)
 Άμουνίας 458
 Άμπνέων 877
 Άμυνάνδρος 520
 Άμύντας 929, 1708
 Άμύντωρ 781
 Άμυρος; Προκλή. 'Α. 877
 Άμυό 674?
 Άμφανδρος 524, 759
 Άμφι-- 539.56
 Άμφία 966
 Άμφιδικός 549.2
 Άμφικλής 539.5; Αύρ. 'Α. 1322
 Άμφικράτης 759 (1)
 Άμφικράτος 1428
 Άμφίλοχος 510
 Άμφίτας 781, 1428
 Άμφίτιμος 872.52/53
 Άν-- 1526
 Άνακρέων 1889 D (1)
 Άναμαχίων 888
 Άναξ-- 2049
 Άναξαγόρας 1789
 Άνάξανδρος 929
 Άναξέα 2049
 Άναξικλής 1846
 Άναξικράτης 834, 1224
 Άναξιλέα 2049?
 Άναξίππα 2049?
 Άναξιππίδας 1981 bis
 Άναπέρρης 788 (8)
 Άνασόμενος 1814
 Άναστάσιος 803 (1); 2132 (15)
 Άνατολία 1737
 Άνάχυρος 788 (8)
 Άνδραγόρα 1942 (1)
 Άνδρέας 732 (8); 803 (11/12); 1039 B,
 1884, 2060 (3 a)
 Άνδρικός 968
 Άνδροκάδης 523 app.cr.
 Άνδρόμαχος 1312 A app.cr. L. 52; B.2
 Άνδρόνεικος 512 B.10
 Άνδρονίκη 1287 bis
 Άνδρόνικος 613 I.3, 23; 781, 850 A.20;
 1057 (4); 1428, 1941
 Άνδρόπομος 877
 Άνδρυσθένης 929
 Άνδροφύλης 819
 Άνδρων 811, 1312 A.3, 24, 36, 39; B.4,
 37
 Άνήριστος 529
 Άνθιμος 2132 (14)
 Άνθιοχος 1470
 Άνθος 888, 1026 (2); 1093, 1481
 Άνικιος: 'Α. Κάρπος 1628
 Άνικρος: 'Α. Κάρπος 1628
 Άνίοχος 2048
 Άννα: Αύρ. Μαρωνιανή 'Α. 1598
 Άννιανή: Φλογιανή 'Α.? 1601 app.cr.
 Άννιος 1909 bis
 Άνοληνός: Αύλος 'Α. 877
 Άνόπτης 1065?
 Άνοστρωας 1619

- Άνταγόρας 697
 Άνταγος 1428
 Άνταλλίς 1039 A
 Άνταλλος 984?, 1039 app.cr.
 Άντάνωρ 579
 Άντι-- 1243.2
 Άντιγένης 529
 Άντιγόνα 529
 Άντιγόνη 1586 app.cr.
 Άντίγονος 877, 929, 1270 (2)
 Άντιδώρη 877
 Άντικλής 1373.10, 14, 28, 32, 36, 45
 Άντιλέων 613 I.27/27; 929
 Άντίλοχος 815, 1185 bis.1
 Άντίμαχος 1789
 Άντίοχος 529, 688, 795, 1270 (3); 1470,
 1479
 Άντιπατριδής 695
 Άντίπατρος 781, 1232, 1269, 1707.8/9,
 12; 1736, 2073
 Άντισθένης 815 F
 Άντιφίλος 613 I.6; 850 A.20; 1052
 Άντόνιος 1862, 1993
 Άντων 2197
 Άντων-- 1401-1403
 Άντωνάς 2197
 Άντωνείνος 2002
 Άντωνία 1536 app.cr.?; cf. s.v. Παύλα, Στασί-
 μη
 Άντωνιάς 1536
 Άντώνιος 592, 1394; cf. s.v. Φαύτος
 Άξιος 1916 (2)
 Άουίτος 1907
 Άπ-- 1249
 Άπάτη 1010; Γερελλανή 'Α. 877
 Άπελλάς 1552; Μ. Κλ. 'Α. 1331.13
 Άπελλέας 524
 Άπελλής 524, 677
 Άπέλλιχος 1029
 Άπερ: Σεμπράν. 'Α. 2057 B I
 Άπη. 793 (1)
 Άπήμαντος 793 app.cr.
 Άπλέριος 877
 Άπο. 782 (2)
 Άπολινάριος 802 bis
 Άπολλ. 782 (11-17); 790 (8); 798.2/3
 Άπολλ-- 1643
 Άπολλάς 795, 888, 1005 (1)?; 1303
 Άπολλινάρις 748, 952 (1)
 Άπολλόδοτος 1231, 1249 app.cr.; 1312
 A.49
 Άπολλόδωρος 506, 547, 611, 654, 760,
 781, 877, 888, 907, 929, 1130, 1249 app.
 cr.; 1256, 1299.1; 1393
 Άπολλόθεμις 877
 Άπολλοκράτης 906
 Άπολλω. 929
 Άπόλλων 1746
 Άπολλωνίδα 1054?
 Άπολλωνίδα 1054?
 Άπολλωνίδης 877, 929, 1115, 1711
 Άπολλώνιος 513 D.11; 643 (2); 781, 795,
 815 B; 854.14; 877, 929, 1013, 1270
 (2), (3) app.cr.; 1288 (2)?; 1303, 1311,
 1312.1, 3, 24, 35, 39, 52; B.4, 30, 35,
 37, 39; 1344.4; 1373.3; 1428, 1463,
 1472, 1522, 1538, 1552, 1557, 1572,
 1611, 1627, 1688, 1695, 1967?; 'Α.
 Ρύθμος 1332.13; Αύρ. 'Α. 1621;
 Μάρκος Αϊφίκιος 'Α. 1223; Τιβ. Κλ.
 'Α. Έλαιβάρης 1627 app.cr.
 Άπολλώνις 1988
 Άπολλῶς 1614 app.cr.
 Άπολλώφαντος 1572
 Άπουλήιος: Μ. Ούλ. Καριστάνιος Άπου-
 (λήιος?) Κλέων? 1581 app.cr.; cf. s.v.
 Φλαβιανός
 Άπας 1520 b; 1524, 1546
 Άπη 1471, 1548
 Άπης 1524, 1536, 1547, 1558
 Άπής 1536 app.cr.; 1539; Αύρ. 1558
 Άπιος 2045; cf. s.v. Άλέξανδρος
 Άπφάριον: Κλαυδ. 'Α. Λολλιανή 877
 Άπφία 1527
 Άραν-- 1916 (3)
 Άρατος 850 A.3, 22, B.2

'Αρατοφάνης 815 A/B; 1376
 'Αρβεντα 1052
 'Αρβίνας 1718
 'Αργείος 1428
 'Αργότας 775
 'Αρέβιος 1060
 'Αρεόβινδος 2132 (72)
 'Αρετακλής 815 E; 1243.13
 'Αρέτων 929
 'Αρης 1852
 'Αριανός 1881
 'Αριαράθης 877
 'Αρίγνωτος 688
 'Αρίζαλος 965
 'Αρίμηλος 540.2
 'Αρίμματος 2047?
 'Αρίστα 1117
 'Αρίστα 1321.9
 'Αρισταγόρας 781, 815 G
 'Αρισταγόρης 781
 'Αρισταίνετος 2089 app.cr.
 'Αρίσταινος 929
 'Αρίστακος 815 B
 'Αριστάναξ 815
 'Αρίστανδρος 929
 'Αρίσταρχ(-) 1759 (1)
 'Αρίσταρχος 815 B; 877, 1298, 1428
 'Αριστῆς 679, 692
 'Αριστεάς 1280 bis
 'Αριστείδας 815 C; 2046
 'Αριστείδης 1229.2, 60, 69; 1245
 'Αριστενέτος 2089
 'Αρίστιος 2053 (5)
 'Αρίστιππος 1428
 'Αριστις 2048
 'Αρίστιχος 454.2
 'Αριστίων 462
 'Αρίστο. 790 (2, 13, 17)
 'Αριστόβουλος 700, 815 F; 929; T. Φλ.
 'Α. 1271 bis; T. Φλ. Λολλιανός 'Α.
 1271 bis
 'Αριστογένης 815 B
 'Αριστοδάμα 935

'Αριστοδάμας 935 app.cr.
 'Αριστοδάμος 503.13
 'Αριστόδικος 524, 929
 'Αριστοκλής 524, 781, 850 B.25, app.cr.;
 929; 1243.8; 1428
 'Αριστοκράτης 529, 929, 1199.2 app.cr.;
 1373.2; 1428; Πο. Αἴλ. Πρωτολέων
 Σύλλας 'Α. 1210
 'Αριστόλοχος 850 A.2, 21, B.1, 15; 854
 app.cr.
 'Αριστόμαχος 815 B; 823
 'Αριστομήδης 929
 'Αριστόμνη 503.13
 'Αριστόμφορος? 1070
 'Αρίστον 1039 A
 'Αριστονίδας 1229.2, 59, 68
 'Αριστόνικος 1312 A.15, 44
 'Αριστόνοθος? 1070
 'Αριστόνομος 815 B
 'Αριστόνοφος? 1070
 'Αριστόνφορος? 1070
 'Αριστοτέλης 815 G
 'Αριστοφάνης 929, 2048
 'Αριστόφιλος 539.4, 6
 'Αριστόφορος 955 app.cr.
 'Αρίστων 782 (6-10); 795, 811, 877, 1120,
 1130, 1428, 1747
 'Αριστωνίδας 815 A, E
 'Αρίων 1920
 'Αρκέσας 1428
 Αρμ-- 1617
 Αρμαστα 1610, 1619; Αὐρ. Α. 1617
 'Αρμόδια 520
 'Αρμόδιος 660
 'Αρμόδι(ε)μος 1609/1610, 1613
 "Αρμων 520
 'Αρνούφις 1068
 "Αροπος 1198
 Αρπιας 1625
 'Αρποκρατίων 1329 app.cr. L. 17
 'Αρποκρατίων 1329 app.cr. L. 17
 'Αρραβαῖος 832
 'Αρριανός 1908?

'Αρριδαῖος 832
 'Αρσασίς 1692, 2085
 'Αρσίνους 1443
 'Αρτ. 524
 "Αρταβος 732 (10)
 'Αρταμίτιος 1631 A; K
 'Αρτᾶς 2125 (31)
 'Αρτανάσσης 2132 (35)
 Αρτε--? 1949 (1)
 'Αρτε. 929
 'Αρτε-- 1557
 Αρτεμιας 1571, 1619, 1692; Αὐρ. 'Α.
 1617, 1622, 1713, 2074/2075
 "Αρτεμεις 1462, 1609/1610, 1625, 1714/
 1715, 1749; Αὐρ. "Α. 1621/1622
 'Αρτεμῆς 2103
 'Αρτεμιδώρα 671, 1029
 'Αρτεμιδώρος 815 D; 1029, 1223, 2073
 'Αρτεμῖκλεια 1707.19
 'Αρτεμισία 888, 1942 (2)
 'Αρτεμισίος 888
 'Αρτεμῶ 696, 888, 2084
 'Αρτέμων 676, 693, 929
 'Αρτίπους 877
 Αρυμβασις 1696.24
 'Αρχάγαθος 503.14; 1697 app.cr.
 'Αρχαγόρας 929
 'Αρχεκράτης 877
 'Αρχέλαος 2132 (42)
 'Αρχέλας 781, 1428
 'Αρχέμβροτος 815 E
 'Αρχέπολις 855.5; 877
 'Αρχεπτόλεμος 781, 795
 'Αρχέστρατος 781, 815, 1428
 'Αρχῆναξ 712 bis (2)
 'Αρχία 877
 'Αρχίδαμος 815 B
 'Αρχικ-- 888
 'Αρχιλαῖδας 1631 K
 'Αρχίνος 815 A; 1916 (1)
 'Αρχίπηπη 1366
 "Αρχιππος 1428
 "Αρχις 929
 'Αρχίτας 888, 896
 'Αρχίτιμος 815 F
 'Αρχοκράτης 815 C
 "Αρχος 991
 "Ασανδρος 538 (1); 1297.3, 11
 'Ασβιδέας 877
 'Ασβίδης 877
 'Ασεῖλιος cf. s.v. Καπίτων
 'Ασιανός 741 app.cr.
 'Ασκ-- 1005 (1)
 'Ασκα-- 1173?
 'Ασκλη-- 984, 1073?
 'Ασκλη. 984
 'Ασκληπιάδης 929
 'Ασκληπίων 510
 'Ασκληῶς 1985 app.cr.
 'Ασκληπία 1524
 'Ασκληπιάδης 877, 912, 1312 A.49; 1342,
 1351, 1489, 1524, 1558
 'Ασκληπιδῆς 1342
 'Ασκληπιόδωρος 550.15; 613 I.5, 17/18
 ('Ασσκ.); 1005 (1)?
 'Ασκληπιός 2101 (6)
 'Ασκληῆς? 1985
 'Ασκίτος 2197
 'Ασπαλῶς 1614 app.cr.
 'Ασπασία 1053
 'Ασπασίη 804
 'Ασπίδης 877
 'Ασπίς 1010
 'Ασπῶ 684
 'Αστέριος 1833 (1)
 "Αστιος 770
 "Αστος 697
 "Αστροφος 1299.4
 'Αστυκράτης 2044/2045
 'Αστυκρέων 524
 'Αστυμήδης 815 B/C; 929
 'Ασχιέννης 1010?
 "Αταλος 627
 'Ατάνιος cf. s.v. Αὔλος
 'Ατάρτιος cf. s.v. Βάσσος
 Ατας 808 bis app.cr.

Ἀτειμᾶς 877
 Ἀτίμητος 1010
 Ἀτίτας 987
 Ἀτους 795
 Ἀτρῆς 1984
 Ἀττ. 780 (11)
 Ἀτταλος 469, 781, 912, 1280 bis; 1287
 quater; 1312 A.3, 24, 36, 39, 40; B.4, 37;
 1358, 1714; Αὐρ. Ἀ. 1176, 1177
 Ἀττας 877
 Ἀττης 781
 Ἀττικός 1438 app.cr.
 Ἀττίνας 613 I.3, 11, 21, 23
 Ἀττινᾶς 1351
 Ἀττιος cf. s.v. Ῥουφίνος
 Ἀττος: Γ. Φλ. Φούριος Ἀ. 1271 bis
 Αὐ. 524
 Αὐγῆ: Καλπορνία Α. 1010
 Αὐλιήνα: Ἑλένα 1010?
 Αὐλιος cf. s.v. Διονύσιος, Πῶλλα
 Αὐλος 586, 877; Αὐ. Ἀνοληνός 877; Αῶ.
 Ἀτάν. 877; Αῶ. Βεττιάριος Ἐπαφρό-
 διτος 1334; Αῶ. Βεττιάριος Κρίσπος
 1334; Αῶ. Εἰσίων 877; Αῶ. Εὐρετος
 2098?; Αῶ. Κορνῆλ. 604; Αῶ. Μαίικ.
 Σπόριος 600; Αῶ. Πλώτ. 877; Αῶ.
 Φικτώρ. Ἀλέξανδρος 621
 Αὐλου. 648 bis
 Αὐμος 1781
 Αὔξος 877
 Αὐρηλία 1583?; cf. s.v. Ἀρμαστα, Ἀρτεμ(ε)ις,
 Γῆ, Ἑλπίς, Θεαντιανή, Ἰουλιανή, Λουλιανή,
 Μαριωνιανή, Ματία, Νανηλις, Ναννηλις, Οα,
 Πολεμωνιανή, Σεβήρινα, Σικόνδα, Τροφίμη
 Αὐρηλιανός 1463
 Αὐρήλιος 1170, 1485, 1494, 1568, 1583?;
 cf. s.v. Ἀγάθων, Ἀέτης, Ἀλέξανδρος, Ἀμμι-
 νός, Ἀμφικλῆς, Ἀππῆς, Ἀπολλώνιος, Ἀρτε-
 μίας, Ἀτταλος, Αὐσανέα, Ἀφροδείσιος, Γαλυ-
 μάς, Δαμῆς, Δάφνος, Δημόστρατος, Δίδυμος,
 Διογένης, Διογενιανός, Διόδωρος, Διονύσιος,
 Διόσκορος, Διόφαντος, Δόμνα, Εὐμένεια, Εὐ-
 τυχία, Εὐτυχίων, Ζώσιμος, Ζωτικός, Ἡρα-

κλέων, Θεοδώρα, Θεόδωρος, Θεαντιανός, Ἱε-
 ραξ, Ἰουλιανός, Ἰούστος, Κάρπος, Κάστωρ,
 Κοδρατιανός, Κορκαίνας, Λουκία, Μάξιμος,
 Μαρκανός, Μάρκος, Μελίτων, Μένανδρος,
 Μενέμαχος, Μολαίσις, Μολῆς, Ὀνήσιμος, Π-
 Παρμένης, Περγαμῆς, Πετρώσιος, Ποτάμιος,
 Πυρούλας, Σέλευκος, Στρατονικής, Σύρος, Τα-
 τιανός, Τελεσφόρος, Τερβημῆς, Τορκουάτος,
 Τροκωνδᾶς, Τρόφιμος, Φιλάγαθος, Φοῖβος,
 Χαρίτων, Χρυσάνθος, Χρύσιππος, Ὠριγένης
 Αὐρήλις 1572, 1990
 Αὔξιμος 1550
 Αὐσωνέα, Αὐρ. 1010
 Αὐτόβιος 2048
 Αὐτοκράτα 549.4
 Αὐτοκράτης 815 C, F
 Αὐτρώσιος cf. s.v. Φῆλιξ
 Αὐφίδιος 1400
 Ἀφ. 735?
 Ἀφ(ε)ιάς 1548, 1556
 Ἀφενυ 987
 Ἀφιον 1534
 Ἀφοβος 811
 Ἀφροδείσιος 835
 Ἀφροδίσσιος 895.1; 1368; Αὐρ. Ἀ. 1179?
 Ἀφροδιτία 2053 (6)
 Ἀφρους 735?
 Ἀχαιός 561
 Αχαξῆς 779
 Ἀχιλλεΐδης 761
 Ἀψογος 1428
 Βα-- 613 I.6; 2049
 Βαβα 1847 app.cr.
 Βαβας 1847 app.cr.
 Βαβεις 1533
 Βαβι 1847 app.cr.
 Βαβαειν? 1847
 Βαβαεις? 1847
 Βαδρόμιος 1631 B
 Βαγαδάτης 1310
 Βαθυκλῆς 916.8/9
 Βάθυλλος 795

Βαΐας 2049?
 Βαῖος 2049?
 Βάκαλ 2048, 2049?
 Βάκχιος 561, 1428
 Βάκχος 1428
 Βάκχων 907
 Βάλβος: Φλ. Β. Διογενιανός 1330.2
 Βαλερία 713 B.4; cf. s.v. Φιρμίνια
 Βαλερίνος 713 A.1/2, B.1
 Βαλέριος cf. s.v. Βαλερίνος, Βάλης
 Βάλης 648 bis; Βαλέρ. 2076
 Βαλλίων 1010
 Βάλτος 732 (11)
 Βάνιος 1915
 Βαρασβακούριος 1387 (3)
 Βάρδας 732 (12)
 Βαρε-- 1657
 Βαρνάβας 1450 (5)
 Βαρσυμσος 1775
 Βαρωμασις 1591
 Βασιγερρος 1149
 Βασιλειδης 877
 Βασίλειος 2132 (80)
 Βασιλική 767 (8)
 Βασίλιος 1855?; Φλ. Β. 648.7
 Βασιλίσκος 1855?
 Βασίλων 834
 Βασκειλας 656
 Βάσος 2151
 Βασπεδ-- 1153
 Βάσση: Γερίλλανη Β. 877
 Βασσίλλα 1068
 Βᾶσσοι 603 app.cr.; 748, 877; Ἀτάρ. Β.
 1010
 Βασσω 603.13?
 Βατ. 780 (2)
 Βατίων 1428
 Βατταρᾶς 877
 Βαττίς 877
 Βάττος 2049?
 Βέλλων 1440
 Βερενίκη 2193
 Βερενικής 1815
 Βετρούβια cf. s.v. Μαξιμίλλα
 Βετρούβιος cf. s.v. Εὐέλπιτος, Φῆλιξ
 Βεττιάριος cf. s.v. Ἐπαφρόδιτος, Κρίσπος
 Βήθων 877
 Βησῆρ 2132 (38)
 Βίβακος 1029
 Βίθους 603.1
 Βίκτορ 1987
 Βίκτωρ 667, 722 app.cr.; 1790
 Βικτωρία 722 app.cr.
 Βικτωριανή 722 app.cr.
 Βισ. 793 (8)
 Βιτιάς 877
 Βίτιννα 877
 Βιτίαν 675
 Βιτώ 1379
 Βίων 613 I.21; 759 (7); 795
 Βλέπυρος 1074 (1)?
 Βο-- 1373.4
 Βόηθος 1697
 Βοίηθος 1696.32
 Βόιθος 877
 Βοίσκος 877
 Βόνος? 2132 (37)
 Βονοσός? 2132 (37)
 Βόρδος 1915 app.cr.
 Βοσπόριχος 799 bis
 Βόταχος 1428
 Βότρυς 929
 Βουβᾶς 877
 Βουθήρας 1312 B.3
 Βουθήρος 524
 Βουλακρῆνις 815 E
 Βούλαρχος 540.6
 Βούλη 839
 Βούρδος 1915
 Βρόμιος 1916 (4)?
 Βρούτος: Δ. Ἰούν. Β. 2044
 Βρύττιος 1118
 Βύσχος 970
 Βυτίλαος 603.5
 Γαδάτης 735

- Γαεις 761
 Γαζιος 561
 Γαϊανός 643, 1885, 1907
 Γαδάτας 1310
 Γάιος 550.8; 985, 1052, 1312 A.26; 1529/1530, 1539, 1548, 1693; Γ. 'Αμβείβιος Φρουγιανός 1466; Γ. 'Ασειλ. Καπίταν 664; Γ. Γεριλανός Εύπορος 877; Γ. Διόσκορος Μακρίνος 2023; Γ. 'Ιούλιος 1681; Γ. 'Ιούλιος Διόφαντος 1681; Γ. 'Ιούλιος 'Ηλιόδωρος 1681; Γ. 'Ιούλιος Καριστάνιος 1581 app.cr.; Γ. 'Ιούλ. Μακρίνος 2023; Γ. 'Ιούλιος Μαρτιάλης 1533; Γ. 'Ι(ούλιος) Σεουήρος 1436.1; Γ. 'Ιούλιος Φαβιανός? 1732; Γ. 'Ιούλ. Φλαύος 831; Γ. Καίσιος 1052; Γ. Καφάτιος 'Εραστος 1630; Γ. Καριστάνιος Φρόντων 1627; Γ. Κίνκ. Κόγνιτος 877; Γ. Κλώδιος 1693, 2045; Γ. Λαβέρ. 'Αμοινος 2235 (2); Γ. Λικίνιος Τηλέμαχος 1640; Γ. Μακρίνος 2023; Γ. Μέμιον Εϋτυχος 1464.2; Γ. 'Οκλάτ. Γενναίος 877; Γ. 'Ολύμπ. Παῦλος 598; Γ. Ουαλέρ. Πούδης 663.1; Γ. Ουεργίν. Πούδης 663.4; Γ. Στατάρ. 484; Γ. Φικτάρ. 621; Γ. Φλ. Φούριος 'Αττος 1271 bis; Γ. [--]νιος 877
 Γάϊς 956
 Γαλάτης. Π. [--]νιος Γαλάτης 877
 Γαλήνη 1010
 Γαλυμάς. Αὐρ. Γ. 1496, 1500/1501
 Γάμος 959 (4); 1607, 1823
 Γάρυς 1005 (15)
 Γάστρων 906
 Γελλία 1173?
 Γέμελλα. Αἴα Γ. 1693; Κλωδία Γ. 1693
 Γεμινιανός. Τιβ. Κλ. Κρισπιανός Γ. 397
 Γέμιος 2197
 Γενναίος 580 app.cr.; Γραικήϊος Γ. 520; Γ. 'Οκλάτ. Γ. 877
 Γέντιος 1538
 Γεόργιος 1739, 1800, 2132 (9)
- Γερελλανή cf. s.v. 'Απάτη, Διογενίς, Μονίμη
 Γερελλανός cf. s.v. Πάνκαρπος
 Γεριλλανή cf. s.v. Βάσση, Λαυδίκη
 Γεριλανός cf. s.v. Εύπορος
 Γερμανός 1462
 Γερρόντιος 1005 (14)?
 Γέρος 1428
 Γέρων 805
 Γέσιος 2132 (62)
 Γέτας 822.25; 2194
 Γέτης 2194
 Γετομουσος 2194
 Γέτος 2194
 Γετούλας 2194
 Γεώργιος 884 (21); 1187 (4); 1842, 2132 (11, 19, 21, 43, 60, 68, 69?, 71, 91); cf. Γεόργιος
 Γῆ 1620, 1673; Αὐρ. Γῆ 1617
 Γημιανός 2197
 Γῆρυς 994, 1428
 Γυλιγίηκος 877
 Γλαυκέτης 550.13
 Γλαυκίας 2044/2045
 Γλαῦκος 510, 695, 999 (1), 1428
 Γλυ. 780 (4)
 Γλυκ-- 1476
 Γλύκων 1341.8; 1344.3/4; 1546, 1655
 Γλυκωνίς 1341.12
 Γολάσιος 2108 (3)?
 Γολάσης 2108 (3)?
 Γολάσος 2108 (3)?
 Γολέος? 1885
 Γορβας? 1772?
 Γοργίας 613 I.1, 9, 19, 28, II.1, 7, 14, 20, 27, 34; 929
 Γόργιος 1428
 Γοργονία 1046?
 Γόργος 524, 877; Κλ. Γ. 1062
 Γοργώ 987
 Γόργων 1631 L
 Γορθα 1772?
 Γορθας 1772?

- Γραικήϊος, "Οπι. 510; cf. s.v. Γενναίος, Πρόκλος
 Γράνιος 877; cf. s.v. 'Αχαϊκός, Ε[--], Λυσῆς
 Γραπή 1531
 Γρηγοράς 661
 Γρηγόριος 1458 (2); 2125 (11)?
 Γρύπος? 2137
 Δάδα 1530
 Δάδη 1524
 Δαδος 675
 Δαζέτα 519
 Δαίδαλος 929
 Δαιπύλα 549.6; 556
 Δαιμονία 905 (Δεμονία)
 Δαίσκος 929
 Δαλυσσάλλος? 1683 app.cr.
 Δαμαίνετος 815 C; 1010
 Δαμαλίσ 1455
 Δαμάς 1463; Μ. Αὐρήλ. Δημόστρατος Δ. 486 I.1; 487.1; 1279, 1355 A.1; 2159; Αὐρ. Δ. 1355 A.31; Μ. Οὔλπιος Δ. (Κατυλλίνος) 1279; Τιβ. Κλ. Δ. 2235 (1)
 Δαμάστης 781, 929
 Δαμάστορες 674?
 Δαμάτριος 781, 1428
 Δαμιανός 1287 ter; 1348.10; 1355 A.37
 Δαμόδωρος 906
 Δαμόθεμις 815 E
 Δαμόθοινος 916.5
 Δαμοκλῆς 815, 1631 F
 Δαμοκράτης 815 E; 929, 1631 D; 1981 bis
 Δαμόκριτος 929
 Δαμονικίδας 2151
 Δαμόνικος 1631 A
 Δαμόξενος 1428
 Δαμοσθένης 929
 Δαμοφών 781
 Δάμων 1247
 Δανάη 609
 Δαναή 877
 Δαννάλης 1683
 Δανοψ? 1965
 Δᾶος 1428
 Δαρέτα 519
 Δαρίος 877
 Δαρχωνίδας 987
 Δανίδης 1801?
 Δάφνος. Μ. Αὐρ. Δ. 1329 app.cr. L. 9
 Δείναρχος 999 (2)
 Δεινίας 815 E; 1123
 Δεινο. 781
 Δεινόμαχος 1428
 Δείνων 815 E
 Δεινώπας 524, 712 bis app.cr.
 Δείπιλος? 988
 Δείφιλος 988
 Δείφοβος 1036
 Δέκιμος. Δ. Γράν. Ε[--] 877
 Δέκιμος 877; 2044; Δ. Αὔλ. Διονύσιος 877; Δ. 'Ιούν. Βρούτος 2044
 Δέλφις 1010 (or Δελφίς), 2265
 Δελφίς 1010 (or Δελφίς), 2265
 Δελφός 767 (2)
 Δεμετρία 1752
 Δενδᾶς 987
 Δεξιλή 1026 (2)
 Δέξιος 809
 Δεοννῆς 1312 A.2
 Δέξτηρ. Σαδος (?) Δ. 1819 (h)?
 Δέρκετος 781
 Δερκυλίδης 248
 Δη. 780 (1)
 Δηϊόταρος 1441
 Δηλ. 670
 Δηλοπτιχος 670
 Δημαίνετος 1344.13
 Δημάκης 524, 781
 Δήμαρχος 2053 (1)?
 Δημέας 888
 Δημητ-- 1688
 Δημητρία 888, 1230, 1937
 Δημήτριος 550.15/16; 599, 675, 759 (8); 795, 823, 877, 890.1; 1156, 1172, 1305.2, 4; 1312 A.2, 49, 55; 1373.1, 60; 1375, 1428, 1472, 1533, 1627, 1701,

1744, 1760?, 1937?, 1981 bis; Σκρι-
β(ών.) 1156
Δήμις 877
Δημόδοκος 1373.61
Δημοκλῆς 877
Δημοκράτης 529
Δημοκρίτα 529
Δημοκρίτη 888
Δημοσθένης 1692
Δημοστρατιανός; Μάρκος Δ. 1355 A.34
Δημόστρατος 877, 1355 A.35; Γ. Κλαύ-
διος Τιτιανός Δ. 1274; Μ. Αὐρήλ. Δ.
Δαμᾶς 486 I.1; 487.1; 1279, 1355 A.1;
2159
Δημότιμος 524
Δήμιον 1129
Δησηδέριος 668
Δια. 648 bis
Διαβενά--? 1849
Διαβηνός 1849 app.cr.
Διαγόρης 877
Διάδοχος 1455
Διάκωνος 732 (13)?
Διάνδρος 834
Διάπυρος 1010
Διάρης 781
Διάς 1510
Δίδυμος 1743; Μ. Αὐρ. Δ. 1437.7
Διζας 603.4
Διη-- 890.4/5
Διήης 890 app.cr.
Δικαιογένης 1312 A.51
Δίκαιος 520
Δικαιύλις 1010
Δινδιπορις 877
Δινύσιος 1124?, 1127?
Διο. 735
Διο-- 877; Αἴλ. Δ. 1912
Διογείτων 689
Διογενεανός (= -νιανός); Τιβ. Κλ. Δ. 1528
Διογένης 613 I.6; 888, 929, 1341.3, 16;
1496, 1674, 1689; Αὐρ. Δ. 1498; Αὐρ.
β' Δ. 1487; Κλ. Δ. 1528

Διογενειανός; Φλ. Βάλβος Δ. 1330.2; Αὐρ.
Δ. 1341.3; cf. s.v. Διογενεανός
Διογενίς; Γερελλανή Δ. 877
Διόγνητος 929
Διόδοτος 1256, 1312 A.55
Διοδώρα 632 A; 1010
Διόδωρος 853.12; 888, 929, 1029, 1379,
1543, 2081, 2137?; Αὐρήλ. Δ. 727
Διοκλῆς 470 app.cr., 842, 877, 1428
Διοκλητιανός 713 B.4/5
Διομέδων 823, 854 app.cr.; 858
Διομήδης 1312 A.54; 1453, 1454a
Διον. 929
Διονίσσιος? 2099
Διονύσερμος 877
Διονυσία 1025 bis
Διονυσιοθέμις 691
Διονύσιος 510, 592, 754, 781, 790 (7);
795, 815 B; 822.7, 18; 824, 840, 877,
910, 929, 1124?, 1127?, 1428, 1489,
1530, 1539, 1743, 1810, 1819 (4), 2083,
2102?; Δέκμος Αὐλ. Δ. 877; Μ. Αὐρ. Δ.
1640
Διονύσις 632 A
Διονυσογένης 735, 742
Διονυσόδωρος 796 app.cr.
Διονυσόθεμις 691
Διονυσοφάνης 2083
Δίος 958 (1); 1960, 1997 B/C
Διοσκοριδῆς 686
Διόσκορος 1169.1?, 2008; Αὐρ. Δ. 1168.
4/5, 8/9; 1169.3/4?, 9; Γ. Δ. Μακρίνος
2023; Π. Αὐρ. Δ. 1171
Διοσκουρίδας 795, 929
Διοσκουρίδης 459, 1934, 2101 (5)
Διοσχωρίων 1943
Διότ(ε)μιος 1620
Διοφάνης 2088
Διόφραντος 794, 815 D; 1351, 1681; Αὐρ.
Δ. 1340 bis; 2097; Γ. Ίούλιος Δ. 1681
Δισεισός 566
Διφ-- 1633 D
Δίων 929

Διοξίας 540.6
Δο. 917
Δομεντζόλος? 2132 (41)
Δομεστικός 1844
Δομετιανός 2115
Δομιτιανός 1260
Δομίτιος cf. s.v. Οὐαλεριανός
Δόμνα 1478/1479, 1483, 1533, 1565; Αὐρ.
Δ. 1495
Δομνιζόλος? 2132 (41)
Δόμνιλλα 2197
Δόξα 1607
Δορκ--? 1936
Δορκάς 1010
Δορκυλίδας 815 E
Δορόθεος 2200
Δόσις 1029
Δουλίς; 'Α. "Αλβία Δ. 1507
Δουλίαν 767 (2)
Δουλικίτιος 1166 app.cr.; Δ. Σερήνος 1165
Δούλος 1428, 1654
Δουσαριος 1904?, 1907?
Δράκκος 1530
Δρακόντιος 2108 (9-12)
Δράκων 929, 1185 bis.3; 1920
Δροαφέρνης 1350
Δρόμων 822.20
Δροπίδας 613 I.7
Δρόσις 2132 (78)
Δρυαντιανός 2235 (4)
Δρῶλος 603.4, 10
Δυτούζελμις 603.7
Δωρι. 781
Δωριεύς 1243.11
Δωρο-- 1027
Δωρόθεος 1243.5; 2030 (5); 2087, 2200
app.cr.
Δῶρος; Φλ. Δ. 1901
Δωταρι 1591 app.cr.

E--; Δέκιμος Γράν. E. 877
E-- 2127
'Εακός 613 II.3/4, 11, 23/24

'Εβη 1010
Εβρικανος 1913
'Εγκλέκτη 1010
'Εγκλεκτος 1322
'Εγκλέκτη 1010
'Εγνάτιος cf. s.v. Οὐίκτηρ
'Εγνατολήϊα 877
'Εκεκίας 1847 app.cr.
'Εζικίαν? 1847
'Εζικίας? 1847
Εια 1349; Αὐρ. Πολεμωνιανή E. 1598
Ειη 1586
Εικάδιος 523
Εικάριος 523 app.cr.
Ειρηναίος 1428, 1545, 2099
Ειρήνη 1125, 2132 (26)
Ειρηνίας 1316
Ειρηνίαν 1865 (1)
Εισα-- 1750
Εισαγόρας 549.9
Εισάκι 1847
Εισάκις 2127?
Εισᾶς 1157 B/C
Εισι. 780 (5)
Εισίων; Αὐλος Εἰ. 877
Εισυστος 1562 app.cr.
Εἰταλικός 1554
Εἰωνικός 877
'Εκάλη; Πομπή. 'Ε. 1010
'Εκαλος 906
'Εκαταίος 670, 689, 854.12; 877, 1227A;
1259
'Εκατος 1321.7
'Εκτωρ 613 I.2
'Ελαιβάρης; Τιβ. Κλ. 'Απολλώνιος 'Ε.
1627 app.cr.
'Ελένα; 'Ε. 'Αλλιήνα 1010?; 'Ε. Αὐλιήνα
1010?
'Ελευθερίς 1010
Ελίας 1740 app.cr.
'Ελβία 877
'Ελίκη 877
'Ελικών 929

- "Ελιξ 1287 bis; Κλ. 'Αγάθων ὁ καὶ "Ε.
 1287 bis
 Ελιος 1740 app.cr.
 Ελμίδαυα 1696.36 app.cr.
 "Ελπις 1537
 "Ελπίς 630, 971, 1185 bis.2; 1537 app.cr.;
 1641; Αὐρ. "Ε. 1563
 "Ελυρος 1428
 Ελων 603.8?
 "Ελωρις 984?
 "Εμανουήλ 1186
 "Εμβρομος 1683
 "Εμμανουήλ 2068
 "Εμπορος 1010
 "Ενάς 1676
 "Ενδημος 781
 "Ενδοιος 1819 (c)?
 "Ενδόξιος 1819 (c)?
 "Ενδοξος 1819 (c)?
 "Ενίπας 972
 "Ενκόλιος 877
 "Ενχειρικός 877
 "Εξακεστίων 834
 "Εξάκεστος 815, 1243.6
 "Εξάκης 877
 "Εξάκος 1039 B
 "Εξηκτίας 1039 app.cr.
 "Εορταῖος 2108 (2)?
 "Εορτίος 2108 (2)?
 Επ-- 1673
 "Επάγαθος 888, 973, 1697 app.cr.
 "Επαίνετος 529, 1232, 2053
 "Επαίνιος 1253
 "Επαμείνων 888, 896, 1255
 "Επαρχίδης 888
 "Επαφρᾶς 2077?
 "Επαφρόδειτος 877, 1248, 1710, 1747; Αἰ.
 Βεττιάριος "Ε. 1334; Σεξτίλ. "Ε. 1135
 Α/Β; 2143 (6)?
 "Επαφρόδειτος 2088
 "Επιγένης 594, 877
 "Επιγόνη 628, 1586 app.cr.
 "Επίγονος 658.3; 890 app.cr.; 905 bis (2);
 906, 929
 "Επιέλης 759 (8)
 "Επικ-- 2047
 "Επικλῆς 853.4, 17; 1243.3
 "Επικράτης 1428, 1453b
 "Επικρατίδας 834
 "Επίκτησις 1287 bis; 2099
 "Επίκτητος 505, 2111?; "Ι(ούλ.) "Ε. 1442
 "Επίκυδρος 1627
 "Επιμένης 802 bis
 "Επινίκη 672 ("Επυνίκη)
 "Επιστήμη 1010
 "Επιστόλιον: Μαγιλ. Μαρκ. "Ε. 877
 "Επιτάς 1543
 "Επιτύναχος 1486, 1491, 1567
 "Επιφάνης 929, 1993
 "Επιφάνια 1426
 "Επιφάνιος 757 (16)
 "Επίχαρμος 815 D; 888, 929
 "Επίων 929, 1224
 "Εποίκεντος? 1475
 "Επόμφης 1070
 Επταικενθος 643 (2)
 Επτη. 648 bis
 "Επόκεντος? 1475
 Ερ-- 1624
 "Εραστος: Γ. Καφάτιος "Ε. 1630
 "Ερατέων 1116
 "Ερατίδας 929
 "Εράτων 805, 1428
 "Εργασίων 1428
 Εριευμ-- 1703 app.cr.
 Ερμα-- 1651, 1696.8
 "Ερμαγόρας 1428, 2088
 "Ερμαδαννας 1695
 "Ερματοματρὶς? 1684
 "Ερμαία 459
 "Ερμαῖος/"Ερμέος 929, 1039 A; 1609,
 1611, 1613, 1620/1621, 1651 app.cr.?;
 1656, 1674, 1684?, 1696.36, 42; 1714,
 2075
 "Ερμαῖς 1657

- "Ερμαῖς 1572, 1607, 1657 app.cr.
 "Ερμανδαννας 1695 app.cr.
 "Ερμανδεμῖς 877
 Ερμανδοβερῖς 1696.4
 Ερμανδυβερῖς 1696.4 app.cr.
 Ερμακαρταδῖς 1696.27 app.cr.
 Ερμακοτος 1701
 "Ερμάντος 1428
 "Ερμᾶς 1561 app.cr.
 Ερμασάλας/-ος 1696.24
 "Ερμαφίλος 1227C?; 2086, 2108 (1)?
 "Ερμέρας 1093
 "Ερμης 713 A.4; 1548, 1561
 "Ερμαῖος 1831
 "Ερμιάνη 1561 app.cr.
 "Ερμίας 907, 1205, 1270 (3) app.cr.; 1296,
 1407?, 1638; Τιβ. Κλ. "Ε. 1992
 "Ερμιᾶς? 1831
 "Ερμίατος? 1831
 "Ερμιόνη 877, 1561?
 "Ερμιππος 735, 743 (1); 2101 (34)
 "Ερμογένη 1100?, 1819 (1)
 "Ερμογένης 877, 1407?
 "Ερμόδωρος 767 (6)
 "Ερμοκράτης 929, 1367, 1385, 1526, 2083
 "Ερμόλαος 1280 bis
 Ηέρμων 1038
 "Ερμόσιος 1663
 "Ερμόφαντος 929, 1205; 1227C?
 "Ερμων 811, 813 bis, 929
 "Ερπίας 1942 (2)
 "Ερμώναξ 1300.3, 5, 14; 1696.27
 "Ερως: Π. [-]εῖλ. "Ε. 877
 "Ερωτίων: Κλ. "Ε. 1062
 "Εστ. 780 (6)
 "Ετεόνικος 524
 "Ετυμος 1428
 Εὐ-- 628
 Εὐα. 795
 Εὐαγόρας 524, 929, 1126
 Εὐανδρος 1552
 Εὐάνκριτος 462
 Εὐάνωρ 824, 1248 app.cr.
 Εὐάρεστος 1321.1; "Ιούλιος Λούκιος Πί-
 λιος Εὐ. 1689
 Εὐαρχος 819, 1428
 Εὐβάτης 1116
 Εὐβιότεια 554
 Εὐβιότεια 551
 Εὐβίσιος 551
 Εὐβουλος 550.21; 929
 Εὐγένης 2053 (4)
 Εὐγενία 1288 ter (1)?
 Εὐγένιος 1398
 Εὐγετιών 1428
 Εὐγετιών 781
 Εὐγνωμονίς 1341.17
 Εὐδαμος 815 A
 Εὐδημος 542
 Εὐδόκιμος 512 A.3
 Εὐέλπιστος: Βετρούβ. Εὐ. 1076.27, 32/33
 Εὐέρως 626
 Εὐήθιος 1158 A/B
 Εὐήμερος 1455
 Εὐθήριος 1761, 2108
 Εὐθύδαμος 1032
 Εὐθύδημος 1351
 Εὐθυκλῆς 929
 Εὐθυνος 888
 Εὐθύνους 888
 Εὐθύτιμος 972
 Εὐκ-- 1428
 Εὐκ--ας? 2033
 Εὐκαρπος 842; Α. Λούσκος Ε. 580
 Εὐκλείδας 795, 2033?, 2044/2045
 Εὐκλείων 781, 1428
 Εὐκλῆς 464 (Εὐκλείς), 524, 768, 1243.14
 app.cr.; 1312 A.56
 Εὐκόλος 551 app.cr.
 Εὐκράτης 745 (1); 815 F; 834, 844.3; 929
 Εὐκτη 670
 Εὐκτήμων 670, 1023
 Εὐλάμπιος 2132 (70)
 Ευμα(-)? 1949 (2)
 Εὐμανης 877
 Εὐμένεια: Αὐρ. 1492 app.cr.

Εὐμένης 790 app.cr.; 1270 (3); Κριντίλιος
Εὐ. 1327.12; 1328.13; 1329.7
Εὐμενίδωτος 1032
Εὐμηλος 540.2
Εὐμηνος 524
Εὐμναστος 877
Ευμο(-)? 1949 (2)
Εὐμουσα 1010
Εὐνοια: Οὐαλερία Εὐ. 1076.14, 23?, 36/
37?
Εὐνόα 976 app.cr.
Εὐνοστος 529
Εὐνώ 976
Εὐξενος 1428
Εὐπαλίδης 556
Εὐπάμων 781, 1428
Εὐπαπία?: Κλ. Εὐ. 1525 app.cr.
Εὐπατία: Κλ. Εὐ. 1525
Εὐπάτρα?: Κλ. Εὐ. 1525 app.cr.
Εὐπάτωρ? 742
Εὐπιτίων? 1428
Εὐπόλεμος 613 I.5, 15/16, 19, 25, 33/34,
II.5; 824, 929
Εὐπορος: Γ. Γερριανός Ε. 877
Εὐπράξα? 1554
Εὐπραξία 1554 app.cr.
Εὐπραξίδας 520
Εὐπῶων 1010
Εὐρέσιος? 2132 (63)
Εὐρετος: Αἰ. Εὐ. 2098
Εὐρτή 1010
Εὐρύναξ 929
Εὐρυβίαν 561
Εὐρυδάμας 565.4, 12, 14, 16, 19, 21
Εὐρύδαμος 795, 1428
Εὐρυδίκη 609
Εὐρύλα 972
Εὐρυπῶν 561
Εὐρυπῶν 1428
Εὐρώτας 1195
Εὐσέβης 510
Εὐσέβιος 1060, 1794 app.cr., 1944?
Ευσουβας 1794

Εὐστάθιος 757 (4)
Εὐσταχίς 1563 app.cr.
Εὐστόχιος 2122 (B)?
Εὐστράτιος 2132 (23)
Εὐτ- 2121 B
Εὐτακτος 1709
Εὐτάχις? 1563
Εὐταχίς? 1563 app.cr.
Εὐτέρπη 1510
Εὐτύχης 500.1; 888, 1509, 1553, 1556,
1562
Εὐτυχία 628; Αὐρ. Ε. 877, 1168.9/10;
1169.10
Εὐτύχιος 732 (1)
Εὐτυχίαν: Αὐρ. Ε. 877
Εὐτυχος 547 A.8; 1563
Εὐφ. 793 (9)
Εὐφ- 1064?
Εὐφίλητος 669, 869
Εὐφραγόρας 929
Εὐφραῖος 2082
Εὐφρανορίδας 815 Ε; 929
Εὐφράνωρ 745 (1); 929, 1248 app.cr.; 1428
Εὐφράσις 711
Εὐφριώι 970
Εὐφρόνιος 1428
Εὐφρόσυνος 929, 973
Εὐφρων 877, 929, 1224.1, 4; 1950
Εὐωπίδας 781
Εὐῶπις 1428
Ἐφηβος 735
Ἐχάνωρ 969
Ἐχέδημος 677
Ἐχεμος 1428
Ἐχέφυλλος 570
Ἐψεμάτιος 1319 (9)

Φαγιάδας 987
Φουλιάδας 987

Ζαεες 603.11
Ζαικαιδενθη 663.7
Ζακκαρίας 1856 A

Ζαχαρίας 757 (7, 9); 1187 (5); 1842, 1856
app.cr., 2132 (77)?
Ζαχχέος 1788
Ζειπᾶς 626.5
Ζειπύρων 603.6, 9
Ζεισάββης 603.3, 8
Ζευξίος 877
Ζεύξιος 877
Ζεύξις 1467
Ζέφυρος 811, 813 bis
Ζηλᾶς 1544
Ζηνᾶς 870, 877
Ζηνίων 2039, 2054
Ζηνόβιος 1739
Ζηνόδοτος 815 D; 929
Ζήνων 811, 877, 929, 1115, 1843?, 2053
(6)
Ζιρας 603.2
Ζμένδρων 850 A.3, 22, B.1/2; 854 app.cr.
Ζμερτομαρα 877
Ζμύρνα? 1010
Ζοειλία 614
Ζάβιος 1131
Ζαίλης 877
Ζαῖλος 613 I.12; 671, 757 (2/3); 822.8, 23;
877, 1123, 1134, 1373.3; 2047?
Ζαῖπιος 1019
Ζωπι 1774
Ζωπίων 1055
Ζωπύρα 1015/1016
Ζωπυρίς 868
Ζώπυρος 613 I.1, 9, 19, 28, II.1, 7, 14, 20,
22, 27, 30, 34; 888, 1005 (17), 1014,
2011?
Ζωσάρης 591
Ζωσίμη 632 B
Ζώσιμος 1160 A/B, 1776; Αὐρ. Ζ. 1319 (9)
Ζωτικός 484, 636, 744, 1482, 1498, 1500,
1549, 1560, 1568 app.cr.?; Αὐρ. Ζ. 1497;
Αὐρ. Ζ. β' 1499

Η--: Π. Σέρου. Η-- 1180
Ἡγάδης 1312 A.50

Ἡγέλοχος 1312 B.3
Ἡγεμονίδης 1355 A.36
Ἡγεμών 877
Ἡγέστρατος 685 app.cr.
Ἡγεμονίδης 1967?
Ἡγήμων 1607
Ἡγησάρετος 539.17; 549.5; 550.11/12
Ἡγησίνοος 524, 929
Ἡγησιππίδης 696
Ἡγησιππος 524
Ἡγησιτέλης 524
Ἡγιάδης 1312 A app.cr. L. 50
Ἡδονή 1473
Ἡδύλος 2047?
Ἡλίας 1790, 1885
Ἡλιάς 1509
Ἡλιόδωρος 524, 1681; Γ. Ἰούλ. Ἡ. 1681
Ἡλιος 1085
Ἡμερος 815 E
Ἡνίοχος 929, 1227D?
Ἡρ. 795
Ἡρ- 866.5; 1428
Ἡραγόρας 854.11
Ἡραγόρης 658.6
Ἡραεῖς 1629
Ἡραῖνα 676
Ἡραῖς 660
Ἡραίσκος 906, 1010
Ἡραίων 1428
Ἡρακ. 793 (2)
Ἡρακλ- 1694
Ἡρακλᾶς 735, 742, 836, 2001
Ἡρακλέδης 781, 1428
Ἡρακλείδας 759 (3); 773, 781, 795, 966,
999 (3); 1428
Ἡρακλείδης 524, 808 ter, 877, 1278,
1373.2; 1416 app.cr.?; 1955
Ἡράκλειος 767 (1); 795, 1865 (3)
Ἡράκλειτος 506, 781, 850 B.2, 15; 877,
906, 1428, 1631 G; 1936
Ἡρακλεόδωρος 524
Ἡρακλέων 1428, 1617, 2074; Αὐρ. Ἡ.
919 app.cr.; Ἰούλ. Οὐαλ. Αὐρ. Ἡ. 919

Ἡρακλῆς 1005 (11, 13)
 Ἡράκλις 1563
 Ἡράκλειος 1865 (3)
 Ἡρανδρος 687
 Ἡράς 1364
 Ἡρέστρατος 685
 Ἡρις 781
 Ἡρο. 793 (3)
 Ἡρόβολος 679
 Ἡρόδοτος 795, 906
 Ἡρόδωρος 1428
 Ἡρόκριτος 888
 Ἡρόνεστος 682, 699
 Ἡρόνικος 770
 Ἡρόπυθος 860.32
 Ἡρόστρατος 685 app.cr.
 Ἡρόφαντος 524
 Ἡρόφιλος 683; Τιβ. Κλαύδ. Ἡ. 877
 Ἡροφῶν 524, 781
 Ἡρωδιάς 899
 Ἡρώι 767 (5)
 Ἡρωνίλλα 2143 (2)
 Ἡσύχιος 2040 (10)
 Ἡσύχης 1562
 Ἡσυχώ 1010
 Ἡφαιστιο-- 1633 A
 Ἡφαίστιος 781, 795/796, 1633 A
 Ἡφαιστιών 781, 1633 A
 Ἡφαιστόδωρος 808 app.cr.
 Ἡφαιστόπονος 808 app.cr.

Θαλάσιος 1387 (2)
 Θάλασπος 1388
 Θαλιάρχος 2051?
 Θάλλουσα 877; Ἰουλίᾳ Θ. 1442
 Θαρσίπολις 815 E; 821 bis
 Θαρσιφάνης 972
 Θασύδειος 811
 Θε. 781
 Θε-- 626, 1428
 Θεανός 1599
 Θέκλα 1294, 1417?
 Θεμιστ-- 1256, 1428

Θεμιστοκλῆς 877; (Πο. Αἴλ.) Θ. 1209/
 1210
 Θέμιστος 767 (8)
 Θεμιστώ 1133
 Θεμισών 535
 Θενθαυ (gen.) 985
 Θεο-- 1404
 Θεόγειτος 759 (9/10)
 Θεογένης 781, 924, 1428
 Θεόγνητος 877
 Θεόγνωστος 1450 (8)
 Θεοδ-- 2132 (72)
 Θεοδόσιος 732 (7); 803 (10); 1287 bis;
 2132 (33/34)
 Θεοδότα 569
 Θεοδότις 811
 Θεόδοτος 524, 757 (1); 853.17; 1853?;
 1989?
 Θεόδουλος 732 (15); 1164; Θ. Ὀλύβριος
 1864?
 Θεοδώρα 835, 1506, 1778, 2008; Αὐρ. Θ.
 1168.6, 12; 1169.5/6?, 13/14
 Θεόδωρος 609, 648, 705, 732 (14); 734,
 746, 757 (11, 12); 890.1; 1409, 1415,
 1845?, 1996, 1997 D, 2101 (28), 2132
 (1, 22, 40, 44, 52, 55, 82); Αὐρ. Θ. 1322
 Θεοκ. 793 (4)
 Θεοκλῆς 793 app.cr.; 1199.4
 Θεοκλία 1294
 Θεοκρίνης 1270 (2)
 Θεοκύδης 793 app.cr.
 Θεόκυρος 1428
 Θεόμναστος 506
 Θεόνικος 1428
 Θεόξενος 795, 1428
 Θεόπεμπος 757 (15); 2132 (76)?
 Θεόπομος 929, 1100, 1223
 Θεόπροπος 1428
 Θεοφ. 905 bis (1)
 Θεοφάνης 803 (5), app.cr.; 2132 (46, 51)
 Θεοφάνιος 2132 (81)
 Θεόφιλος 761, 803 app.cr.; 881, 1409
 Θεοφύλακτος 803 app.cr.; 1361

Θερο--? 1008 (1)
 Θερσαγόρας 522
 Θέρσανδρος 815 C
 Θέρσιππος 1224
 Θέρσων 535
 Θέστα 1039 A
 Θεστία 1010
 Θεστίας 1039 app.cr.
 Θέστιος 1039 app.cr.
 Θέστων 1039 app.cr.
 Θέστωρ 815 E; 929, 1039 app.cr.
 Θευγένης 815, 1682
 Θεύδαμος 1256
 Θεύδοτος 842, 853.4, 17; 929
 Θευδώρη 869
 Θευδωρίδης 795
 Θεύδωρος 815 B, G; 1243.10; 1428, 1981
 bis, 2055
 Θευκλῆς 929, 1243.14
 Θεύκριτος 929
 Θευπέιθης 781, 795
 Θευφάνης 815 C
 Θεωδόρος 1854
 Θέων 811, 1603
 Θεώνδας 916.13
 Θηρόμαχος 540.6
 Θιοπαλίδας 383
 Θιοφειδης 970
 Θιόδωρος 1885
 Θληπᾶς 1676
 Θοαντιανή: Αὐρ. Θ. Νανη 1598
 Θοαντιανός: Αὐρ. Θ. Μολεσις 1598
 Θόας 1586, 1624
 Θουκυδίδης 1889 D (5)
 Θρα. 780 (18)
 Θρασέα 873, 1725
 Θρασύδαμος 815 E
 Θράσων 630, 929, 1085
 Θρασωνίδης 781, 791
 Θρέπτος: Κύντος Φάνν. Θρέπτος 826
 Θυαΐας 929
 Θύς 795

Θωμάς 674, 884 (22); 1187 (2); 1450 (1);
 1787, 1885
 Θωροπίδας 809
 Ἰα-- 1428
 Ἰαγ(γ)ουρας? 1814
 Ἰαγ(γ)ουρος? 1814
 Ἰακῶβ 1787
 Ιακωδες? 1850
 Ιακωδος 1850 app.cr.
 Ιακως? 1850
 Ἰάνβιος 2093
 Ἰανουάρις 1639
 Ἰάραξ 781
 Ἰαριστεύς 300
 Ἰαροκλῆς 781
 Ἰάρων 965
 Ἰάσδιος 1260
 Ἰασικράτης 815 G
 Ἰασσα 1433
 Ἰασσος 1433
 Ἰάσσων 1433
 Ἰάσων 512 app.cr.; 929, 1433?, 1701, 2101
 (29)
 Ἰατροκλῆς 877
 Ἰβηρος: Π. Φλάυ. "I. 1955?
 Ἰδάνθεμις 775.8
 Ιεικοκυλα 1010
 Ἰέραξ 1005 (18)?; 1437.8; Α. Αὐρ. Ἰ.
 1178
 Ἰεροκλῆς 815 B; 929
 Ἰεροφάντης 524
 Ἰέρων 834, 1981 bis, 2132 (58)?; Μ. Σέλ-
 λιος Ἰ. 1330.20
 Ἰερώνυμος 2108 (5/6)?
 Ἰθύδαμος 462
 Ἰκεσίη 1128
 Ἰκέσιος 524, 781, 929, 1300.1
 Ἰλλαρος 549.7/8
 Ἰλλους 1733
 Ἰματις 1548
 Ἰμερόπη 877
 Ἰοάννης 1856 A?

'Ιόλλας 1345
 'Ιορδάνης 1800
 'Ιου. 780 (19)
 'Ιουβενάλιος 1855?
 'Ιουβεντιανός 1565
 'Ιούδας 1046
 'Ιουκοῦνδα: Οὐοκωνία 'Ι. 1135 Α?
 'Ιουλία cf. s.v. Θάλλουσα
 'Ιουλιανή 1341.15; Αὐρ. 'Ι. 1341.13; cf. s.v. Λουλιανής
 'Ιουλιανός 767 (8); 2132 (84); Τ. Φλ. 'Ι. 1271 bis; Αὐρ. 'Ι. 1486; cf. s.v. Λουλιανός
 'Ιούλιος 2196; cf. s.v. Γάιος, Διόφαντος, 'Επίκτητος, 'Ηλιόδορος, 'Ηρακλέων, Λούκιος, Μακρίνος, Μάξιμος, Μαρτιάλης, Μίλητος, Σεουήρος, Φαβιανός, Φλαῦος
 'Ιούλις 2196
 'Ιούλλος 2196
 'Ιουλος 780 app.cr.; 2196
 'Ιούνιος cf. s.v. Βροῦτος
 'Ιούστα 1101
 'Ιούστος 1562; Μ. Αὐρήλ. 'Ι. 742
 'Ιπολ. 780 (13)
 'Ιππαρχικός 1692
 'Ιππαρχος 520, 547, 929
 'Ιπίας 506
 'Ιππιος 2046?
 'Ιπίδης 781
 'Ιποκλή 815 C
 'Ιποκράτης 510; 796, 863.5/6, 29; 1631 J
 'Ιποκρατίδης 542, 547
 'Ιπόκριτος 699, 853.5, 18; 854.16
 'Ιπόλοχος 542, 549.4/5; 551, 553/554, 717
 'Ιππονόη: Κλ. 'Ι. 1062
 'Ιππόνοος 1062 app.cr.
 'Ιπότης 854.16
 'Ιπότης 853.5, 18
 'Ισιδοτος 1259
 'Ισιδώρα: Στλακκία 'Ι. 1981
 'Ισιδαρος 929
 'Ισμηνίας 846.18, 29
 'Ισόδοτος 815 E
 'Ισοκράτης 815 G
 'Ιστέφανος (= Στέφανος) 1543
 'Ιστιαῖος 760, 781, 794/795
 'Ιστρατονίκη (= Στρατονίκη) 1557
 'Ιστρος 1428
 'Ιστροτονοίκη (= Στρατονίκη) 1514
 'Ισχυρίων 804
 'Ιταλικός cf. s.v. Εἰταλικός
 ITTΩ-- 1454
 'Ιφικράτης 1428
 'Ιωάννης 1874 (2); 1891?
 'Ιωάννα 1162?
 'Ιωάννης 712, 732 (16/17); 803 (3, 6); 1387 (1); 1404, 1450 (2); 1458 (3); 1855?, 1856 app.cr., 1861?, 1886, 1890, 1891?, 1993, 2026.11/12; 2030 (5); 2132 (2, 7, 16, 20, 49, 52, 61, 67, 73/74, 83); 2135 B
 'Ιων 845.4
 'Ιωνικός cf. s.v. Εἰωνικός
 'Ιωρδάνιος 1010
 Καδανας 1696.36 app.cr.
 ΚΑΔΕ? 1028 (1)
 Κάδμος 524, 929
 Καδους 888
 Καιαμος 1832?
 Καιανος 1832?
 Καικίλιος 877; cf. s.v. Σωτήριχος
 Καῖος 877
 Καισαρίων 555
 Καῖσιος: Γ. Κ. 1052
 Καλ-- 2053 (1)
 Καλαμοδρύας 811 bis
 Καλεδίας 994
 Καλεσίας 994
 Καλιεῖδης 2101 (49)?
 Κάλιππος 929
 Καλλιῖου? (gen.) 1257
 Καλ[λι]-- 1243.1
 Καλλιάνναξ 815
 Καλλίας 781, 815 D; 1265, 1428
 Καλλιγείτων 472 app.cr.

Καλλιγένης 1819 (2)?
 Καλλιγίτα 472 (1)
 Καλλιθάμας 877, 929
 Καλλίκλεια 2101 (44 B)
 Καλλικράτης 815 B; 907, 1037, 1270 (3) app.cr.; 1312 A.50; 1631 H
 Καλλίμαχος 524
 Καλλιμήδης 523 app.cr.
 Καλλιότερος 761
 Καλλίπολις 1518
 Καλλιπολις 1518?
 Κάλλιππος 2047?
 Καλλισθένης 781, 795
 Καλλιστόν 761
 Κάλλιστος 929, 955, 1507
 Καλλιστράτης 842
 Καλλίστρατος 512 A.2
 Καλλιφών 781
 Καλλοῦς 2032
 Κάλλων 877
 Κάλος 1423
 Καλπορνία: Κ. Αὐγή 1010
 Καλπούρνιος cf. s.v. Π(ε)ῖσαν
 Καμβανας 1696.36 app.cr.
 Κάμπος 485
 Κανδix.ος 1010
 Κάνος 1038
 Κανουλήα cf. s.v. Κλαυδιανή
 Κάνωπος 977
 Καπάτιος cf. s.v. 'Εραστος
 Καπίτων: Γ. 'Ασειλ. Κ. 664
 Καρακύδης 781, 1428
 Καρικός 1470, 1644 app.cr.?
 Καριστανιανός 1644 app.cr.?
 Καριστάνιος 1644 app.cr.?, Μ. Οὐλ. Κ.
 ΑΠΟΥΚΛΕΩΝ 1581; cf. s.v. Φρόνων
 Καρίτωσα 1046?
 Καρνεάδας 929, 1227E
 Καρνεῖος 1631 I; L
 Καρνεόδοτος 929
 Κάρπος: Αὐρ. Κ. 704; Κ. Νέρ. Κ. 877; 'Α. Νίκιος Κ. 1628
 Καρταδης 1696.27
 Καρχηδόνιος 1010
 Καρῶσα 1046?
 Κασίν(ν)ιος: Πάπελος Κ. 1028 (1)
 Κασίος 1914
 Κάσιος 671; cf. s.v. Λονγίνος
 Κάσι(σ)ανδρος 1696.31
 Κασσεμμιος 1714
 Κασσία cf. s.v. Μαράα
 Κάστωρ 2101 (44 B); Αὐρ. Κ. 1617
 Κατολοχος 877
 Κατυλλίνος: Μ. Οὐλπίος Δαμῶς Κ. 1279
 Κάτυλλος 1547
 Καφάτιος cf. s.v. Καπάτιος
 Κέββης 550.9
 Κελ 2019.8, 18
 Κερ. 795
 Κέρανος 1428
 Κερκηλλίς 1257
 Κερκίνιος 781, 1428
 Κέστιος cf. s.v. 'Ολύμπος
 Κέφαλος 542, 549.3, 6; 550.12; 551, 553, 556, 561
 Κεφισόδορος 1457
 Κηλήτης 636
 Κηνις 1423
 Κηφισ-- 613 II.23
 ΚΗΦΟΑΙ? 2000
 Κίκος 678
 Κιλλάμασις 1312 A.55
 Κίνκιος cf. s.v. Κόγνιτος
 Κίνωλις 767 (7)
 Κίρων 871, 877
 Κισαρίων 555
 Κίσσος 877, 1630
 Κισώ 1010
 Κλαυδιά 1528; cf. s.v. 'Αφάριον, Εὐπατία, Εὐπατία
 Κλαυδιανή: Κανουλήα Κ. 1168 B.7; 1169.7?
 Κλαύδιος 741 app.cr.; 1865 (4)?; cf. s.v. 'Αγάθων, 'Αγαθωνιανός, 'Αντίπατρος, 'Απελλᾶς, 'Απολλώνιος, Γόργος, Δαμάς, Διογενεανός, Διογένης, 'Ερμίας, 'Ερώτιων, 'Ηρόφιλος,

Ἰππονόη, Κρισιανός, Λονγεῖνος, Λύκος, Μάγνης, Μάρκος, Μαρσιλιανός, Ματρεάς, Οὐιβιανός, Πείσιον, Ῥούφος
 Κλέα 1270 (3) app.cr.
 Κλεαγόρης 877
 Κλέανδρος 1011, 1710
 Κλέαρχος 542, 2046
 Κλεισθένης 776 app.cr.
 Κλείτος 832, 1253
 Κλείτων 1240 app.cr.
 Κλεο. 524
 Κλεόδωρος 540.5
 Κλεομένης 1299.4
 Κλεόνεικος 920
 Κλεόνικος 842, 1312 A.53
 Κλεόξενος 972
 Κλεοφῶν 524, 781, 929
 Κλεροδίκαι (?) 1247
 Κλευκράτης 815 B
 Κλεύμαχος 842
 Κλεύμβροτος 929
 Κλεύπολις 929
 Κλεύχιος 847.10
 Κλέων 929, 1312 A.53; Μ. Οὔλ. Καρι-
 στάνιος Ἀπου(λήιος?) Κ.? 1581 app.cr.;
 Οὔλπιος Αἴλιος Κ.? 1589
 Κλεωνύμη 611?
 Κλεωνυμιανός 611?
 Κλεώνυμος 815 E
 Κλήμης 1093; Σεργήνος Κ. 1981
 Κληνόμαχος 1127
 Κλησαρχ-- 1250
 Κλητόμαχος 2050?
 Κλητώνυμος 972
 Κλιόμφας 1070
 Κλισ-- 1428
 Κλούβας 1873
 Κλυνισβας/-ος 1617
 Κλώδιος: Γ. Κλ. 2045; cf. s.v. Σίκολος
 Κόας 795, 1428
 Κοβοδιος? 1010
 Κόγνιτος 877; Γ. Κίνκ. Κ. 877
 Κόγρη 877

Κοδρατιανός: Μ. Αὐρ. [---]νος Κ. Νέων
 1584
 Κοδράτιλλα: Οὐαλερία Κ. 1075.13, 22?,
 35?
 Κόδων? 1847 app.cr.
 Κόδωνος? 1847 app.cr.
 Κοξειδέλης 626
 Κοϊντίων 1010
 Κοϊντος 1335, 1548; Κ. Ἀλέξανδρος
 2106; Κ. Καϊκίλιος Σωτήριχος 355; Κ.
 Λυτάτ. Μένανδρος 877; Κ. Νέρ. Κά-
 πος 877
 Κοίρανος 872
 Κοιτιανός 807
 Κοιτίας 807
 Κοκκήϊα: Κ. Σαρπηδονίς 1681
 Κοκκύς 1119
 Κολλοῦθος 1997 C
 Κομιτᾶς 1458 (1); 2132 (54)
 Κόμπος 485
 Κορνίαν 1010
 Κόνστανς 713 A.2
 Κόνων 1613, 1727, 2132 (90)
 Κοπρία 632 A
 Κορίσκος 1010
 Κορκαίνας: Αὐ. Κ. 1622
 Κορμελας 1795
 Κορνᾶς 2197
 Κορνήλιος cf. s.v. Λεύκιος, Οὐετρανός
 Κορνοῦτος 726, 1414
 Κοροκαζ/-ος 1623
 Κορόνδα 1512
 Κορόνθιος 819
 Ὀρόνθιος 1024
 Κοσειδὺς 626
 Κοσειδης 626 app.cr.
 Κοσιδέλης 626 app.cr.
 Κοσμάς 1971, 2132 (13)
 Κοσμιανός 1389
 Κοσσίνιος 877
 Κόσων? 1847 app.cr.
 Κόσωνος? 1847 app.cr.
 Κωτογία 1010

Κόττιος 2101 (27)
 Κόττος? 2101 (27)
 Κοτυτίων 795
 Κουα. 735
 Κουαδράτος 2138
 Κουανός 1605 app.cr.
 Κουαυα 1651
 Κουζαλα 1423
 Κουνίτος 603.14
 Κοχαδοί 1850 (family name)
 Κοχχαθιοί 1850 app.cr. (family name)
 Κρα-- 2103
 Κρα. 793 (5)
 Κράσης 603.2
 Κρατ-- 1621
 Κράτερος 613 I.11; 929, 2103 app.cr.?
 Κρατεύας 1380
 Κράτης 929
 Κρατήσιππος 550.13
 Κρατίδαμος 834
 Κρατίδας 929
 Κράτων 795, 860.4?
 Κρίθων 877
 Κρισμαος 1724
 Κρίσπος 631; Αἰ. Βεττιάριος Κ. 1334; Μ.
 Οὐιψτάν. Κ. 866 app.cr.
 Κριτόβουλος 790 (5, 10, 16)
 Κριτόλαος 929
 Κρίτων 550.9, 14; 695
 Κρομνίτης [or Κρωμνίτης?] 1428
 Κρόνιος 759 (2); 796 app.cr.; 1428
 Κρυπτ-- 1428
 Κρωμνι-- 1428
 Κρωμνίτης? 1428
 Κτήμων 1607
 Κτησᾶς 877
 Κυ-- 348/349
 Κυδαλεις 1677
 Κύδιμος 1373 app.cr. 22/23
 Κυδοκλῆς 929
 Κυντιλίου cf. s.v. Εὐμένης
 Κύνιτος: Κ. Τοῦλ. Μίλητος 1096; Κ. Λι-
 κ(ίν.) Τουτεινός 1146/1147; Κ. Φάνν.
 Θρέπτος 826; Κ. Φάνν. Πάννουχος 826;
 Κ. Φάνν. Φίλων 826
 Κύλλαρος 877
 Κυλλίαν 930
 Κύλλος 520, 561
 Κύναγος 550.10, 14
 Κυνδαία 711
 Κυνίσκος 1312 A.52, cf. app.cr.; B.3
 Κύπρος 987
 Κύπρος 929
 Κύρα 1898, 1921 (5)
 Κυραι 987
 Κυρακός 1819 (g)?
 Κύρας? 1898
 Κυριακός 803 (4); 1793-1795, 1854, 1874
 (2)
 Κύριλλα 1536, 1543, 1547
 Κυρίλλας 1785
 Κυριλλίαν 1560
 Κύριλλος 711
 Κύρις: Μαρκιανός Κ. 1785
 Κυρίαν 1861?
 Κύρος 781, 786, 1428
 Κυρτάς? 2085
 Κυρτιδᾶς 877
 Κώζων? 1847
 Κώζωνος? 1847
 Κωθίων 506
 Κώκημος 1428
 Κωλαῖος 877
 Κωλώτης 877
 Κωμαῖος 629, 692
 Κῶμος 2101 (15)
 Κωνσταντίνος 757 (4, 13); 2132 (64, 75)
 Λ-- 1990
 Λάανδρος 877
 Λαβέρτιος cf. s.v. Ἀμοῖνος
 Λάβρος 929
 Λαγίσκος 1010
 Λάγος 1597, 1605
 Λαιλία cf. s.v. Πῶλλα
 Λαϊλιανή 2197

Λάιος 1005 (5)?
 Λαίσας 1428
 Λαίτιος 2197
 Λαίτλος 2197
 Λάκος 1005 (5)?
 Λάκων 1005 (19)?; 1428
 Λάλος 1005 (5)?, 1010
 Λαμιάθα 503.1, 5, 13
 Λάμαχος 1432
 Λαμμά 877
 Λαμπραγόρας 888
 Λαμπραγόρης 895.3
 Λαμπροτύχης 2040 (8)
 Λαμυ-- 1487
 Λαμυρος 1487 app.cr.
 Λαπαρας 1711
 Λάρκιος cf. s.v. Τίτος
 Λατίνος 1033, 1456?; Νού. Α. 546
 Λαυδίκη: Γεριλανή Α. 877
 Λάχης 929
 Λεθυαίος 1423
 Λεοντίδης 512 Α.6
 Λεόντιος 732 (18)
 Λεόντις 1873
 Λεοντίσκος 631
 Λεοντομένης 520, 916.5
 Λεόφαντος 1428
 Λέπτος 994?
 Λεσχανορίδας 768
 Λευ-- 1428
 Λεύκιος (= Lucius) 877, 1008 (1)?; Α. Αιμίλ.
 658.8; Α. Κορνήλ. 604; Α. Καλπόρνιος
 Πείσων 1203; Α. Μίνατος 984; Α.
 'Ορτήσ. 484; Α. Ούλπ. 877; Α. Σκρεϊ-
 βών. Ταύρος 877
 Λεύκιππος 1428
 Λεύκων 781
 Λεωγ. 781
 Λεωδάμας 842
 Λέων 506, 757(5/6); 1229.1; 1232, 1450
 (4, 6); 2132 (3, 17, 47); Α. Τρέβ. Α. 597
 Λεωνίδας 2044/2045
 Λέως 877

Λεώστρατος 101.2
 Ληώδας 1428
 Λιβάνιος 1790
 Λικίνιος cf. s.v. Τουτεϊνος
 Λικτινία cf. s.v. Φλαουίλλα
 Λικίνιος 1640; cf. s.v. Τηλέμαχος
 Λόγγος cf. s.v. Λόνγος
 Λόγκος 877
 Λοζυρος 877
 Λοίκιος 1010
 Λόκρος 1562
 Λολλιανή: Κλάυδ. 'Αφάριον Α. 877
 Λολλιανός 1288 bis (3); Τ. Φλ. Α. 'Αρι-
 στοβούλος 1271 bis; Λούκιος 'Εγνά-
 τιος Ουίκτωρ Α. 1327.3; 1328.3
 Λόλλιος 1028 (2)?
 Λόλλος 1028 (2)?
 Λονγεΐνος 2101 (34); Κλ. Α. 1999
 Λονγίνος: Α. Κάσ. Α. 2149
 Λόνγος 741, 1999?; Λούκιος Ουειηνός Α.
 1627
 Λουκάς 1997 C
 Λουκία: Αύρ. Α. 2097
 Λουκία: Α. Αίλια [-] 1721
 Λούκιος 2101 (21), 2105 app.cr.; Α. Αΐλιος
 Πρεΐσκος 1721; Α. Αύρ. 'Ιέραξ 1178;
 Α. Αύτρών. Φήλιξ 1010; Α. 'Εγνάτιος
 Ουίκτωρ Λολλιανός 1327.2; 1328.2; Α.
 Κάσ. Λονγίνος 2149; Α. Κέστ. 'Όλυμ-
 πος 877; Α. Λούσκος Εύκαρπος 580; Α.
 'Οβούλν. 1899; Α. Ουειηνός Λόγγος
 1627; 'Ιούλιος Α. Πίλιος Εύάρεστος
 1689; Α. Σολπίκ. Σ[--] 877; Α. Τει--
 2101 (24); Α. Τρέβ. Λέων 597
 Λούκις 646, 2105
 Λουλιανή 1557 app.cr.
 Λουλιανής 1536 app.cr.; 1557
 Λουνηιος 2093 app.cr.
 Λούνιος 2093 app.cr.
 Λούνιος 2093
 Λούσκος cf. s.v. Εύκαρπος
 Λυ. 524
 Λυ-- 1428

Λύδα 1010
 Λύκαστος 1450 (6)
 Λυκαονίς 842
 Λυκάων 815 E; 1916 (2)
 Λυκίνος 549 app.cr.; 1300.1
 Λυκίσκος 916.9
 Λυκο-- 494.3
 Λυκομειδής 494 app.cr.
 Λύκος 510, 550.9; Κλ. Α. 2052
 Λυκούργος 860.33
 Λυκόφρων 847.10
 Λύκων 781, 1254, 1428
 Λύσανδρος 524
 Λυσανίας 613 I.15/16, 25, 34, II.9/10
 Λυσάς: Γράν. Α. 877
 Λυσίας 1364, 1373.4
 Λυσίθεος 781, 1428
 Λύσις 1039 Α
 Λυσίστρατος 815 B
 Λυτάτιος cf. s.v. Μένανδρος
 Μ-- 1802
 Μάαρκος: Μ. Αιφίκιος Μ-ου 'Απολλώ-
 νιος 1223
 Μάγας 1675
 Μάγες 987, 994
 Μαγιλία cf. s.v. 'Επιστόλιον
 Μάγνης: Κλ. Μ. 1537
 Μαδας 808 bis app.cr.
 Μάθαλα 1010
 Μαϊάνδριος 877
 Μαΐδουας 1807 bis
 Μαΐκιος cf. s.v. Σπόριος
 Μαισώλος 1599, 1604
 Μαΐωρ 2149
 Μακαρέος 877
 Μακαρέυς 850 Α.3, 22, Β.2, 15/16
 Μακαρίνος 856 Β.10
 Μακάριος 1685, 1855?
 Μακεδών 1570
 Μακεδώνιος 1997 C
 Μακρίνος: Γ. Διόσκορος Μ. 2023; Γ.
 'Ιούλ. Μ. 2023

Μάκρος 603.6
 Μαλάκων 781
 Μαλειχαθός 1781
 Μαμάρκος 984?
 Μανασας 877
 Μάνδριππος 818
 Μανδρο-- 891.5
 Μανδρόβουλος 891 app.cr.
 Μανδροκλής 891 app.cr.
 Μανδροπότης 877, 891 app.cr.
 Μάνδρων 693
 Μανδρωνακτίδης 877
 Μάνης 1570
 Μανία 888
 Μανιάκης 2132 (11)?
 Μάνιος 1532
 Μαννίας 613 I.2
 Μαννος 877
 Μαντεΐος 735
 Μαντίθεος 759 (9/10)
 Μαξίμα: Σεμπρονία Μ. 2057 Β I
 Μαξιμίλλα: Βετρούβια Μ. 1075.26/27?,
 31/32
 Μάξιμος 742, 1435; Αύρηλ. Μ. 729;
 'Ιούλ. Μ. 663.6; Ουάλερ. Μ. 663.2;
 Μαρκία cf. s.v. 'Επιστόλιον, Πώσιλλα
 Μαραΐα: Κασσία Μ. 1020
 Μάρης 1861
 Μαρία 1287 ter
 Μαρτιανός 742, 1893?, 2132 (65)?; Μ.
 Αύρ. Μ. Σέλευκος 1637
 Μαρίνος 2132 (8, 24)
 Μαρīs 1849
 Μαρκέλλα 1560; Σεμπρονία Μ. 2057 Β II
 Μάρκελλος 1436.13
 Μαρκιανός: Αύρ. Μ. 1561; Μ. Αύρ. Μ.
 1729; Μ. Κύρις 1785
 Μάρκιος cf. s.v. Τίτος
 Μάρκος 735, 742, 1187 (2); 1508, 1532,
 1855?, 1997 Α 2021.4; Αύρ. Μ. 1623;
 Μ. 'Αγρίππας 567 ter/quater; Μ. Αύρ.
 Δάφνος 1329 app.cr. L. 9; Μ. Αύρ. Δημό-
 στρατος Δαμάς 486 I.1; 487.1; 1279,

- 1355 A.1; 2159; M. Αὐρ. Δίδυμος 1437.
7; M. Αὐρ. Διονύσιος 1640; M. Αὐρήλ.
Ἰούστος 742; M. Αὐρ. Μαρτιανὸς Σέ-
λευκος 1637; M. Αὐρ. Μαρκιανὸς
1729; M. Αὐρ. Πετρώνιος 1172; M.
Πα-- 1909 bis; M. Αὐρ. Π.ΕΛΑΥΡ--
1735; M. Αὐρ. Σελευκιανὸς Σέλευκος
1637; M. Αὐρ. Χαρίτων 1512; M. Αὐρ.
[---]νος Κοδρατιανὸς Νέων 1584; M.
Δημοστρατιανὸς 1355 A.34; M. Δομί-
τιος Οὐαλεριανὸς 1411; M. Κλ. Ἀπελ-
λᾶς 1331.13; M. Μουνάτ. Σιλβανὸς
664; M. Οὐαλέριος Τούρβων 1332.10;
M. Οὐιψάν. Κρίσπος 866 app.cr.; M.
Οὐλπιος Δαμάς (Κατυλλίνος) 1279;
M. Οὐλ. Καριστάνιος ΑΠΟΥΚΛΕΩΝ
1581; M. Π. Ἀλέξανδρος 1436.27; M.
Ῥούστιος 1021; M. Σέλλιος Ἰέρων
1330.20; Κλ. M. 1506; cf. s.v. Μάαρκος
- Μαρκύλος 2197
Μαρονίδης [Μαριωνίδης?] 1428
Μαρσιλιανός: Κλ. M. 1621
Μαρσῶας 1005 (16); 1631 I
Μαρτ-- 1405
Μαρτεῖνος 735
Μαρτιάλης: Γ. Ἰούλ. M. 1533
Μαρτύριος 635
Μάρυλλα 990 app.cr., 1010
Μαρυλλεῖνα 990.16?
Μαρυλλίς 990 app.cr.
Μάρων 670, 929, 2095?
Μαριωνιανή: Αὐρ. M. Ἄννα 1598
Μαριωνίδης? 1428
Μαριωνίς 877
Μας 877
Ματας 1819 (b)
Μάτερης 1010
Ματθαῖος 732 (19)
Ματία: Αὐρ. M. 1722
Ματίος 1914?
Ματρέας: Τιβ. Κλαύδ. M. 877
Μᾶτρις 770, 850 app.cr.
Ματρώδωρος 822.8
- Μαυσῶλος 1599 app.cr.
Ματρέας 1312 A.52
Μᾶτρις 1428, 1684 app.cr.?
Ματρώδωρος 1428
Μάτρων 1378
Μαυρίκιος 1855?
Μεαντερ? 732 (3)
Μεγαδάτης 1310
Μεγακλῆς 767 (3/4); 1246 app.cr.
Μεγάλη 1884
Μέγας 987
Μέδουλος 780 app.cr.
Μέδων 858
Μεμη-- 1428
Μειδίας 1374
Μεικίας 1564
Μεϊζίδωμος 1312 A.56
Μεις 1715
Μέκων 1428
Μελανθία 512 B.4/5
Μελανθίς 464
Μελανθώ 1010
Μελάνιππος 1428
Μελάντας 929
Μέλας 1202, 1270 (3) app.cr.
Μέλεια 1629
Μέλιος 781
Μελισινδα 1698.1
Μέλισσος 987
Μελιτίνη 1738; Φλ. M. 1384
Μελίτων 1754; Αὐρ. M. 1322
Μελπομένη 1010
Μέμμιος cf. s.v. Εὐτυχος
Μεν. 929
Μένανδρος 846 app.cr.; 1229.55; 1378,
1483, 1495, 1560, 1631, 1707.8; Αὐρ.
M. 1483 app.cr.; K. Λυτάτ. M. 877;
Πόπλ. Οὐιγνάν. M. 866.4/5
Μένᾶς 1039 A
Μενε-- 1125
Μενέδημος 712 bis (4)
Μενεκλῆς 1232, 1456
Μενεκράτης 520, 547, 994, 1125?, 1981bis

- Μενέλαος 1483 app.cr.
Μενέμαχος 1456; Αὐ. M. 1492
Μενέστρατος 550.19/20; 929, 1298, 1373.
3
Μένης 929, 1428
Μένιππος 845.4; 929, 1269, 1428
Μενίσκος 1270 (3)
Μεννέας 1597
Μένναρος? 1037
Μεννήμαχος 1483 (but cf. app.cr.)
Μενοίτιος 1428
Μέντωρ 942.4; 947.3/4, 1631 B
Μένων 1039 A
Μένων 613 I.7; 929, 1199.2
Μερκένας 781
Μέσσυλλος 1599 app.cr.
Μέσων 1599 app.cr.
Μετιλλιανός: Ἄττιος Ῥοῦφινος M. 1331.
4
Μέτιος 2101 (26)
Μέττιος 2101 (26); cf. s.v. Ῥούφος
Μέτρης 1065
Μηδεανός 1534
Μήδης 549.12
Μηδιανός 1534 app.cr.?
Μῆδος 1534 app.cr.?
Μηλοῦχος 877
Μηνα-- 1185 bis.3
Μηναγόρας 1185 bis.3 app.cr.
Μηνᾶς 1971, 2084
Μηνητος? 1428
Μηνιάς 877
Μῆνις 2097
Μηνογένης 1352
Μηνοδότη 888
Μηνοδότος 815 D
Μηνοδῶρος 877, 1383
Μηνοφίλα 1354
Μηνοφιλιανός 1490
Μηνόφιλος 812, 822.24; 1490, 1548, 1556
Μῆτρις 1379
Μητρίχη 877
Μητρώβιος 1537
- Μητρόδοτος 684, 687, 693
Μητροδῶρος 1301.1; 1312 A.53; 1335,
1529
Μητρότιμος 1373.61
Μητροφάνης 658.4; 1312 A.1
Μητροφάνη 675
Μητροφῶν 683, 888, 890.4, app.cr.
Μίδας 745 (3); 1622
Μίθρης 1065 app.cr.
Μιθριδάτης 2101 (32)
Μικίαν 524, 877
Μίκα 920
Μίκκος 781, 1428
Μικρίας 781, 795
Μίκυθος 929
Μίλητος: K. Ἰούλ. M. 1096
Μιν-- 1710
Μίνατος cf. s.v. Λεύκιος
Μιννίαν 1256
Μινύρα 1029
Μιτάλων 995 (6)
Μιχαήλ 2132 (19, 85, 89), 2140
Μνασίμαχος 1428
Μνασιπόλεμος 498
Μναστίων 964, 969, 972
Μναστοκλῆς 2046
Μνάσων 512 B.1/2
Μνημέας 791
Μνησαγόρας 1707.11
Μνησάλκης 888
Μνησάρετος 461
Μνησᾶς 1539, 1554, 1564
Μνησικλῆς 795
Μνησίμαχος 520, 1350
Μνησιπολέμα 498
Μνήσις 781
Μο-- 510, 1621, 1673
Μοας 1642
Μοδέστιος 877
Μόδεστος: Σκρειβόν. M. 1010
Μόδιος 877
Μοιραγένης 513 app.cr.; 815 B
Μοκαπορις 877

- Μοκασκοκος 663.5
 Μοκόλδης 1311
 Μόκων 1423
 Μολεσις 1619, 1625; Αύρ. Θεαντιανός
 Μ. 1598, 1610; Αύρ. Μ. 1618
 Μολης 1609-1611, 1613, 1619, 1623,
 1653, 1714, 1716; Μ. ὁ καὶ Συρίνας
 1618; Αύρ. Μ. 1618, 1621
 Μολοσσός 781, 1428
 Μολπόθεμις 717
 Μόλων 613 I.8
 Μονίμη; Γερελλανή Μ. 877
 Μόνιμος 550.7
 Μορμυθίδης 877
 Μορῶας 1677
 Μοσχ-- 1643
 Μόσχος 1428, 1696.18
 Μοσχώ 877
 Μουκα. 648 bis
 Μουκουνάκυρος 786
 Μουκουνας 786
 Μουνάτιος cf. s.v. Σιλβανός
 Μουσαῖος 1312 B.3
 Μουσήλιος 650
 Μουσίλιος 1450 (9)
 Μουσογένης 513 C.2
 Μυα. 780 (14)
 Μύαγρος 780 app.cr.
 Μυάκης 780 app.cr.
 Μύκολλος 1453
 Μυόβρωτος 674
 Μυοκέντης 877
 Μυρίνη 1939
 Μυρμηκώ 877
 Μυρομένη 761
 Μύρτιον 1344.4
 Μύρτις 503.3/4, 7, 10, 14
 Μυρτιώ 1010
 Μυρτώ 877
 Μύρων 808 ter, 822.19
 Μυρώτας 1010
 Μῦς 781, 906
 Μύσος 1032
- Μυστικός; Ουαλέρ. Μ. 1076.15, 23/24, 36?
 Μυτιών 815 E
- Νάνα 877, 1548
 Νανακης 806 app.cr.
 Νάνας 1526, 1546
 Νανη 1605; Αύρ. Θεαντιανή Ν. 1598
 Νανήλα 1605 app.cr.
 Νανηλίας; Αύρ. Ν. 1622
 Νανηρις 1589 app.cr.
 Νανίσκος 877
 Νάννακος 806 app.cr.
 Ναννη 1698.2
 Ναννηλίας; Αύρ. Ν. 1623
 Νάξις 984?
 Νάσρου (gen.) 1823
 Ναύπλιος 524
 Ναυσίμαχος 615
 Ναύστροφος 1299 app.cr.
 Ναύσων 524, 759 (5)
 Νεαρχία 1010
 Νεάρχος 1556, 2084
 Νειάδας 987
 Νείκαιος 2181
 Νείκαις 2181
 Νεικάνωρ 513 C.5
 Νείκη 906, 1712
 Νεικήτης 971, 1607
 Νείκιππος 906
 Νείκις 1010
 Νεικόπολις 510, 548
 Νεικοπολίας 600
 Νελβαρωταρις 1591
 Νένδας? 995 (8)
 Νεόμανδρος 524
 Νεοποικός 877
 Νεόπολις 510, 1010
 Νεοπτόλεμος 1673
 Νέριος cf. s.v. Κάριος
 Νέσσος 503.11
 Νέστις 675
 Νεστόριος? 2132 (58)
 Νευμήνιος 782 (6-10); 794

- Νέων 999 (1); 1312 A.54; B.3; 1586, 1597;
 Μ. Αύρ. [---]νος Κοδρατιανός Ν. 1584
 Νηκηφόρος 2125 (9)
 Νι-- 1428
 Νίγερ 1997 B
 Νικ- cf. s.v. Νεικ-
 Νικ-- 1428
 Νικ. 780 (8)
 Νικαγίς 1843 (2)?
 Νικαγόρας 524, 815 D/E; 834, 874, 888,
 929, 957 (5)
 Νίκανδρος 613 I.16/17, 26, 31, II.11, 17/
 18; 1374
 Νικάνωρ 524, 529, 531, 613 I.4/5, 14/15,
 24/25, 33, II.19, 39/40; 877
 Νικαρέτη 681
 Νικαρίς 1843 (2)?
 Νίκαρχος 506, 518
 Νικασαγόρας 815 B/C, E; 929
 Νικασίβουλας 524, 929
 Νικασικράτης 512 B.9
 Νικασίπολις 542
 Νικασίαν 958 (3); 1428
 Νικατίς 1843 (2)?
 Νίκη 549.7; 1751
 Νικη-- 1511
 Νικήρατος 796 app.cr.
 Νικήτας 2132 (53)
 Νικηφόρος 1399, 2132 (78); cf. s.v. Νηκηφό-
 ρος
 Νικίās 955, 1633 B; 1981 bis
 Νίκιος cf. s.v. Κάριος
 Νικοβούλα 532
 Νικόδημος 524
 Νικοκλής 929, 1428
 Νικοκράτης 542, 888
 Νικόλαος 929, 1686, 2189
 Νικόμαχος 796 app.cr.
 Νικομένης 811
 Νικόπολις 462
 Νικόστρατος 484, 929, 1428
 Νικόφιλος 888
 Νίλοϋς 1204.2 app.cr.
- Νίμαξ 781
 Νιξά 1089
 Νιόστρατος 680 app.cr.?
 Νοήμων 888?
 Νοθοκάρτης 1070
 Νόννος 1800, 1848
 Νόσσος 1428
 Νουπα 1605 app.cr.
 Νούσιος Λατίνος 546
 Νουμήνιος 675, 700 app.cr.; 811, 815 F
 Νουμής 675
 Νουπατη 1605
 Νοϋς 2092
 Νυμ(-) 1027
 ΝΥΜ(-) 1028 (4)?
 ΝΥΜ-ΣΑ? 1028 (4)
 Νυμήνιος 700
 Νυμής 675
 Νυμφάρατος 1039 A
 Νύμφις 524, 929
 Νυμφόδωρος 916.13
 Νύμφων 524, 781, 1406
 Νωμεντανός; Σκρειβών. Ν. 1010
 Νώνιος 877
- Ξανθής 877
 Ξάνθος 769, 795
 Ξεναγόρας 1255
 Ξεναρέτος 524, 815 E
 Ξέναρχος 529
 Ξενοδόκος 877
 Ξενοκλής 929
 Ξενοκράτης 877
 Ξενοπών 1707.8 app.cr.
 Ξενότιμος 1238
 Ξενοφάνης 815 A
 Ξενοφάντος 540.1; 815 G
 Ξενοφίλος 398
 Ξενοφών 1707.8/9, 18
 Ξένων 463, 524
 Ξεννάς 1533
 Ξοῦθος 822.4, 17
 Ξούστος? 2111

Οα 1619; Αὐρ. Οα 1621
 Ὁβούλιος: Α. Ο. 1899
 Ὁδυσσεύς 611
 Ὁκλάτιος cf. s.v. Γενναῖος
 Ὁλβία 1010
 Ὁλβιος 2132 (50)
 Ὁλοφέρνης 929
 Ὁλύβριος: Θεόδουλος Ο. 1864
 Ὁλύμπιος 1444, 1850, 2101 (31); cf. s.v.
 Παῦλος
 Ὀλύμπις 540.7
 Ὀλύμπιχος 613 I.17, 26, 30, II.8/9
 Ὀλυμπος 610, 1745; Α. Κέστ. Ὁ. 877
 Ὀλυμπιόδωρος 648 bis
 Ὀμειλος 1744
 Ὀμηρος 735, 1889 D (4)?
 Ὀνάσανδρος 815 D/E
 Ὀνάσας 1757
 Ὀνάσιμος 968
 Ὀνασος 781, 1428
 Ὀνη-- 1227D?
 Ὀνησικράτης 888
 Ὀνήσιμος 917, 929, 1453b; 1482, 1538,
 1556, 1563; Αὐρ. Ὁ. 1553
 Ὀνησος 1126?, 1129/1130
 Ὀνόμαρχος 613 I.4, 14, 24, 32
 ΟΠΙ(--) 984
 Ὀπιος cf. s.v. Γραυκῆτιος
 Ὀπραμάς 877, 1679, 1704
 Ὀρανία cf. s.v. Πάλλα
 Ὀράνιος cf. s.v. Λεύκιος
 Ὀρέντης 1427
 Ὀρεντίς 2080
 Ὀρέσιος? 2132 (63)
 Ὀρέστης 611?, 613 I.12 (Ὀρέσστης)
 Ὀρθαγόρας 863.5, 29; 1675
 Ὀρθεσίλας 1428
 Ὀριος 1696.21
 Ὀριος 675?
 Ὀρνίθη 877
 Ὀρους 1696.13, 21
 Ὀροφατίδας 877?
 Ὀρτήσιος cf. s.v. Λεύκιος

Ὀρτυξ 877
 Ὀρφανικός 905
 Ὀρφατίδας 877
 Ὀρφατίλας 877
 Ὀρχαμένιος 877
 Ὀρχανομένιος 877?
 Οσ-- 1651
 Οσαις 1586, 1588, 1715; Οὔλιος Αἴλιος
 Ῥηγουλιανός Ο? 1589
 Οσαλλας 1644, 1647 app.cr.?
 Ὀσσητης 1696.27 app.cr.; 1697, 1700
 Ὀσκ-- 2019.8
 Οὔαλεντιλιανός 2197
 Οὔαλεντίνα: Πομπήια Οὔ. 1712
 Οὔαλεντινιανός? 2132 (39)
 Οὔαλερία cf. s.v. Εὔνοια, Κοδράτιλλα
 Οὔαλεριανός: Μ. Δομίτιος Οὔ. 1411; Τ.
 Δομίτιος Οὔ. 1411
 Οὔαλέριος cf. s.v. Ἡρακλέων, Μάξιμος, Μυστι-
 κός, Πούδης, Τούρβαν
 Οὔειρηνός cf. s.v. Λόγγος
 Ουειλία 1708
 Οὔένυστος; Π. Ἀκεῖλ. Ο. 877
 Οὔεργίνιος cf. s.v. Πούδης
 Οὔετρανός; Π. Κορνήλιος 475
 Οὔεττηνός 1853
 Οὔέττιος cf. s.v. Πόπλιος, Σέξτοτος
 Οὔιβιανός: Τιβ. Κλ. Οὔ. Τέρτυλλος 1582
 Οὔικτωρ: Λούκιος Ἐγνάτιος Ο. Λολλια-
 νός 1327.2; 1328.2
 Οὔιψιάντιος cf. s.v. Μένανδρος, Κρίσπος,
 Πρεῖμος
 Οὔλιάδης 877, 1113/1114
 Οὔλιος 787
 Οὔλις 834 bis; 1113/1114
 Οὔλιπία 877
 Οὔλιπιανός: Μ. Αὐρ. [Ῥοὔλιπια]νός Κοδρα-
 τιανός Νέων 1584 app.cr.
 Οὔλιπιος: Οὔ. Αἴλιος Κλέων? 1589; Οὔ.
 Αἴλιος Ῥηγουλιανός Οσαις? 1589; cf.
 s.v. Δαμᾶς, Καραστάνιος, Κατυλλίνος, Λεό-
 κιος
 Οὔοκαλία cf. s.v. Ἰουκοῦνθα

Ὀρ-- 666
 Ὀρέλας 1357.2
 Οχαζανος 808 bis
 Ὀσῆκιος 2132 (79)
 Π--: Μ. Αὐρ. Π.ΕΛΑΥΡ-- 1735
 Πα. 781, 795
 Πα-- 1428; Μ. Πα-- 1909 bis
 Πάββλος 732 (20)
 Πάγων 877
 Πάγων 975
 Παθρήνους (gen.)? 2001
 Παιδύλος 540.2
 Παίστρατος 929
 Πακᾶτος 1441
 Πακνα(ς) 1010
 Παλαμοῦνις 2110
 Παλας 626
 Πάμφιλος 916.8; 1270 (3) app.cr.
 Πανάγαθος 1697 app.cr.
 Παναγώ 1010
 Παναφίδος (gen.) 2101 (4)
 Πανθία 2101 (13)
 Παναίτιος 815 E
 Παναμνης 877
 Πανησίας 506
 Πάνθηρ 506
 Πάνκαρπος: Γερελλανός Π. 877
 Πάννουχος: Κύνιτος Φάνν. Π. 826
 Πανόπτης 1065?
 Παντωνακτίδης 877
 Πάπελος: Π. Κασίν(ν)ιος 1028 (1)
 Παπία 1557
 Παπίας 1461, 1488
 Πάπιος 1312 A.26
 Παπίριος 2101 (22)
 Πάπος 1312 A app.cr. L. 26
 Παππίων 1935
 Πάπυλος 1312 A.50; 1521
 Παρ-- 1696.32
 Παρ[--]της 680
 Παρα-- 196.7
 Παραβᾶτας 2048

Παραμόνα 510
 Παράμονος 496, 613 II.13, 22/23; 1288
 (27, 67)
 Παραφυχή 2085
 Παρθένις 2088
 Παρμενείδης 1113
 Παρμενήσκος 524
 Παρμενίσκος 524, 550.17/18, 877
 Παρμενίτος 524
 Παρμενίων 811 bis
 Παρμέννης 1483 app.cr.
 Παροίτης 680 app.cr.
 Πασέα 1010
 Πασήμιος? 2003
 Πασήμις? 2003
 Πασιάδας 1428
 Πασικράτης 1477
 Πασικρίτη 888
 Πασίνος 540.2
 Πασιφών 815 D/E
 Πάσιχος 767 (7)
 Πασμητ 1960
 Πάσπαρος 1379
 Πάστροτος 454 app.cr.
 Πάστροφος 454.2?
 Πάταικος 877
 Πατιεις 761
 Πατρίκιος 667
 Πατρίκις 1562
 Πατροκλῆς 1721
 Παῦλα: Ἄντων. Π. 877
 Παῦλος 732 (5, 9, 20); 735, 742, 743 (3);
 1294, 1890, 2132 (6, 16, 27, 62); Γ.
 Ὀλύμπ. Π. 598
 Πανσανίας 524, 929, 1270 (3) app.cr.;
 1428
 Πανσανίης 781
 Πανσούλυπος 1159 A
 Πανταλος 726
 Πει-- 853.3
 Πειθόλαος 539.13/14
 Πεισίστρατος 815 B; 872.46
 Πεισίστρατος 1428

- Π(ε)ίσων 1462; Α. Καλπόρνιος Π. 1203;
Τιβ. Κλ. Π. Πίστος 1528
Πέκλος 512 Α.5
Πεκτόριος 2197
Πέλλιος 877
Πέλνος 877
Πελύσιος 877
Περγάμις 648 bis
Περγαμίς: Αύρ. Π. 1493
Περδίκκας 583, 1700
Περιγένης 1271 bis; Τ. Φλ. Π. 1271 bis;
1312 Α.49
Περοίτιος 1312 Α.50
Περίσις 951
Πεταγεΐτιος 1631 F, H
Πετήσιος 1958.9?
Πετιαστίνος 500 app.cr.?
Πετιστινός 500.2?
Πετράϊος 547
Πέτρος 803 (9); 2020.5; 2060 (3 b), 2132
(43, 69)?
Πετρόνιος: Μ. Αύρ. Π. 1172
Πίγρης 888, 1651, 1698.2/3
Πίθυς 603.11
Πίλιος: Ίούλιος Λούκιος Π. Εύαρεστος
1689
Πιλίπης 603.12?
Πιλλακοας 1613
Πίνδαρος 1428
Πισινδηλίας 1257 app.cr.
Πισίνος 929
Πίστος 1027; Τιβ. Κλ. Πείσων Π. 1528
Πλάγχων 609
Πλαθαίνεις 888
Πλαισβάς/Πλαισβος 1609
Πλάτων 1625, 2132 (6)
Πλεισθένης 776 app.cr.
Πλειστάρχος 1039 Α, 2084, 2086
Πλείστων 907
Πλευράδος 592 app.cr.
Πλήξιππος 1373.61
Πλόκαμος 2101 (25)
Πλουτάρχη 931
Πλούτος 1638
Πλωτίος cf. s.v. 'Ρούφος
Ποη-- 1428
Ποιγένης 2088 app.cr.
Πολεμαίος 877
Πολέμις 648 bis
Πολέμων 929 bis; 1153
Πολεμωνιανή: Αύρ. Π. Ετα 1598
Πολίτας 929
Πολίτης 929
Πολύαινος 2089
Πόλλιος cf. s.v. 'Ρύθμος
Πολυκλίδας 472 (2)
Πολυνάρατος 815 G
Πολύβιος 1353
Πολύδοστος 675
Πολυκ-- 613 Π.36
Πολύκλειτος 532, 1455
Πολυκλής 815 Α; 929
Πολυκράτης 879.9; 929, 1373.5
Πολυμήδης 517
Πολυνικά 472 (3)
Πολύνικος 929
Πολύνικος 1202
Πολύξενος 510, 547
Πολυπέρχων 832
Πολύτιμος 929
Πολύχαρμος 815 F; 929
Πόλων 1432
Πομπήια cf. s.v. 'Εκάλη, Ουαλεντίνα
Πονοσυλέτης 929
Ποπιλ-- 877
Πόπλιος 550.18/19; 1312 Α.26; 1508,
1693; Π. Αἴλ. Πούδης 663.3; Π. Αἴλ.
Πρωτολέων (Σύλλας 'Αριστοκράτης)
1209/1210; Πο. Αἴλ. Θεμιστοκλῆς
1210; Π. Αἴλ. Φίλιππος 1210; Π. 'Α-
κείλ. Ούένυστος 877; Π. 'Ακείλ. Χεί-
λων 877; Π. Αύρ. Διόσκορος 1171; Π.
Κλ. Σίκολος 1010; Π. Κορνήλ. Ούε-
τρανός 475; Π. Ούέττ. 550.1; Π. Ούι-
πτόν. Μένανδρος 866.4/5; Π. Πλωτ.
'Ρούφος 877; Π. Σαφίνων. 877; Π. Σέ

- ρου. Η-- 1180; Π. Τέρτ. 877; Μ. Π.
'Αλέξανδρος 1436.27; Π. [-]είλ. 'Ερ-
ως 877; Π. Φάλν. 'Ιβηρος 1955; Π. [-]
Ἰνιος Γαλάτης 877
ΠΟΡΕΞΙ-- 1641
Πορεσίς 1641
Ποσειδ-- 2047
Ποσειδεώνιος 796 app.cr.; 804
Ποσειδίδης 2047
Ποσειδώνιος 760, 781, 794/795, 1336,
2047?
Ποσιδέιος 790 app.cr.
Πόσις 770, 929, 1134
Ποσίχα 510
Ποτάμων: Αύρ. Π. 1168.11-13; 1169.12-15
Πουβλίκιος 1436.13
Πούδης: Π. Αἴλ. Π. 663.3; Γ. Ουαλέρ. Π.
663.1; Γ. Ουεργίν. Π. 663.4
Πουθινίαν 742
Πουμπλάς 603.1
Πουπλάς 603 app.cr.
Πούπλιος 985?, 1865 (2)
Πούπουλος 780 app.cr.
Πουσεός: Φλ. Π. 1841.2
Πρ-- 794
Πραξι-- 2047
Πραξιάδας 2047?
Πραξιμένης 848.16
Πράξις 2047?
Πραξιτίμος 2047?
Πρασέας 873
Πρατοφάνης 815 Α; 929, 1325
Πρεΐμος 735; Ούιπτόν. Π. 866.6
Πρεΐσκος 603.10; 802 bis; Α. Αἴλιος Π.
1721
Πρίαμος 609
Πριμυγένης 2197
Πριμογένης 1093?, 2197
Πρίσκος 705
Προβασίας 877
Πρόβος? 2132 (66)
Προθώι 972
Πρό(κ)λα 1105 Β.7?
Προκλα-- 1662
Προκλάνος? 1662
Προκλᾶς 1662?
Προκλῆς 1119
Προκλήιος cf. s.v. 'Αμυρος
Πρόκλος 513 C.3; 985?; 'Ωλος Γραική.
Π. 510
Προκόπιος? 2132 (66)
Προμοῦτος 2197
Πρόξενος 946
Προσέριος 2143 (1)
Προσήνης 611
Προτᾶς 1738
Πρύτανις 795
Πρω. 793 (6)
Πρωτ. 735, 742
Πρωταγόρης 794
Πρωτάρχη 1175?
Πρωτίς 682
Πρωτίς 682 app.cr.
Πρωτογένης 512 Β.3; 716
Πρωτοκλειδής 1373.1, 60
Πρωτολέων: Πο. Αἴλιος Π. 1209
Πρώτος 1053, 1572
Πρωτοφᾶς 685 app.cr.
Πρωτόφας 685
Πσίφυρος 1039 Α
Πτολεμαίος 929, 1937
Πυθέας 795
Πυθέας 1363
Πύθειος 815 Α
Πυθίας 1205; Φλ. Π. 1271 bis
Πυθιάς 1205 app.cr.
Πυθιον-- 1428
Πυθιονίκος 1428
Πυθίων 524, 658.6; 929, 1202, 1205, 1271
bis; Τ. Φλ. Π. 1271 bis
Πυθογένης 613 I.6
Πυθόδωρος 815 Α; 1373.60
Πυθοκλῆς 795, 877, 1428
Πυθόκριτος 815 Β
Πύρης 1113
Πυρολας 656

- Πυρρονίδας [Πυρρονίδας?] 1428
 Πύρος 735
 Πυρούλας: Αύρ. Π. 655
 Πύρραιθος 877
 Πυρρίας 1135 A/B; 1297 app.cr. LL. 28-29; 1298 app.cr.
 Πύρρος 672
 Πύρυς 1074 (1)?
 Πυτ. 524
 Πωειγένης 2088
 Πωλίων 1479, 1548
 Πώλλα: Αύλ. Π. 877; Δαιλ. Π. 877; Π.
 Όρανία 252; Φανν. Π. 826
 Πάσιλλα: Μαρκ. Π. 877

 'Ράβλα 1154
 'Ραζίδ? 2132 (77)
 'Ραζίνας? 2132 (25)?
 'Ραξίνας? 2132 (25)?
 'Ραμφίας 1428
 'Ρεγίνος 1033
 'Ρένιος cf. s.v. Φ--
 'Ρήγίλλα 877
 'Ρηγιανός 2197
 'Ρηγουλιανός: Ούλπιος Αίλιος 'Ρ. Οσα-
 εις? 1589
 'Ροδανός 1010
 'Ροδία 1010
 'Ροδοκράτης 1252
 'Ρόδων 1252, 1603
 'Ρόθιος 1010
 'Ροικίαν 877
 'Ροίχος 877
 'Ρουμαθας 877
 'Ρούστιος: Μ. Ρ. 1021
 'Ρούφα 1131
 'Ρουφᾶς 2197
 'Ρουφίνος: "Αττιος 'Ρ. 1331.12; "Αττιος
 'Ρ. Μετιλλιανός 1331.3
 'Ρούφος 735, 1454; Κλαύδ. 'Ρ. 724; Μέττ.
 Ρ. 1956?; Π. Πλάτ. 'Ρ. 877
 'Ρύθμος: 'Απολλ(ώνιος) 'Ρ. 1332.13 ('Α.
 Πόλλ(ιος) 'Ρ.? app.cr.)

- 'Ρωμανήσις 735
 'Ρώμυλος 1525

 Σ--: Α. Σολπίκ. Σ-- 877
 Σ--ΒΑ-- 2131
 ΣΑ-- 881, 1028 (4)?
 Σα--ν? 1748
 Σααδος (γεν.?) 1900
 Σαβινιανός 1900
 Σαγγάρις 795
 Σαδος?: Σ. Δέξτηρ 1819 (h)?
 Σαίτυλος 788 (15)
 Σακόλας 613 I.17, 27, 30, I.9
 Σαλαμάνιος 1902?
 Σαλμαμοας 1715 app.cr.
 Σαλμας 1715 app.cr.
 Σαλμων 1603
 Σαλων 1910?
 Σαλωνιτος 1910?
 Σαμ-- 1754
 Σάμιος 877
 Σάμος 524, 1590, 1611
 Σαμουήλ 1842
 Σάμυος 1428
 Σαμψών 2132 (72)
 Σαμώης 1851
 Σανδαν 1727
 Σανδανσασκα 1727 app.cr.
 Σανδας 1727
 Σαννίαν 767 (3/4)
 Σάνων 1005 (15)
 Σασαρος 1913 app.cr.
 Σασο-- 1656
 Σαουαίνων 761
 Σαουαρος 1913
 Σαουρος 1913 app.cr.
 Σαραπίαν 781, 811, 813 bis, 1312 A.51
 Σάρδος 780 app.cr.
 Σαρπηδονίς: Κοκκήτ. Σ. 1681
 Σαρπηδών 1699
 Σατορνίλος 952 (2)
 Σατορνίνος 952 app.cr.
 Σατορίσκος 781

- Σατοριάν 1428
 Σάτυρος 524, 546, 781, 935, 1300.3, 6,
 14; 1428
 Σάτυρος 1074 (1)?
 Σαφίνιος cf. s.v. Πόπλιος
 Σεβήρα 663.6
 Σεβηρία 1562 app.cr.
 Σεβηρίνα: Αύρ. Σ. 1562
 Σεβήρος 985?
 Σεγέτιος? 2132 (62)
 Σείγη 1010
 Σείμακος 549.10
 Σείστος 1097
 Σειτας 656
 Σεκοῦνδα 1531
 Σεκοῦνδος 713 A. 4
 Σελένα 935
 Σελευκιανός: Μ. Αύρ. Σ. Σέλευκος 1637
 Σέλευκος 877; Μ. Αύρ. Μαρριανός Σ.
 1637; Μ. Αύρ. Σελευκιανός Σ. 1637
 Σέλινις 1031
 Σέλλιος cf. s.v. Ίέρων
 Σελμαμοας 1715
 Σεμέλη 1698.3
 Σεμπρώνια 2057 app.cr.; cf. s.v. Μαξίμα,
 Μαρκέλλα
 Σεμπρώνιος 2057 B I?; Σ. "Απερ 2057 B I
 Σέξστος: Ουέττ. Σ. 550.1/2
 Σεξτίλιος cf. s.v. Έπαφρόδειτος
 Σέξτος: Σ. "Απουλήσιος Φλαβιανός 1287
 ter
 Σεουηριανός 1435
 Σεουήρος 1422, 1531, 1997 D; Γ. Ί(ού-
 λιος) Σ. 1436.1
 Σέους 603.9
 Σεπτία cf. s.v. Κοάρτα
 Σεραπίων 1701
 Σέργιος 1450 (4); 2132 (30, 62?, 87)
 Σερήνος 1930, 1981; Δουλκίτ. Σ. 1165; Σ.
 Κλήμης 1981
 Σερισμ-- 1703 app.cr.
 Σερουίλιος 877
 Σέρονιος cf. s.v. Η--

- Σευήρος 2112
 Σεύθης 877
 Σήα 1154?
 Σήας 1154?
 Σηδάτος 1409
 Σθενέλας 815 E
 Σθενέλος 1066
 Σθενολαίς 1698.3, 8
 Σι. 524
 Σι--μος? 2003
 Σιβύρτιος 613 I.17, 26, 31, II.12; 675
 Σικίτιος 613 I.16, 26, 34, II.10
 Σίκολος: Πόπλ. Κλ. Σ. 1010
 Σίκων 1038
 Σικόνδα: Αύρ. Σ. 1341.4
 Σιλανός 781, 877, 1428
 Σιλβανός 2010; Μ. Μουνάτ. Σ. 664
 Σίλλα 1819 (3)
 Σίμα 1079
 Σιμαλίαν 524
 Σίμῃ 994
 Σιμοκενις 1423
 Σιμις 1423
 Σιμισσιμει 1423 app.cr.
 Σίμμος 529
 Σίμος 681, 877, 1270 (2); 1297.4; 1428
 Σιμύλος 2047?
 Σίναρος 987
 Σίρδον 1112 (1)
 Σισίνιος 2142
 Σισίνιος 757 (14); 803 (14); 2132 (26,
 37?, 58, 82), 2133 A
 Σκαίος 877
 Σκάπλας: Τ. Φλ. Σ. 1271 bis
 Σκαπτία 1286
 Σκριβωνιανός 877
 Σκριβάνιος cf. s.v. Μόδεστος, Νομεντάνος,
 Ταύρος
 Σκριβάνιος cf. s.v. Δημήτριος
 Σκύβος 990 app.cr.
 Σκύθας 710 app.cr.; 759 (3); 781, 994, 1428
 Σκύλης 710 app.cr.
 Σκύμνος 524, 759 (6); 1373.2

- Σκούτας 987, 994
 Σμίκος 877
 Σμινδυρίδης 815 E
 Σμίνθος 1481
 Σόλειος 1049
 Σολπίκιος cf. s.v. Σ--
 Σόλων 524, 583, 1312 A.51
 Σομ 1049
 Σορταδής 1698.1 app.cr.
 Σορταλīs 1698.1
 Σοσία 1039 A
 Σου-- 807
 Σοῦδης 603.5
 Σοφία 1794
 Σόφων 822.22
 Σπεύδων 906
 Σπινθήρ 506
 Σπίνταρος 1428
 Σπύριος: Αἰ. Μαίκ. Σ. 600
 Στάγων 1010
 Στάκτη 1010
 Σταλακκί-- 2057 A?, B III? (Σεμπρώνια
 Στ(α)λακκία?)
 Στάρτις 613 I.19/20, 34
 Στασίθεμις 1640
 Στασίλας 1256
 Στασίμη: Ἄντων. Σ. 877
 Στάσιππος 815 F
 Στατοῦτος: Αἰλ. Στ. 1818
 Στατώριος cf. s.v. Γάιος
 Σταυράκιος 1361 app.cr.
 Στέφανος 649, 757(17), 772, 1885, 2132
 (28/29, 57); cf. s.v. Ἰστέφανος
 Στήσιχορος 1889 C (3)?
 Στλάκις 1981 app.cr.
 Στλακκία cf. s.v. Ἰσιδώρα; cf. also s.v. Σταλακ-
 κία
 Στοιβιάδας 457
 Στρατήγιος 757 (8); 803 (8)
 Στράτιος 506
 Στρατοκλῆς 929, 1202
 Στρατον(ε)ίκη 1476, 1514; cf. s.v. Ἰστρο-
 νίκη, Ἰστρονοίκη, Στρατονική

- Στρατονική: Αἰρ. Στρ. 1558
 Στρατόναικος 550.10/11; 735, 743 (2); 751
 Στράτων 506, 767 (8); 1532, 2053 (2)
 Στρέππων 1088
 Στρίππων 1088
 Στόφων 781, 1428
 Σύλλας: Πο. Αἰλ. Πρωτολέων Σ. Ἄριστο-
 κράτης 1210
 Συμεών 1856 C; 2125 (17)
 Συνέσιος 2132 (37)?
 Συνέτη 513 C.1
 Σύνετος 735
 Συντύχη 1110
 Συντυχής 1536 app.cr.
 Σύνφορος 877
 Συρίνας: Μολης ὁ καὶ Σ. 1618
 Σύρος 1428, 1658; Αἰρ. Σ. 1571
 Σχεῖνος 877
 Σχύβος 990.14/15
 Σω-- 860.4; 1753
 Σωγένης 2053 (5)
 Σώδαμος 557, 815 C; 822.1
 Σώζων 735, 742
 Σωθεμῖς 716
 Σωθήριος 1108
 Σωκράτης 541, 958 (2); 1236.2 app.cr.;
 1301.4, 15; 1312 A.51; 1428
 Σώκριτος 795
 Σῶν 1049
 Σώπατρος 557, 613 I.6, 18, II.29, 33; 1658
 Σώπολις 698, 795
 Σωσάμενος 1270 (3) app.cr.
 Σώσανδρος 547, 1128, 1558, 2235 (3)
 Σωσῶς 1554, 1558
 Σωσι-- 549.8
 Σωσίας 1301.3, 15
 Σωσιγένης 1243.9
 Σωσικλῆς 574, 815 D; 834
 Σωσικράτης 239 bis
 Σώσιος 1428
 Σωσιπόλις 1052
 Σωσίππη 906
 Σῶσις 478, 811
- Σωσίς 906
 Σωσίστρατος 815 E
 Σωσίφων 929
 Σώστρατος 815 D; 1265, 1631 C
 Σωτάδης 1698.2
 Σωτᾶς 1592
 Σώτειρα 836
 Σωτήρ 492.2; 795, 1010, 1428, 2101 (48)?
 Σωτηρία 975
 Σωτηρίδας 1631 E
 Σωτηρίς 510, 1543
 Σωτήριχος 524, 1093?, 2132 (4); Κοῖντος
 Καϊκίλιος Σ. 355
 Σώτιμος 540.7
 Σώτων 569
 Σωφρόνα 1132
 Σωφρόνη 2086
 Σωφρονίς 1681
 Σώφρων 540.5
 Σωχεύς 2101 (47)
- Ταλὼν? 995 (6)
 Ταράσιος 2132 (5, 31)
 Ταργίδης 877
 Τάσεις 711
 Τατας 1440, 1556, 1572
 Τατία 1347, 1529, 1548
 Τατιανῆς 1471
 Τατιανός 735, 742; Αἰρ. Τ. 1341.13
 Τάτιον 1538, 1552
 Ταῦρος: Λ. Σκρειβόν. Τ. 877
 Τει--: Α. Τει-- 2101 (24)?
 Τειμάνδρα 906
 Τειμασίθεος 547
 Τελε-- 1243.16
 Τελέσαρχος 1243.12
 Τελεσεῖας 644?
 Τελέσιππος 462
 Τελεσφορίς 1531
 Τελεσφόρος 1460
 Τελέσων 1153?
 Τελευτία 906
 Τένθας? 985

- Τερασσία 877
 Τερβημις: Αἰρ. Τ. 1653
 Τερίλλος 1026 (1)?
 Τερμίλας 1611, 1614
 Τέρσεννα 1052, 1056
 Τερτία 1539
 Τέρτιος 877
 Τέρτυλλος: Τιβ. Κλ. Ουέιβιανος Τ. 1582
 Τεύθρας 795
 Τευδαρμα 2086
 Τηλέμαχος 1640, 1857? (or mythological na-
 me); Γ. Λικίνιος Τ. 1640
 Τηλέμαστος 955
 Τήρης 1438
 Τῆτα? 1052
 Τι-- 1428
 Τιβ. 795
 Τίβειος 767 (1)
 Τιβέριος: Τ. Κλ. Ἀπολλώνιος Ἐλαιβά-
 ρης 1627 app.cr.; Τιβ. Κλ. Δαμῆς 2235
 (1); Τ. Κλ. Διογενεανός 1528; Τιβ. Κλ.
 Ἑρμίας 1992; Τ. Κλ. Ἡρόφιλος 877;
 Τ. Κλ. Κρισπιανός Γεμινιανός 397; Τ.
 Κλ. Ματρέας 877; Τ. Κλ. Ουέιβιανος
 Τέρτυλλος 1582; Τ. Ὁφ[--] 666; Τ.
 Κλ. Πείσων Πίστος 1528; Τ. Φλάβιος
 [--]κράτης 404
 Τίκιος 1028 (3)
 Τιμαγόρας 815 E
 Τιμαίθος 850 B.2
 Τιμαίνετος 524
 Τιμακλῆς 1246 app.cr.
 Τιμακράτης 1254
 Τιμάνωρ 1238
 Τιμαρχος 815 E; 863.6, 30
 Τιμασαγόρας 815 E
 Τιμάσανδρος 781, 1428
 Τιμασικράτης 1236
 Τιμασίπολις 1258
 Τιμησικλῆς 781
 Τιμησίλειος 888, 890.2, 4
 Τιμίδας 863.6, 30
 Τιμόδικος 815 B

- Τιμόθεος 1526, 1530, 1858
 Τιμοκλέα 888
 Τιμοκλής 538 (2); 815 D; 1258
 Τιμοκράτης 877
 Τιμόλα 967, 969
 Τιμόλλης 462
 Τιμόλυκος 1428
 Τιμόστρατος 834
 Τιμούροδος 1820
 Τιμοχάρης 815 B
 Τιμώ 698
 Τιμώνας 2046
 Τίτα? 1052
 Τίτας 1052
 Τίτελος 1052
 Τίτιος 1052, 1058
 Τίτος 550.18; Τ. Δομίτιος Ουαλεριανός 1411; Τ. Φλ. 'Αριστόβουλος 1271 bis; Τ. Φλ. 'Ιουλιανός 1271 bis; Τ. Φλ. Λολλιανός 'Αριστόβουλος 1271 bis; Τ. Φλ. Περιγένης 1271 bis; Τ. Φλ. Πυθίων 1271 bis; Τ. Φλ. Σκάπλας 1271 bis
 Τίττελος 1029
 Τιτυβάς 877
 Τιτώ 877, 1052
 Τλημ-- 506
 Τοαλιος 1740 app.cr.
 Τοαλ(λ)ις 1628
 Τοκαλος 1423
 Τόλων 613 I.8, 17, 27, II.5/6, 25
 Τοννήιος 877
 Τορκουάτος 877; Αύρ. Τ. 2096
 Τουαλλίς 1628
 Τουελλιας/-ιος 1740
 Τουπρις? 1990
 Τουπτευσ 1990 app.cr.
 Τουπτις? 1990
 Τούρβων: Μ. Ουαλέριος Τ. 1332.10
 Τους 1740 app.cr.
 Τουτεινος: Λικίν. Τ. 1148; Κ. Λικ(ίν.) Τ. 1146/1147
 Τραγίδης 877?
 Τρέβιος 1060; cf. s.v. Λέων
- Τροκονδας 1609, 1611, 1613/1614, 1619, 1625, 1654, 1659, 1715/1716; Αύρ. Τ. 1623
 Τροφίμη 510; Αύρ. Τ. 1341.7
 Τροφίμη 1562
 Τρόφιμος 1538, 1547, 1552, 1557; Αύρ. Τ. 1562
 Τρύφων 1450 (3); 1474, 1849
 Τρωϊανός 877
 Τρωίλος 1312 A.3; 1675
 Τυ-- 1428
 Τύννιχος 877
 Τυρβάσιος 1010
 Τύχη 1536
 Τυχής 1536 app.cr.?
- 'Υακίνθιος 502
 'Υάκινθος 1481, 1488, 2136 (or mythological name?)
 'Υβλήσιος 877
 'Υγασίς 815 E
 'Υγεία 1287
 'Υλη 1005 (6)
 Υμ-- 1703 app.cr.
 'Υπατιανός 2132 (56)
 'Υπέρβολος 877
- Φ--: 'Ρέννιος Φ-- 1721
 Φαβιανός: Γ. 'Ιούλιος Φ.? 1732
 Φάεννος 877
 Φαίδρος 1373.5
 Φαινίλας 815 C
 Φαίνις 855.4
 Φάλακρος 1093
 Φανέας 583
 Φανίας 1270 (3)
 Φάνιον 1920
 Φαννία cf. s.v. Πῶλλα
 Φάννιος cf. s.v. Θρέπτος, Πάννυχος, Φίλων
 Φανόκριτος 524
 Φανόμαχος 842
 Φαντίας 850 app.cr.
 Φαρ. 808 bis

- Φαρνάκης 888
 Φαυστίνα 1553
 Φαῦστος: Μάρκος 'Αντώνιος Φ. 242
 Φεΐδιππος 524, 781
 Φενραι 987
 Φηλίμων 1885
 Φηλίζ: Βετρούβ. Φ. 1075.25/26, 31, 40?; Α. Αὐτράν. Φ. 1010
 Φθεροτός 732 (2)
 Φι-- 1428
 Φιδίλα 888
 Φικτῳρίος cf. s.v. 'Αλέξανδρος
 Φίλα 622
 Φιλάγαθος 1471 bis
 Φίλαγρος 613 I.27/28
 Φιλαινώ 549.6
 Φιλάργυρος 627 bis; 2083
 Φιλέτερος 761
 Φιλήμων 566
 Φίλητος: Πο. Αἴλ. Φ. 1210
 Φιλιαρχος 1010
 Φιλικός 1117
 Φιλίνος 546, 781, 1428
 Φιλίππα 2081
 Φίλιππος 2149? (Φιλίππι)
 Φίλιππος 613 I.7, II.22, 26; 877, 916.6; 1312 B.3; 1416
 Φίλις 623 bis
 Φιλίσκος 524, 815 A; 906, 1428
 Φιλίστα 1017?
 Φιλίστας 1017?
 Φιλιστίδης 929, 1010?
 Φιλιστίων 2101 (11)
 Φίλιστος 868, 1010?
 Φίλλ-- 501
 Φιλλέας 501 app.cr.
 Φιλλύς 1319 (16)
 Φιλογεΐτων 2107 app.cr.
 Φιλογίτων 2107 app.cr.
 Φιλόδαμος 488, 815 A, E/F; 1236
 Φιλόδημος 1270 (3) app.cr.; 1321.4
 Φιλόκαλος 1796
 Φιλοκλής 512 A.2; 888, 892
- Φιλόκομος 2053 (2)
 Φιλοκράτης 795, 1745?
 Φιλόκομος 2053 (2)
 Φιλόλαος 531, 534.13
 Φιλόμηλος 1357.2
 Φιλονίδης 524
 Φιλονίδυς 519
 Φιλονίκος 760, 781, 877, 916.6
 Φιλοξενίδης 520, 931
 Φιλόξενος 850 A.19; 1428, 1471, 2046
 Φιλοπάτωρ 1558
 Φιλόπολις 929
 Φίλος 613 I.7
 Φιλόστρατος 257 B.2, 6; 2032
 Φιλότιμος 1428
 Φιλουμένος 2134 B
 Φιλοῦς 1204.2 app.cr.
 Φιλοφαντώ 1010
 Φιλόφρων 855.5
 Φίλω-- 984
 Φίλω. 984
 Φιλωκώ 1010
 Φίλων 547 app.cr.; 548, 760, 790 app.cr.; 876, 978, 1981 bis, 2053 (1); Κύντος Φάνν. Φ. 826
 Φίλων. 790 (9)
 Φιλωνίδης 790 app.cr.; cf. s.v. Φιλονίδης, Φιλονίδυς
 Φιλωτέρα 935
 Φιλώτης 520
 Φίντα 1012?
 Φίντας 1012?
 Φιρμίλλα 1285
 Φιρμίνια: Βαλερ. Φ. 722
 Φλαβία 1601 app.cr.; cf. s.v. Μελετινή, Πυθιάς
 Φλαβιανός 877; Σέξτος 'Απουλίου Φ. 1287 ter
 Φλάβιος 825 app.cr.; cf. s.v. 'Αριστόβουλος, 'Αττος, Βάλβος, Βασίλειος, Ζεύξης, 'Ιουλιανός, Λολλιανός, Περιγένης, Πυθίων, Σκάπλας, Φούριος, --κράτης
 Φλάκος 1065
 Φλάμμα 2197

Φλαουίλλα: Λικιννία Φ. 1640
 Φλάουιος cf. s.v. Δῶρος, Πονάσιος
 Φλάουιος cf. s.v. Ἰβήρος
 Φλαῦτος: Γ. Ἰούλ. Φ. 831
 Φλογιανή: Φ. Ἀννιανή? 1601 app.cr.
 Φλῶρος 2132 (45)
 Φοιβάδιος 1833 (2-4)
 Φοιβάμων 1833 (2-4)
 Φοιβάριος 1833 (2-4)
 Φοίβος 1832; Αὐρ. Φ. 1287
 Φοξίτης 877
 Φορ. 795
 Φόρβας 781
 Φορταυος 808 bis app.cr.
 Φορτυανος 808 bis
 Φορτυᾶς 808 bis app.cr.
 Φορμέων 1121
 Φορμίσκος 572 (1)
 Φορμίων 781
 Φορτουνάτος 513 D.2, 8/9; 1455
 Φόρυς 503.14
 Φούριος: Γ. Φλ. Φ. Ἄττος 1271 bis
 Φούσκ. 735?
 Φρ. 795
 Φρανγιών 330
 Φρασίδημος 678
 Φρασίλας 815 E
 Φρόντων 550.8; Γ. Καριστάνιος Φ. 1627
 Φρουγιανός: Γ. Ἀμβείβιος Φ. 1466
 Φρύνη 877
 Φυλεύς 1428
 Φύλης 815
 Φύσας? 1588 app.cr.
 Φυτίας 906
 Φωκίαν 815 E
 Φώκριτος 1428
 Φωτεινός 1458 (4)
 Χαίρε-- 539.4
 Χαίρεας 1596
 Χαίρωνιδης 523
 Χαλβας 1851 app.cr.
 Χαλβης 1851 app.cr.

Χαλβίων 1851 app.cr.
 Χανάκης 806 app.cr.
 Χαρά 2101 (18)
 Χαρέσιος 1428
 Χαρικλής 590
 Χάρις 987
 Χαρίτιμος 2050?
 Χαρίτων: Μ. Αὐρ. Χ. 1512
 Χαρίτωσα 1046
 Χάρμιππος 844.3
 Χαρμοκλήης 815 E
 Χαρμοκράτης 929
 Χάροσσα 1039 A
 Χαρωνιδης 196.4
 Χάροψ 1039 app.cr.
 Χάταιος 2046
 Χε[.]-- 1258
 Χείλων: Π. Ἀκείλ. 877
 Χελώνη 877
 Χερσίας 1258 app.cr.
 Χέρσις 1258 app.cr.
 Χερσίς 1258 app.cr.
 Χέφαλος 542
 Χηριάδας 2046
 Χηρίας 2046 app.cr.
 Χιο. 781
 Χίων 1428
 Χλευά 987
 Χολαιβόν 1851 app.cr.
 Χολβιδίας 1851
 Χορειός 795
 Χρέμων 1005 (7)
 Χρήστη 973
 Χριστόφορος 757 (10); 2132 (36)
 Χρυσάωρ 815
 Χρύσανθος 1471
 Χρυσάωρ 1231
 Χρύσερμος 877
 Χρυσέρως 1000
 Χρυσι-- 2137
 Χρυσίνα 1225
 Χρύσι(ον) 2007
 Χρύσιον 1215, 1524

Χρύσιππος 929; Αὐρ. Χ. 877
 Χρυσίς 877, 1122
 Χρυσογόνη 1225
 Χρυσόπους 906 (Χρυσόπος)

Ψ(ε)υφώρα 1039 app.cr.
 Ψελλός 1469
 Ψεναρχήβιος 2010?
 Ψηρόμανδρος 877

ῥΩλος: ῥΩ. Γρακίη. Πρόκλος 510
 ΩΠΙ--? 984
 Ὠριγένης: Αὐρ. Ὁ. 1173?, 1174, 1175
 ῥΩρος 1428
 Ὠρωπ-- 927
 Ὠφελίων 781, 1428

--αγαθος 1697
 --ακλῆς 1246
 --αλος 1699
 --ανδρος 675, 942.2; 947.2
 --ανης 1065
 --αν.ων? 2132 (88)
 --αρίς 1010
 --αριωνου (? gen.) 1520 b
 --άρχη 694
 --ας 1527
 --ās 1010
 --ασοασ-- 1699
 --ανης 1696.36
 --γης 1018?
 --δης 782 (4)
 --δια? 1478
 --εβιο-- 1060
 --είλιος 877
 --εος 1660
 --ζς 1907
 --ήλων 877
 --ης 1522, 1713, 1065?
 --θιβος 2130
 --ιαν--? 2047
 --ιανός 325

--ιας 1250
 --ικος 785.1
 --ιον 1010
 --ιος 1661
 --ιππος 548, 549.11
 --ις 1010, 1031
 --ίσκος 1010
 --ιτιμος 1009
 --κιος 1063?
 --κλειτος 1240 app.cr.
 --κλος 952 (2)
 --κος 675, 1568
 --κράτης 529, 797, 1199.2
 --κράτων 860.4?
 --λα 972
 --λα...ων? 1153
 --λίαν 568
 --λος 510, 2047
 --μην 576
 --μιος 877
 --μων 1312 A.56
 --νης 694
 --νίκης 2198
 --νικος 2198
 --νιος 877
 --νίσκος 877
 --νομένης 798.3/4
 --νομος 513 Δ.14
 --νος 550.21; 1584
 --νοστος 781
 --οδότη 888
 --οκομος 2053 (2)
 --οκράτης 702
 --όκριτος 539.5
 --ολος 675
 --ονος 513 B
 --ος 1008 (1)?, 1057 (5)?, 1491, 1940?,
 2046.8
 --όστρατος 680
 --ουια (gen.?) 1793
 --ουτος 2040 (10)?
 --πάτρα 549.9
 --πιανός 1958.10

--πικπο--? 1161 A
 --πρι-- 1149
 --ρος 494.3; 854.12
 --σανδρ-- 520
 --σιος 613 I.33; 701, 703
 --σκος 1077?
 --σσα 2051
 --στρατος 854.13; 1265
 --ταγόρα 969
 --τις 1018?

MYTHOLOGICAL NAMES

'Αδρανός 1005 (9)?
 'Αλκῆστις 1074 (8)
 'Αλφ(ε)ϊός 2118 app.cr.
 'Ανδρομέδα 1776 (4)
 'Αντιόπη 1776 (3)
 'Αρέθουσα 2118
 'Αρετή 1776 (2)
 Αὐτομέδων 735
 'Αφρός 1776
 'Αχιλλεύς 735, 1427
 Βάκχη 1840
 Βάττος 2041
 Βελλεροφόντης 1192, 1194
 Βυθός 1776

Γαλατεία 1776 (3)
 Γελλώ 987, 994

'Ερατώ 1889 B (1)
 Εὐτέρπη 1776 (1); 1889 B (2)?

'Ηρακλῆς 1111 (6); 1140 (2)?

Θάλασσα 1838
 Θῆρος 1889 A (3)
 Θέτις 1427

Ίδωλος 1111 (6)
 Καιρός; Καλός Κ. 1871?

--τος 892
 --υλῖς 1010
 --υρυσ 1074 (1)
 --υς 1010
 --χιος 1063?
 --χος 613 II.36; 1005 (11)
 --ώ 1010
 --ων 540.1; 549.13
 --ωνυμος 942.2/3; 947.3

Καλλιόπη 1889 B (4)
 Κασσάνδρα 570
 Κασταλία 2072
 Κῆτος 1776 (4)
 Κλείω 1776 (1); 1889 B (5)?
 Κύκνος 1140 (2)?

Μετόπωρον 1889 A (2)?

Νέστωρ 1084
 Νίνος 1192

'Ολυμπος 1889 C
 Οὐρανία 1889 B (3)

Παιδεία 1776 (2)
 Περσεύς 1776 (4)
 Πρίαμος 735

Σάτυρος 1776 (3)
 Σοφία 1776 (2)

Τερψιχόρη 1289, 1889 B (6)
 Τηλέμαχος 1857? (or anthroponym)
 Τρύγων 1025

'Υάκινθος 2136 (or anthroponym?)

Χειμών 1889 A (1)
 Χρυσάωρ 1183

I. B. NAMES OF SHIPS AND ANIMALS

Ships:

'Ομόνοια 1736

Horses

'Αξιότιμος 1786.57/58
 'Αρετή 1786.60/61
 'Αριστόμαχος 1786.50
 'Αστροφόρος 1786.49

Βρόμιος 1786.60

Δαφναῖος 1786.51/52
 Διαρκής 1786 app.cr.
 Διερκής 1786.51

'Εροῖάδης 1786 app.cr.
 'Εροῖδης 1786.61
 Εὐανδρία 1786.51
 Εὐδαίμων 1786.56

'Ηδυάθλης 1786.55
 'Ηρωΐδης 1786 app.cr.

'Ιππὸν 1786.57
 'Ιππόνικος 1786 app.cr.
 'Ιππόσειντος? 1786.47/48

Κλέαρχος 1786.58/59

Λύρος 1786.53

Μαραθώνιος 1786.53/54
 Μηλοβόλος 1786.59/60

Μύσσης 1786.55
 Νικαφόρος 1786.48
 Νικόδικος 1786.48
 Νικόδιμος 1786.56/57

'Οφίδης 1786.49
 'Οπλίτης 1786.59
 'Ορφεύς 1786.54

Πελάγιος 1786.50
 Πολυμάθης 1786.58
 Πριάπης 1786.49/50
 Πρίαπος 1786 app.cr.
 Προσέχων 1786.50/51

Σθεναρός 1786 app.cr.
 Στεναρός 1786.49
 Στερφιλάρη 1786.53

Ταλαμώνιος 1786.54
 Τελαμώνιος 1786 app.cr.
 Τερψιδημος 1786.48

Φερέδοξος 1786.51
 Φιλάδελφος 1786.56

Χρησμολόγος 1786.52

'Ωροτερπής 1786.54/55

Latin horse name

Augur 1786 app.cr.

I. C. LATIN NAMES

Aelia cf. s.v. Firma
 Agatho: C. Iul. A. 877
 Anthestius 584
 Antonas 2197
 Antoninus: P. Vedius A. 1273

Antonius 2197; A. Vareius 1274
 Appius: A. Claud. Nero 1312 A app.cr. L. 26
 Appulius cf. s.v. Efigx
 Aquillius: M'. A. 1383
 Ascitus? 2197



- Atanius 877
 Aulus: A. Messala Rutillianus 617
 Aurelius: D. Aur. Sempronius Serenus 1165 app.cr.
 Bebeius 742?
 Baebius 584, 742?
 Batroclus: Ser. Fulv. B. 877
 Caecilius 584
 Caius 1312; C. Capatius Erastus 1630; C. Caristianus Fronto 1581 app.cr.; C. Claudius Titianus Demostratus 1274; C. Iul. Agatho 877; C. Iul. Hilarus 2149; C. Iul. Martialis 877; C. Licinnius Mucianus 1640
 Calvisianus: T. Flavius Varus C. Hermocrates 1367
 Capatius cf. s.v. Erastus
 Caristianus 1581 app.cr.; cf. s.v. Fronto
 Cessus 1630
 Cincia: Desidiana C. 1329 app.cr. L.2
 Claudius cf. s.v. Nero, Severus, Titianus
 Clemens: Q. Sei[?] C. 877
 Cognitus 877
 Cornas 2197
 Cornelius 584; cf. s.v. Rixa
 Crassus: P. Licinius C. 1312 A app.cr. L. 26
 Desidiana cf. s.v. Cincia
 Domnilla 2197
 Dulcitus: D. Aur. Sempronius Serenus 1165 app.cr.
 Efigx: L. Appul. E. 877
 Erastus: C. Capatius E. 1630
 Firma: Ael. F. 747
 Firmilla 1285; Scaptia F. 1285 app.cr.
 Flamma 2197
 Flavius cf. s.v. Hermocrates, Varus
 Florentia 1102 app.cr.
 Fronto: C. Caristianus Fronto 1581 app.cr.
 Fulvius cf. s.v. Batroclus, Herodotus
 Gemianus 2197
 Geminius cf. s.v. Marcianus
 Gemius 2197
 Gnaeus: Gn. Claudius Severus 1275
 Grannius 584
 Herennius 584
 Hermocrates: T. Flavius Varus Calvisianus H. 1367; T. Fl. H. 1385
 Herodotus: Ser. Fulv. H. 877
 Hilarus: C. Iul. H. 2149
 Ianuarius: Valer. Primus I. 739
 Iustio 735
 Iulia cf. s.v. Orestilla, Se[?], Surilla
 Iulius 2096; cf. s.v. Agatho, Hilarus, Martialis, Mucianus, Sistus
 Iullus 2096
 Iulus 2096
 Iusta 1102 app.cr.
 Laeliana 2197
 Laelianus 2197
 Laetulus 2197
 Licinius cf. s.v. Crassus
 Licinnius cf. s.v. Mucianus
 Lucius: L. Appul. Efigx 877; L. Cornel. Rixa 877; L. Serg. Paulinus 877; L. Serg. Paullus 877
 Manius: M'. Aquillius 1383
 Marcellianus 1157 A?
 Marcianus 742; Gemin. M. 1879 bis
 Marculus 2197
 Marcus 742; M. Iul. Sistus 1097; M. Ulp. 1581 app.cr.; M. Ulp. Placidus 877; M. Valer. Ruga 584
 Maximus: C. Iul. M. Mucianus 584
 Medicus 1138
 Messala cf. s.v. Rutillianus

- Mucianus: C. Iul. Maximus M. 584; C. Licinius M. 1640
 Nero: Appius Claud. N. 1312 A app.cr. L. 26
 Nonius 584
 Orestilla: Iul. O. 877
 Papius 1312
 Paulinus: L. Serg. P. 877
 Paulla: Scaptia P. 1285 app.cr.; 1286
 Paullus: L. Sergius P. 877
 Pausilipus 1159 B?
 Pectorius 2197
 Phyllis: Pompon. P. 877
 Pius: Scaptius P. 1286
 Placidus: M. Ulp. P. 877
 Pomponia cf. s.v. Phyllis
 Pomponius 584
 Primigenes 2197
 Primus: Valer. P. Ianuarius 739
 Promotus 2197
 Publius 1312; P. Vedius Antoninus 1273; P. Licinius Crassus 1312 A app.cr. L. 26; P. Scipio 1383
 Quintus: Q. Sei[?] Clemens 877; Q. Tres. 877
 Rabla 1154?
 Regulianus 2197
 Rixa: L. Cornel. R. 877
 Romanensis 959
 Romanus 1108
 Rufas 2197
 Ruga: M. Valer. R. 584
 Rutillianus: A. Messala R. 617
 Scaptia cf. s.v. Firmilla, Paulla
 Scaptius cf. s.v. Pius
 Scipio: P. S. 1383
 Se--: Iul. S. 877
 Sei-- 877
 Sempronius cf. s.v. Serenus
 Serenus: Dulcitus Aur. Sempronius S. 1165 app.cr.
 Sergius 1108; cf. s.v. Paulinus, Paullus
 Servius: S. Fulv. Batroclus 877; S. Fulv. Herodotus 877
 Severus: Gn. Claudius S. 1275
 Sie 1154?
 Sies 1154?
 Sistus: M. Iul. S. 1097
 Stremponius 1088
 Sulpicius 584
 Surilla: Iul. S. 747
 Theodosius 732 (7)
 Titianus: C. Claudius T. Demostratus 1274
 Titus: T. Flavius Varus Calvisianus Hermocrates 1367; T. Fl. Hermocrates 1385
 Tresius 877
 Ulpius: cf. s.v. Marcus, Placidus
 Utycilla? 1630 app.cr.
 Valentillianus 2197
 Valerius cf. s.v. Ianuarius, Primus, Ruga
 Vareius: Antonius V. 1274
 Varus: T. Flavius V. Calvisianus Hermocrates 1367
 Vedius cf. s.v. Antoninus
 PATRONYMIC ADJECTIVES
 Ἀλεξιπεία 554
 Βολαγόριος 560
 Γοργεῖος 987
 Εὐμάρειος 767 (5)
 Ἰππολόχειος 554
 Λεοντίδης 512 A.6

II. KINGS, DYNASTS AND THEIR FAMILIES

(Cf. also Index VIII for references to kings etc. without Greek titles)

- Alexander III (the Great): Ἀλέξανδρος 847 app.cr.; Ἀλέξανδρος ἥρωας 623 bis
Amastris, wife of Dionysios, ruler of Herakleia: Ἀμαστρίς 1429
Amyntas, king of Macedon: Ἀμύντας Μακεδόνων βασιλεὺς 582
Antiochos I, king of Kommagene: βασιλεὺς Ἀντίοχος Θεὸς Δίκαιος Ἐπιφανὴς Φιλορῶμαιος καὶ Φιλέλλην, ὁ ἐγ βασιλείας Μιθραδάτου Καλλινίκου, ὁ κτίστης καὶ εὐεργέτης καὶ πρῶτος ἀναλαβὼν τὴν κίταριν 1763.1-6; βασιλεὺς μέγας Ἀντίοχος Θεὸς Δίκαιος Ἐπιφανὴς Φιλορῶμαιος καὶ Φιλέλλην, ὁ ἐκ βασιλείας Μιθραδάτου Καλλινίκου καὶ βασιλίσσης Λαοδίκης Θεᾶς Φιλαδέλφου τῆς ἐκ βασιλείας Ἀντίοχου Ἐπιφανοῦς Φιλομήτορος Καλλινίκου 1763.1-6; 1766.1-6; 1768.1-6; 1769.1-6?
Antiochos II, king of the Seleukid kingdom: βασιλεὺς Ἀντίοχος 644
Antiochos IV, king of Kommagene: βασιλεὺς Μέγας Ἀντίοχος Ἐπιφανὴς Φιλόκαισαρ καὶ Φιλορῶμαιος --- καὶ Φιλέλλην 1730
Antiochos VIII, king of the Seleukid kingdom: βασιλεὺς Ἀντίοχος Ἐπιφανὴς Φιλομήτωρ Καλλινίκος 1763.5/6; 1766.5/6; 1768.5/6; 1769.5/6?
Aristonikos, Attalid pretender: Ἀριστόνικος 1312 A.15.44
Arsinoe II Philadelphos, sister and wife of Ptolemy II Philadelphos: Ἀρσινόη Φιλάδελφος 1755
Attalos II, king of Pergamon: Ἄτταλος 2184; Ἄτταλος ὁ ἀδελφὸς τοῦ βασιλέως 2184
Attalos III Philometor, king of Pergamon: Φιλομήτωρ βασιλεὺς 1312 A.13; Ἄτ-
- ταλος 1312 A.15
Berenike II, wife of Ptolemy III: βασιλίσσα Βερενίκη (with Ptolemy III: Θεοὶ Εὐεργέται) 1846
Darius I: Δαρεῖος ὁ Ὑστάσπεω 1310
Eumelos, ruler of Bosphoros: Εὐμήλος 797
Hystaspes, father of Darius I: Ὑστάσπης 1310
Kassandros, king of Macedon: Κάσσανδρος βασιλεὺς Μακεδόνων 582
Kleopatra Thea, daughter of Ptolemy VI Philometor and Kleopatra II, wife of Demetrius II Nikator: βασιλίσσα Κλεοπάτρα Θεὰ Εὐσητηρία 1821; Κλεοπάτρα Θεὰ 1756
Kleopatra VII, queen of Egypt: Θεὰ νεωτέρα 1742; Φιλόπατρις 1742
Kotys I, king of Odrisian Thrace: Κότυς 706
Laodike, wife of Mithradates I, king of Kommagene: βασιλίσσα Λαοδίκη Θεὰ Φιλάδελφος 1763.4/5; 1766.4/5; 1768.4/5; 1769.4/5?
Leukon I, ruler of Bosphoros: Λεύκων 798.1; Λεύκων ἄρχων Βοσπόρου καὶ Θεοδοσίης καὶ βασιλεύων Σινδῶν 800; Λεύκων ὁ Σατύρου 801.1
Leukon II, ruler of Bosphoros: Λεύκων 799 bis
Magas, king of Kyrene: βασιλεὺς Μάγας 2028
Mercurius, king of Nubia: ὁ θεόσεπτος καὶ φιλόχριστος βασιλεὺς 2026 app.cr.; ὁ φιλόχριστος βασιλεὺς (or βασιλίσκος?) Μερκούριος 2026.7/8
Mithradates I, king of Kommagene: βασιλεὺς Μιθραδάτης Καλλινίκος 1763.3/4; 1766.3/4; 1768.3/4; 1769.3/4; 1773.3/4
Mithridates VI Eupator: Μιθριδάτης 877

- Pairisades I, ruler of Bosphoros: Παιρισάδης 796
Philip II, king of Macedon: βασιλεὺς Φίλιππος? 582, 605; Φίλιππος Μακεδόν? 582
Philip V, king of Macedon: βασιλεὺς Φίλιππος? 605
Philokles, king of Sidon: Φιλοκλῆς 907
Ptolemy I, king of Egypt: Πτολεμαῖος Σωτήρ 1678; ὁ Σωτήρ Πτολεμαῖος 847 app.cr.; Σωτήρ 907
Ptolemy (I or II): Πτολεμαῖος 847.9
Ptolemy II Philadelphos, king of Egypt: βασιλεὺς Πτολεμαῖος 719; βασιλεὺς Πτολεμαῖος τοῦ Πτολεμαίου 1261; Πτολεμαῖος βασιλεὺς Φιλάδελφος 1846?
Ptolemy, king of Egypt (II, III, or IV): Πτολεμαῖος 877
Ptolemy III Euergetes I, king of Egypt: βασιλεὺς Πτολεμαῖος 855.1; 1301.5; βασιλεὺς Πτολεμαῖος (with Berenike II: Θεοὶ Εὐεργέται) 1846
Ptolemy IV Philopator, king of Egypt: βασιλεὺς μέγας Πτολεμαῖος θεὸς Φιλοπάτωρ ὁ ἐγ βασιλείας Πτολεμαίου καὶ βασιλίσσης Βερενίκης θεῶν Εὐεργετῶν καὶ Πτολεμαίου βασιλέως Φιλαδέλφου ἔκγονος 1846?
Rheskouporis II, king of Bosphoros: βασιλεὺς Ῥησκοπούρις 758 app.cr.
Satyros, ruler of Bosphoros: Σάτυρος 798.1
Saurromates I, king of Bosphoros: βασιλεὺς Σαυρομάτης 758
Saurromates II, king of Bosphoros: Σαυρομάτης, μέγας βασιλεὺς 758 app.cr.
Spartokos, ruler of Bosphoros: Σπάρτοκος 800

III. ROMAN EMPERORS AND THEIR FAMILIES

(Cf. the remark of the heading of Index II)

- Augustus: Αὐτοκράτωρ Καῖσαρ θεοῦ υἱὸς θεὸς Σεβαστὸς 1184; Θεὸς Σεβαστὸς 1210.7/8; Θεὸς Σεβαστὸς Καῖσαρ 659 B.27/28, 32; Σεβαστὸς 511, 596(1); 606; Σεβαστὸς Ὀλύμπιος 877
Livia, wife of Augustus and mother of Tiberius: Ἰουλία Σεβαστή 1955?
Augustus and Livia: Θεοὶ Σεβαστοὶ 2227
Tiberius: Αὐτοκράτωρ Τιβέριος Καῖσαρ Σεβαστὸς 1955; Τιβέριος Καῖσαρ Σεβαστὸς 659 B.28, 32/33; Τιβέριος Καῖσαρ Σεβαστὸς 1955; Σεβαστὸς 1097
Claudius: ὁ ἐπιφανέστατος θεὸς τοῦ κόσμου ὁ κτίστης νέων ἀγαθῶν ἅπασιν ἀνθρώποις, Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς 659 A.3-5; Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς 659 B.28/29, 33
Agrippina the Younger, wife of Claudius: Ἀγριππῖνα 2166
Nero: Ἀγαθὸς Δαίμων τῆς οἰκουμένης 1998; νέος Ἀγαθὸς Δαίμων 1998
Vespasian: νέος Σάραπις 1998
Domitian: Αὐτοκράτωρ Δομιτιανὸς Καῖσαρ Σεβαστὸς 1579; Αὐτοκράτωρ Καῖσαρ Δομιτιανὸς Σεβαστὸς 1627; Αὐτοκράτωρ Καῖσαρ Δομιτιανὸς Σεβαστὸς Γερμανικὸς 1956?
Nerva: Θεὸς Νέρουας 1728; divus Nerva 1879 bis
Trajan: Αὐτοκράτωρ Θεὸς Θεοῦ υἱὸς Τραιανὸς Σεβαστὸς 607; Αὐτοκράτωρ Νέρουας Καῖσαρ Τραϊανὸς Σεβαστὸς Γερμανικὸς 1595; Θεὸς Τραϊανὸς Παρθικός 1728, 1957; divus Traianus Parthicus 1879 bis; cf. also 1905
Hadrian: Αὐτοκράτωρ Καῖσαρ, Θεοῦ

Τραϊανού Παρθικού υιός, Θεού Νέρουα υιανός, Τραϊανός Αδριανός Σεβαστός 1728; Αυτοκράτωρ Καίσαρ Τραϊανός Αδριανός Σεβαστός, πατήρ πατρίδος, ὁ σωτήρ καὶ εὐεργέτης 1869; Θεός Αδριανός 1090, 1331.16; 1436.8, 10, 19; 1957?; μέγιστος Αυτοκράτωρ Τραϊανός Αδριανός, Θεού Τραϊανού υιός, Θεού Νέρβα υιανός, ἄριστος Καίσαρ Σεβαστός Γερμανικός Δακτικός Παρθικός σωτήρ καὶ κτίστης 893.3-8; *divus Hadrianus* 1879 bis

Antoninus Pius: Αυτοκράτωρ Καίσαρ, Θεού Αδριανού υιός, Θεού Τραϊανού Παρθικού υιανός 1957?; Αυτοκράτωρ Καίσαρ Θεού Αδριανού υιός, Θεού Τραϊανού υιανός, Θεού Νέρουα ἔκγονος Τίτος Αἴλιος Αδριανός Αντωνεῖνος Σεβαστός Εὐσεβής 1463; Αυτοκράτωρ Καίσαρ Τίτος Αἴλιος Αδριανός Αντωνεῖνος Εὐσεβής, πατήρ πατρίδος 1604; Αυτοκράτωρ Καίσαρ Τίτος Αἴλιος Αδριανός Αντωνῖνος Σεβαστός Εὐσεβής 894, 1436.23-26; *divus Antoninus Pius* 1879 bis

Marcus Aurelius: *Imperator Caesar Marcus Aurelius Antoninus Augustus*, *pontifex maximus*, *divi Antonini Pii filius*, *divi Hadriani nepos*, *divi Traiani Parthici pronepos*, *divi Nervae abnepos* 1879 bis; cf. also 1906

Lucius Verus: *Imperator Caesar Lucius Aurelius Verus Augustus*, *divi Antonini Pii filius*, *divi Hadriani nepos*, *divi Traiani Parthici pronepos*, *divi Nervae abnepos* 1879 bis

Commodus: Αυτοκράτωρ Καίσαρ [--] Σεβαστός 1594?

Septimius Severus: Αυτοκράτωρ Καίσαρ Λούκιος Σεπτίμιος Σευήρος Πέρτιναξ Σεβαστός 1578; Αυτοκράτωρ Καίσαρ Σευήρος Πέρτιναξ 1757 app.cr.; Σεβα-

στός Αραβικός Αδιαβηνικός Παρθικός μέγιστος 1211 a/b?; *Imp. Caesar L. Septimius Severus Pius Pertinax Augustus Arabicus Adiabenicus Parthicus Maximus* 1517

Septimius Severus and *Caracalla*: θειότατοι αυτοκράτορες Σευήρος καὶ Αντωνῖνος 1355 A.27

Caracalla: Αυτοκράτωρ Καίσαρ Μάρ. Αὐρ. Σεβήρος Αντωνεῖνος 1464.18; Αυτοκράτωρ Καίσαρ Μ. Αὐρήλιος Αντωνεῖνος Σεβαστός 1574; Σεβαστός Αραβικός Αδιαβηνικός Παρθικός μέγιστος 1211 a/b?; *Antoninus Pius Augustus* 1517.6/7; *Imp. Caesar M. Aurelius Antoninus Pius Augustus* 1517.9/10

Geta: Αυτοκράτωρ Καίσαρ [--] Σεβαστός 1594?; Π. Σεπτίμιος Γέτας Καίσαρ 1211 c; *Septimius Geta Caesar* 1517.6/7

Elagabalus: Αυτοκράτωρ Καίσαρ Μάρκος Αὐρήλιος Αντωνεῖνος Εὐσεβής Εὐτυχῆς Σεβαστός, υιός Θεού Αντωνεῖνου, ἔγγονος Θεού Σευήρου 1575; Θεός Ἥλιος Ἐλαγάβαλος 1807 bis

Alexander Severus: Αυτοκράτωρ Καίσαρ Μάρκος Αὐρήλιος Σευήρος Ἀλέξανδρος Εὐσεβής Εὐτυχῆς Σεβαστός 1958.18/19?

Maximinus Thrax: Γάιος Ἰούλιος Οὐήρος Μαξιμίμνος Αυτοκράτωρ Σεβαστός 1330 app.cr.

Verus Maximus, son of *Maximinus*: Γ. Ἰούλιος Οὐήρος Μάξιμος εὐγενέστατος Καίσαρ 1330 app.cr.

Gordianus III: Μ. Αντώνιος Γορδιανός 1328.8

Claudius II Gothicus: Αυτοκράτωρ Καίσαρ Μάρκος Αὐρήλιος Σευήρος Κλαύδιος Εὐσεβής Εὐτυχῆς Σεβαστός 1958.18/19?

Probus: Αυτοκράτωρ Καίσαρ Μάρκος

Αὐρήλιος --- Πρόβος 513 A

Licinius: *Licinius Augustus* 2120 A

Licinius, son of *Licinius*: *Licinius Caesar* 2121 A, 2122 A; *Caesar* 2123 A

Constantine the Great: Κωνσταντεῖνος Σεβ. Ἥλιος Παντεπόπτης 1612

Theodosius I: *Theodosius* 650 A

Theodosius II: Θεοδόσιος 1022

Valentinianus III: Βαλεντινιανός 1022

Anastasius: Φ. Αναστάσιος 1212 app.cr.

unknown/undetermined emperors: Αυτοκράτορες 1601; αυτοκράτωρ θεός Σεβαστός Καίσαρ 659 A.40, B.11;

Αυτοκράτωρ Καίσαρ 1577; Αυτοκράτωρ Καίσαρ Σεβαστός [--] 1212; Αυτοκράτωρ Καίσαρ [--] Σεβαστός 1594; Αυτοκράτωρ Σεβαστός [--] εὐγενέστατος Καίσαρ 1330; Θεοὶ Σεβαστοὶ 2227; Καίσαρος Νείκη 1276; κύριος ἡμῶν αυτοκράτωρ 891.12/13; κύριος ἡμῶν Καίσαρ 512 A.1; Σεβαστοὶ 486 I.3; 659 A.26/27; 1330.22; 1355 A.3; 1603, 1981, 2227; Σεβαστός 659 B.23; 776; 1355 A.33; Σεβαστός Καίσαρ 659 A.49/50; σωτήρ τῆς οἰκουμένης 1576; *Caesar noster* 2123 A

IV. A. GEOGRAPHICAL NAMES (EXCEPT ATTICA)

Ἀβαίτης 1357.1

Ἀβυδηνός 1373.4

Ἄβυδος 772, 1373 app.cr. 22/23

Ἀγαθὸς Δαίμων, ποταμός 1998

Ἀγκυρανός 1437.9; cf. s.v. Ἄγκυρα

Αἰγαία 1355 B.8 app.cr.

Αἰγινάιος (Ἀπόλλων) 788(11)

Αἰγινήτης 678

Αἰγύπτιος 877, 1958.20

Αἴγυπτος 1068, 1355 C.24

Αἰλιεύς 1884 app.cr.

Αἰλήσιος 1884 app.cr.

Αἰλιώτης 1884 app.cr.

Αἰνιάν 877

Αἴνιος 658.8

Αἰτωλός 485 bis, 1299.4

Ἀκάδαμς 1325

Ἀκαρνάν 877

Ἀκαρμονεύς 877

Ἀκονεύς 877

ἄκρα, Διὸς Μεγιστέως 834

Ἀκράγας 989

Ἀκραφιεὺς 455

Ἀκροκάστωλος 1348.9

Ἀλάβανδα 1229.49

Ἀλαβανδεὺς 1229.4, 11

Ἀλαιοσ 997

Ἀλεξάνδρεια 486 IV.5; 1355 A.12, 21; C.9, 12, 19-22

Ἀλεξανδρεὺς 486 I.4/5; 487.5; 1355 A.6; 1437.9; 1849/1850

Ἀλικαρνασσεὺς 815 B

Ἀλικαρνασσός 1206

Ἄλινα 2086 app.cr.

Ἀλινδεὺς 1229.58

Ἀλυζεῖεύς 499

Ἀλφ(ε)ϊός 2118 app.cr.

Ἀμάστριος 795

Ἄμαστρις 1429?

Ἄμιος 826, 1182, 1190.3

Ἀμφιπολίτης 698

Ἄναια 2200

Ἀναίτις 878

Ἀνατολή 1841 I.6

Ἀνατολική 1841 I.3

Ἀνατολικοὶ 1450 (7); 1458 (3); 2132 (36)

Ἄγκυρα 877; cf. s.v. Ἀγκυρανός

Ἀγκωνίτας 484

Ἀγκωνίτης 1052

Ἀντιμαχίτης 844.3

Ἀντιοεὺς 486 I app.cr.; 487 app.cr.

Ἀντιόου πόλις 1355 C.23

Ἀντιόχεια 1783, 2122 B?; 2123 B?

Ἀντιοχεὺς 822.4, 17, 25

- Άνχιαλος 643(2)
 Άξιοττα 1344.3, 19
 Άξιοττηνός 1344.1; 2243
 Απάμεια 877
 Απάτουρον 758, 800
 Απολλωνιάτης 798.4
 Απτεραίος 858
 Αραβία 1909?
 Αραβίη 1908
 Αραγοκωμήτης 1521 app.cr.
 Αραγουνηοί 1521 app.cr.
 Αραγώτης 1521 app.cr.
 Αράδιος 1199.4
 Άραδος 1199.6 app.cr.
 Αραυκάμη 1521 app.cr.
 Αραυκαμήτης 1521
 Αργείος 1355 A.9
 Άργος 849.5 (Πελασγικόν?); 1355 A.15
 Αρέθουσα 2118
 Αρέλατος 1146/1147
 Αρεόπολις 1883
 Αρεόπολης 1883
 Αριαραθεύς 877
 Άρκαδία 849 app.cr.
 Άρκας 877, 1355 B.17
 Άρσαν? 1153 app.cr.
 Ασία 486 III.1; 487.14; 1090?, 1279, 1310,
 1327.7, 11, 16; 1328.10; 1329.13;
 1330.10; 1332.9; 1355 A.12, C.17, 25;
 1436.8
 Ασσανοί 726
 Ασή 774
 Ασκαηνός 2243
 Ασκληπιός 846.32/33
 Αστική 644
 Αστυρηνή 1382
 Αταβύριος (Zeus) 1236/1237
 Ατταπινεύς 1520 b
 Αύσόνιος 1166
 Αύσανιος 1908
 Αχαία 1436.16
 Αχαιός 850 B.1, 5/6 (Θηβαίοι Α.); 877
 Αχιλλήϊος 761
 Βαιτογαβρα 2000 app.cr.
 Βαιτογαβρει 2000 app.cr.
 Βαιτογαβρις 2000 app.cr.
 Βαιτογαβρίτης 2000 app.cr.
 Βάργασα 1206
 Βαρκοκωμήτης 1182
 Βατινήτης 878, 1325, 2200
 Βεθ Άχων 1818
 Βετογαβρίτης 2000?
 Βητόγαβρις 2000 app.cr.
 Βιζυηνός 643(2)
 Βιθυνία 1355 C.26; 1436.18
 Βιθυνός 719
 Βορυσθενείτης πρὸς Ὑπανιν 785
 Βόσπορος 796, 798.10; 800/801
 Βρεντεσίνος 484
 Βρέτιος 1118 app.cr.
 Βυζάντιον 1355 B.13
 Γάιμιον 613 II.21
 Γαλάτης 877?
 Γαργαρεύς 822.8, 23
 Γενδεραία 613 app.cr.
 Γένδερον (Γένδερος?) 613 app.cr.
 Γερμανία ή κάτω 1436.26
 Γοννέος 850 A.1, 9/10
 Γοννοκόνδυλος 529
 Γόργυρα 879.5
 Γόρτυν 1274
 Γορτύνιος 942, 947
 Γόρτυς 942.1
 Δαμάστορα 674?
 Δανοί, εν 1817
 Δανον? 1965
 Δαοκωμίτης 1502
 Δαδρανεΐς 605
 Δελφοί 487.11; 1355 A.14; 1355 C.7
 Δελφός 486 I.5; 487.5
 Δήλος 877
 Δημητριάς 474, 1355 B.22
 Δημητριάς 526
 Διαβενά--? 1849

- Διδυμεύς 1269
 Δοκιμεύς 1568
 Δολιχάιος 1767
 Δολίχη 527
 Δροέσαι 613 I.20
 Δροϊέσαι 613 I.1, 10 (Δροϊέσσαι)
 Δρυέσαι 613
 Δρυμός 471
 Δρυοῦσσα 878, 1325, 2200
 Δύμη 877
 Δωρικός 983
 Έβρεος 2234
 Εδωμ 2024 A.3?
 Έειθηνός 1781
 Είκαρία 893.1; 894; cf. s.v. Ίκαρία
 Ειρηνοπόλις 2132(16, 27?)
 Ειοδός 2234
 Εκολότης? 788(8)
 Έλεάτας 1010
 Έλεάτης 1114
 Έλευθερόπολις 1842
 Έληώτης 1884
 Έλικωνιάδες (Μῶσαι) 476
 Έλικώνιος (Ποσειδών) 892
 Έλικωνιάς 476
 Έλλανες 775.4
 Έλλάς 1090, 1355 A.12
 Έλλην 1327.16
 Έλληνικός 1090?, 1582
 Έμπορίτης 1153
 Ένναίος 991
 Ερένα 1423
 Έρετρια 929
 Έρετριεύς 921, 929 ter, 1297 app.cr.
 Έρμος 1348.8
 Έρυθραί 1295
 Εύθυδάμο, εν 1032
 Εϋλανδρα 1184 app.cr.
 Εϋφράτης 1310, 2071(1)
 Έφεσίη (Artemis) 795 bis
 Έφέσιος 487.7; 812, 822.9, 19, 24; 877,
 2158
 Έφεσσος 486 II.6, IV.3; 487.12; 877, 1301
 app.cr.; 1312 B app.cr. LL. 14-18; 1355
 A.20; 2134 A
 Ζακύνθιος 570
 Ζμυρναία 877
 Ζμυρναίος 877; cf. s.v. Σμυρναίος
 Ήλειος 486 I.5; 1355 A.10
 Ήπειρώτης 877
 Ήράκλεια 877
 Ήρακλεώτας 773
 Ήρακλεώτης 1301.4, 16
 Ήργισκη 706
 Θάσιος 654, 712 bis, 791, 795, 872.41
 Θάσος 872.47
 Θεαγγελεύς 846.6, 21, 33/34
 Θεσπιά 1355 B.5
 Θεσπιεύς 476
 Θεοδοσίη 800; cf. s.v. Θεοδοσία
 Θεσσαλία 849.4; 1355 B.4
 Θεσσαλονίκη 1157 B, 1158 A, 1159 A,
 1160 A
 Θεσσαλός 474, 850 app.cr.; 916.1; 1297.4
 Θευδοσίη 801; cf. s.v. Θεοδοσία
 Θεωλοπαρων κόμη 725
 Θηβαίος 563.1; 850 B.1, 5/6 (Θ. Αχαιός)
 Θηραίος 1182
 Θίλουανός 1813
 Θουιδαι 646
 Θράκη 661, 1387(3)
 Θραῖς 775.6; 872.48/49, 51/52
 Θυάτειρα 1312 A.20
 Θύρειον 509
 Θύρηιον 509, 877
 Θυρήϊος 877
 Θυρρεία 569
 Ίασεύς 1199.5, 7; 2099
 Ίασίς 877
 Ίδύμιος 1182
 Ίερὰ Νήσος 855.19

Ἱεράπολις 1688
 Ἱεράπυτνα 942.3; 947.3
 Ἱεραπύτνιος 942, 947
 Ἱερουσαλήμ 1979(3)
 Ἰλιεύς 1373.2, 56, 60
 Ἰλιον 1373.41, 43
 Ἰνδός 1953
 Ἰκαρία cf. s.v. Εἰκαρία
 Ἰκάριος 903
 Ἰκιός 911, 929
 Ἰλιεύς 822.22
 Ἰουδαϊκός 1436.14
 Ἰουδαῖος 505 app.cr.; 903, 1046, 1840,
 2155; cf. s.v. Εἰοδεός
 Ἰσδραήλ 1851 app.cr.
 Ἰσθμός 1355 B.23//24
 Ἰσπανός 1909 bis (σπεῖρη Ἰ.)
 Ἰστριανός 719/720, 799 bis
 Ἰσραήλ 2024 B.12; 2116 B (Εἰσραήλ); cf.
 s.v. Ἰσδραήλ
 Ἰσραηλεῖτης 1979(1)
 Ἰστραήλ 1851
 Ἰταλία 1355 A.11
 Ἰταλικός 731, 2186
 Ἰωνία 915, 1330.14

Καδυανδεύς 1709
 Κάϊκος 2200
 Καισαρήος? 1781
 Καισάρια 2079
 Καῦστριανός λιμὴν 1312 B.20
 Καλλατιανός 644
 Καλλίστη Κάτω 879.8
 Καλυνδία 920
 Καλχηδόνιος 785
 Καμαρεῖτης 2243
 Καπαρβαναία, κόμη Κ. 1869
 Καπαδόξ 822.20; 1010
 Kār 1182 (κοινὸν τῶν Κ-ῶν)
 Καρδάκων κόμη 1706
 Κάρια 2132(30)
 Κάριον 878, 1325, 2200
 Καρπαθιοπολίτας 1238

Καρσηνός (Απόλλων) 643
 Καρυανδῖς 877
 Καρύστιος 539
 Κάρυστος 539.18
 Κασαρίς 1258
 Κασταλία 2072
 Καννία 1678 bis
 Κάνυιος 877
 Κεδρεάτης 1182
 Κελβησσίς (Ἄρτεμις) 1616-1619
 Κελένδερις 1266
 Κελμαρεύς 1182
 Κεραμῆτης (θεοί) 1207
 Κέρασος? 2135 B
 Κερασσοῦς? 2135 B
 Κιανός 853.15
 Κιβυράτης 1090
 Κιέρτιος 538(1)
 Κίλιξ 877
 Κιταναρεύς 1644
 Κλάριος (Apollon) 1297.28; 1300.26; 1301.
 34; 1587
 Κοίλη Συρία 1783
 Κολοφῶν 1297.30; 1312 B app.cr. LL. 14-18
 Κολοφώνιος 877, 1297.12, 22; 1299.6, 11;
 1300.7, 17, 20; 1301.19; 1305.7
 Κολωνεύς 1182
 Κομμαγενή 1763.139; 1783
 Κοπιτίτης 1981
 Κορίνθιος 486 I.6/7; 487.6; 1355 A.8
 Κορκυραῖος 506
 Κοροσκομηῆτης 1452
 Κορσινήτης 906
 Κοτέννα 1591 app.cr.
 Κοῦος 851 app.cr.; 851 B.4
 Κουσσανός? 1813
 Κουσηνος 1813?
 Κουχανός? 1813
 Κραννώσιος 539
 Κρής 522/523
 Κρήτη 1274
 Κρύα 2086 app.cr.
 Κρωμνίτης 796

Κύζηκος 1154
 Κυζικηνός 877
 Κύζικος 877, 1297 app.cr.
 Κύπρις 1320 b.6
 Κυραναῖος 2044/2045
 Κυρήνη 1274
 Κωνσταντινόπολις 803(4), 877
 Κῶος 848.13; 850 A.2, 11, 14, 21, B.1, 6,
 15/16, 19, 23; 853.3, 9, 26, 29, 32;
 855.1; 857.5; 863.2-4, 26, 36, 41;
 864.5, 22, 28; cf. s.v. Κοῦος
 Κῶς 846.9; 849.7; 850 A.12; 851 B.5;
 864.24

Λαγνοκεύς 1182
 Λαιρβηνός (Apollon) 2249
 Λακεδαίμωνιος 487.8; 587, 1090; 1355
 A.9
 Λακεδαίμων 1355 B.18, 25 app.cr.; C.27
 Λαμψικηνός 1373.2, 10, 25, 32, 36, 45,
 61
 Λάμψακος 1373.42, 53/54
 Λαμώτης 2093
 Λαμπεύς 540.1
 Λαοδικεῖα 877
 Λαοδικεύς (Caria) 1182
 Λάρ(ε)ισα 474, 1297.4; 1355 B.4?
 Λαρισαῖος 547, 550.6; 551, 553, 916.10
 Λάτμιος 1269
 Λατόθεν 1336 bis
 Λεαδείτης 1416?
 Λέπτις 1165
 Λέσβος 849.7
 Λευκοειδής 1182
 Λιβύα, Λιβύη 1573
 Λιμναία 571.5
 Λίσσαι 1678 bis
 Λοκρός 877
 Λουγδουνησία 1329.6
 Λυδία 1387(2)
 Λυκία 1640
 Λύκιος 1707.6; 1720
 Λύττιος 523

Λωμεῖς 1269
 Λωνδεύς 1182
 Μάγνης 474, 850 A.25; 1355 app.cr.
 Μαγνησία 877
 Μαιώτης 775.6
 Μακεδονία 849 app.cr.; 1355 B.15, 22
 Μακεδονική 664 (σπεῖρη 664)
 Μακεδών 582
 Μακέτις 1763.139?
 Μαμερτίνος 546
 Μασσια 1818 app.cr.
 Μάνων? 2132 (88)
 Μαντίνεια 1355 B.17
 Μαριναῖος 613 I.12
 Μαρώλλιοι 1182
 Μαρωνεῖτης 659 A.7, B.24
 Μαρωνίτης 658.7
 Μεαντερ? 732(3)
 Μεγαρεύς 850 B.13, 19/20
 Μειλήσιος 487 app.cr.
 Μεσσάνιος 1010
 Μήδειος 2215
 Μιλησία 877
 Μιλήσιος 877; cf. s.v. Μειλήσιος
 Μίλητος 1269; 1355 C.18
 Μίλιτος 877
 Μιτυλίνη 2133 B
 Μογορεύς 1182
 Μολοσσός 570
 Μώπειος 558
 Μυλασεύς 1229.29; 1229a
 Μυρεύς 1643
 Μύσσο, ἐν 1032
 Μυσοί 1357.1
 Μυτιλήνη 2133 B (Μιτυλίνη)
 Μυτιληναῖος 1300.3, 6, 15
 Μωαβίτης 2024 A.3?
 Μωθω 1907
 Ναβαταῖος 1879
 Νακολία 674
 Ναξία 877

- Νάξιος 872.54
 Νεαπολείτης 487.6
 Νέα Πόλις 486 II.2, IV.4; 487.13; 613
 I.9/10; 1355 A.16; C.33; 1620
 Νεαπολίτης 486 I.5/6; 613 I.3; cf. s.v.
 Νεαπολείτης
 Νεικομηδεύς 487 app.cr.; cf. s.v. Νικομηδεύς
 Νεικόπολις 487.13
 Νεικοπολίτης 877
 Νείλος 1963 (Νίλος)
 Νεινή 663/664
 Νήσος, Ίερά 855.19
 Νήτος Μεγάλη 674
 Νικομήδεια 877, 1355 C.26; 2120 B?,
 2121 B?
 Νικομηδεύς 2262; cf. s.v. Νεικομηδεύς
 Νίλος 1963
 Νικομηδής 877
 Νοβάδα 2020.6
 Νοβαδία 2020 app.cr.
 Νυσαεύς 1260

 Ξανθία 1607
 Ξάνθιος 1607
 Ξυστις 1182

 Οίκους 1317
 Οίναϊος 889
 Οΐνη 890.3
 Όλβιανός 785
 Όλβιοπολίτης 790
 Όλβιοπολίτης πρὸς Ύπανιν 785
 Όλοκῶνος δηράς? 942 app.cr.; 947.15/16
 Όλυθραῖος 1010
 Όλυμπιάς 529
 Όλυμπος 1266, 1889 C
 Ολυndonδρα (?) 1184
 Όμολιεύς 850 A.18
 Όνοβαρεύς 1649
 Όνωριάς 803(1, 3)
 Όπουντιος 456 app.cr.; 540.1/2
 Όρος Βερ(ε)ν(ε)ίκης 1926
 Όφρύνειον 55

 Πακατιανή (Φρυγία) 674
 Παναμαρεύς 1261?
 Πανάμαρος 1233, 1263, 1267
 Παρβανν(εύς) 1591
 Παριανός 1373.5
 Παρίη 897.7
 Πάριος 524, 872.41, 50/51; 877, 929
 Παταρεύς 1651 app.cr.
 Παταρίς 1692
 Πανταλία 726 app.cr.
 Πάφιος 1757
 Παφλαγονία 803(1, 3)
 Πελασγικόν, Άργος 849.4/5
 Περαιά 878, 2200
 Περγία (Artemis) 1242
 Περγαμηνός 486 I.6; 487 app.cr.; 1355 A.8
 Πέργαμον 487.14; 1355 A.20
 Περίνθιος 877
 Πέρινθος 1355 B.14
 Περραιβός 518 (Τριπολίτης); 850 A.6, 10
 Περσική (Artemis) 2215
 Περσικός 1763.29, 83?, 109?; 1769.29
 Περσίς 1763.138/139
 Πεταρηνός (Ζεύς) 1473
 Πέτρα 1909?
 Πέτρη 1908?
 Πίδασσα 1198, 1269
 Πιδασεύς 1269
 Πιναρεύς 486 I app.cr.
 Πισα 1355 A.13
 Πιστιανός 1182
 Πισήτης 1182, 1229.25; d
 Πλαδασεύς 1182
 Πλαρασεύς 1192
 Πολεμώνιον 803(16)
 Πολυρήνιος 522
 Πόντος 803(1, 3)
 Πορώνας ποταμός 942.24
 Ποτίολοι 1355 A.16, C.32
 Πριανσιός 942.4; 947.4
 Πριάνσιος 942, 947
 Πριηνεύς 1297 app.cr.
 Προεσπέρα 891 app.cr.

- Προστάννα 1591 app.cr.

 Ψηγεῖνος 1093
 Ψόδιος 1010
 Ψόδος 486 II.4; 877; 1229.50, 52; 1355
 A.19
 Ψόδος (Cilicia) 1266
 Ψοιτειεύς 1373.4 app.cr.
 Ψοίτειον 55, 1373.4 app.cr.
 Ψοιτεύς 1373.4
 Ψυσική 643(2)
 Ψωμαϊκός 1383
 Ψωμαῖος 658.7; 659 A.1, 6/7, 12, B.13,
 18, 36; 863.36; 1090, 1312 A.13, 18,
 20, 23, 25, 39; 1464.11; 1673, 2045,
 2158, 2186
 Ψώμη 486 IV.3; 1290, 1341.6; 1355 A.15,
 21; C.15; 1436.22; 1601, 2132(70)

 Σαγαλασσικός 1952
 Σαγάνθη 1153
 Σαῖοι 756
 Σαμία 868/869
 Σάμιος 870, 877, 906
 - Σάμιοι οἱ ἐν Εἰκαρίᾳ κατοικοῦντες
 893.1/2
 - Σάμιοι οἱ κατοικοῦντες Εἰκαρίαν
 894
 - Σάμιοι οἱ κατοικοῦντες Οἶνην
 890.3
 Σαμοθράκικα 849.5
 Σάπαι 872.51
 Σάρδεις 486 IV.4/5; 487.11, 16; 1355
 A.19, C.16/17; 2132 (54)
 Σαρδιανός 486 I.4; 487.5; 1355 A.5
 Σαταρχοί 756
 Σεβαστός, ποταμός 1998
 Σειδάνιος 2125 (31)?; cf. s.v. Σιδάνιος
 Σειρακλεανός 1547
 Σελεύκεια ἡ πρὸς τῷ Ἰστικῷ κόλπῳ
 1266
 Σελεύκεια (Τράλλεις) 1315
 Σελλητική 643(2)

 Σιδάνιος 877; cf. s.v. Σειδάνιος
 Σικυών 860.14
 Σικυώνιος 822.7
 Σιμόη 1517
 Σινδοί 800
 Σινοπεύς 1297 app.cr.; 1298 app.cr.
 Σισίας 613 I.29, II.1, 8, 15
 Σίφνιος 877
 Σκαρφεύς 488
 Σκήψιος 1373.3
 Σκυδραῖος 613 I.2, 7/8
 Σκυθήη 775
 Σκυθηκή (Λεγεών) 1436.11
 Σμύρνα 486 II.4/5, IV.1; 487.14; 1312 B
 app.cr.; 1355 A.20
 Σμυρναῖος 487 app.cr.; 1327.15; 1330.16;
 cf. s.v. Ζμυρναῖος
 Σμύρνη 486 III.1
 Σολυμεύς (Ζεύς) 1586 app.cr.; 1609 app.cr.;
 1616
 Σουδαί 646
 Σπαρτιάτας 877
 Στενά 550.5
 Στιαλάννα? 1036 app.cr.
 Στιαλαναῖος 1036 app.cr.?
 Στιελαναῖος 1036 app.cr.
 Στιελάνη? 1036 app.cr.
 Στιλαναῖος 1036
 Στρατονίκη 1229.21, 48?
 Στρατονικεύς 1229.2, 21, 23, 54, 60, 69
 Συδηνός (Apollon) 646
 Συκών 813 A.1/2, B.1/2
 Συρακόσιος 1010
 Συρία 1341.6; 1436.12, 15
 Συρία, Κοίλη 1783
 Συριακή 2149 (κλάση)
 Συριακός 2149 (στόλος)

 Ταρμιανός 1182
 Ταρσεύς 746
 Ταρσός 2132 (6, 55)
 Τασέλλα 1836 (4)
 Τελμησεύς 2088

- Τένεδος 768
 Τήιος 1336 bis
 Τημνίτης 1305.2, 4
 Τήνιος 877
 Τηρείη 732(4)
 Τιανοί 1418, 1420?
 Τλωεύς 1713
 Τράλλεις 1315; 1355 C.25
 Τραλλιανός 486 I app.cr.; 487.8
 Τραπεζοῦς 757(12); 803 app.cr.
 Τρεβεννάτης 1649, 1714
 Τριπολίτης 518 (Περραιβός)
 Τρωία 570
 Τύμιον 1517
 Τύμνιος 1182
 Τυμωλείτης 2243
 Τυπαλλιώτης 1649
 Ύβλησιος 877
 Ύελητης 1114
 Ύπαιπα 2132 (81)
 Ύπανις 785
 Φελλ(ε)ίτης 1697, 1698.5; 1699-1701
 Φελλ(ε)ῖτις 1697
 Φεραῖος 916.7
 Φιάλη 879.4
 Φιλαγριανός, ποταμός 1998
 Φιλαδέλφιον 650
 Φιλιππόπολις 648.5
 Φίσαν 2071 (1)
 Φλόος 879.6
 Φοινικαεὺς 579
 Φοινίκη 1783
 Φρυγία Πακατιανή 674
 Φρυγίη 1040
 Φυλιστιμ 2024 A.3?
 Χαλκηδόνιος 785
 Χαλκηδών 877, 1355 app.cr.
 Χαλκιδεύς 615, 863.40
 Χαλκιδικός 983
 Χαλκίς 474
 Χανναν 2024 A.4
 Χάραξ 1325, 2200
 Χερσονησίτης 766
 Χερσοννάσιος 1182
 Χερσών 757(1-7)
 Χηρωνείη 461
 Χίος 845.5; 849.6
 Χρυσασορεύς 1182/1183, 1229.1, 51, 58,
 61, 64, 68, 71
 Χυρετιεύς 520
 Ωνδρα 1184 app.cr.
 [--]εανός 1520 a
 [--]ε...νειον 942.26; 947.18
 [--]λ...εων? 1153
 [--]οδρεινεῖς 1556
 [--]ολοκῶν 942.25
 [--]πικπο--? 1161 A

IV. B. ATTIC TRIBES, DEMES, ETC.

- Αθήναι 486 II.2/3, IV.3; 487.15; 1355
 A.17
 Αθηναῖος 487.5; 546, 574, 877, 1090
 Αθήνηθεν 2058

IV. C. TRIBES, DEMES OUTSIDE ATTICA

- Αγύριον 985
 Άμιος 826, 1182, 1190.3
 Αμικλειῖται 983
 Αρχεία 939
 Αρχία 942.3; 947.3
 Ερμώνδαι 983
 Ερύσσιος 1029

- Εύβοεύς 877
 Εύσέβειος 1955
 Ἑγητόρειοι 1303 app.cr.
 Ἑγητορίδης 1303
 Θησεῖς 1270(3); 1334
 Καμυρίς 939
 Κορατεύς 1231
 Κρήνη 1682
 Κυρεῖνα 877
 Οὐελλίνα 877
 Παλατεῖνα 826
 Παλατίνα 877
 Πασικαρτίδαι? 942 app.cr.
 Πετρεῖνος 1029
 Πολίτης 503.2
 Πολλίδαι 983
 Σάννειος 992
 Συν[--]ίδαι 531 app.cr.
 Τλώιος 1238
 Φαβία 1732?
 Φαρκαρῖς 939
 Φιλοστίδαι 1270.1
 [--]σικαρτίδαι 942.5; 947.4

LATIN GEOGRAPHICAL NAMES

- Alexandria 1165 app.cr.
 Antiochus 1138?
 Lepcimagnensis 1165 app.cr.
 Macomer 1041
 Mons Bernicidis/Beronices 1926
 Nicomedia 1061 B
 Palatina 877
 Quisicus 1054
 Simoentes 1517
 Tessalonica 1157 C, 1158 B, 1159 B,
 1160 B
 Tropaeum Traiani 709
 Tymii 1517

V. RELIGIOUS TERMS

- αββα(ς) 1855 app.cr.
 αβλαναθαναβλα 750(3); 1070 bis
 Άβραάμ 1979(12); 2019.9; 2020.12/13;
 2021.11; 2022.11; 2060
 Αβραμαωθ 752
 Αβραμήλ 752
 Άβρασάξ 735, 750(3); 763
 Άβρασαχ 735
 Άβραχας 2117 B
 άγαθός 623 bis (ήρωας), 904 B.2 (βασιλῆς
 και δέσποινα); 947.1 (θεός); 1998
 (δαίμων); 2019.1
 - ἐπ' αγαθῷ 1168 B.16; 1169.18;
 1176, 1928
 άγαλμα 874 bis, 1365, 1747 bis, 1763.22;
 1768.24; 1769.22; 2227 (πομπικόν)
 Αγαυλαία 566
 άγάπη 2025
 άγγελικός 1760 app.cr.
 άγγελος 837-839, 1110.13; 1747 bis, 1915
 app.cr. (Ζεύς); 2024 B.11
 άγγέλλω 1075.15/16

- Ἀγδιστις 1958 app.cr.
 ἀγερός 842
 Ἀγεσίλας 936
 Ἁγία
 - Εἰρήνη 2132(26)
 - Ἐλισάβεθ 1863
 ἁγίασμα 2127
 ἁγιασμός 2026.12/13
 ἅγιος
 - Ζεὺς 1904
 - Νῦνφαι 1107
 - εὐχαί 1763.199/200
 - θεὸς ἅ. οὐράνιος 1840
 - μέγα καὶ ἅ. ὄνομα 1110.3
 - μέγας καὶ ἅ. ὄρκος 1110.13/14
 - ὄνομα 1075.6; 1110.14
 ἅγιος (Christianity) 2020.14; 2022.13; 2024 A.1, 3
 - ἁ. τοῦ Θεοῦ μεγάλη ἐκκλησία 1415
 - ἅ. ὁ Θεός, ἅ. ἰσχυρός, ἅ. ἀθάνατος 718
 - διακονικόν 1893
 - δοῦλος 946
 - ἐκκλησία 2060?
 - τόπος 1885
 Ἅγιον Πνεῦμα
 - Πατήρ, Υἱὸς καὶ Ἅγιον Πνεῦμα 2071(2); 2026.1-3
 Ἅγιος
 - Γεώργιος 1187(4)
 - Θεόδωρος 2132(82)
 - Θωμᾶς 1187(2)
 - Ἰωάννης 2132(16)
 - Κωνσταντῖνος 2128
 - Μάρκος 1187(2)
 - Μηνᾶς 2129
 - Μιχαήλ 1787
 - Παῦλος 2132(6)
 - Ρωμανός 651
 - Σοφία 1890
 - Σωτήρ 1397 app.cr.
 ἁγιώτατος 1893
 ἁγνός 2128 (Ἅγιος Κωνσταντῖνος)
 ἀγοραῖοι 1677 (θεοί)
 Ἀγοραῖος 621 (Ἑρμῆς)
 Ἀγρεύς 529 (Ἀπόλλων)
 ἀγρυπνία 1902
 ἁγίων cf. Index VII s.v.
 Ἀδάμ 1979(4); 2024 B.11
 ἀδελφός 1946
 ἄδης 2019.4/5 (ὁ τὸν ἔδην καταπαθήσας)
 ἀδινή 1786.28
 ἀδικέω 1677
 - τὸν θεόν σοι, μὴ ἀδικήσεις 1548, 1550
 ἀδικία 2024 B.9
 Ἀδρανειὸν 997
 Ἀδρανός 1005(9)?
 Ἀδριανὰ Ὀλύμπια 486 II.5, IV.2; 2254
 Ἀδριανεία 486 IV.3; 487 app.cr.; 1355 A.18/19
 Ἀδριανέιος Φιλαδέλφειος 486 IV.6/7; 1355 C.8, 19/20
 Ἀδωνάϊ 747, 2117 B
 Ἀδωναῖος 1110.4
 ἄεθλον 819
 Ἀθάνα
 - Λινδία 817
 Ἀθανασία 818, 954
 ἀθάνατος 718 (ἅγιος ἁ.), 895.4; 1763.25 (φροντίς), 178 (δόγμα); 1768.27; 1769.24
 - θεοὶ χθόνιοι 1698.4
 Ἀθενάη 675?
 Ἀθηνᾶ 1198; 1373.41, 43, 57/58
 - Κριστο(υ)α 1724
 - Νικηφόρος 1379
 - Ὀρεία 1724
 - Πολιάς 1379
 - Παρθένος 1724
 Ἀθηναῖη 872.55
 Ἀθήνη 1001
 Αἰγινάιος 788(11) (Ἀπόλλων)
 αἰγωποφορβός 1786.36
 Αἰδης 609, 1908.6
 αἰδώς 1763.32; 1769.32 (ιερουργία)

- αἰδώς 1107
 αἰθήρ 2223
 αἰωπιή 1786.42
 Αἶολος 620
 Αἰσάνιος 529, 530/531 (Ἀπόλλων)
 αἰών 1957 (εἰς αἰ. διαμονή), 2019.15/16 (εἰς τὸν αἰ.); 2024 A.6
 αἰωνεργέτης 1109 (Sarapis)
 αἰώνιος 1790, 1910 (μνημόσυνον)
 Ἀκραία 1620.11; 1621.14 (Ἄρτεμις)
 ἀκροβουροβόρος 1786.38
 ἀκρόλιθος 1365
 Ἀκτια 487.13; 1355 A.17
 ἀκτινοβόλος 1105 app.cr.
 Ἀκτιος 529 (Ἀπόλλων)
 ἀλάστωρ 1032
 Ἀλεια 486 II.4; 1355 A.19
 Ἀλεξανδρεῖον 847.8
 ἀλήθεια 2019.17; 2025
 Ἄλιος 817
 Ἀλσηνός 1472, 1505 (Ζεὺς)
 ἀλύταρχος 1464.13
 Ἀλφειός 2118 app.cr.
 ἁμαρτάνω 900.3; 2019.14; 2024 B.9
 ἁμάρτημα 2019.11
 ἁμαρτία 1971, 2019.14
 ἁμαρτωλός 1186
 - ἁ. ἔστω ἀθανάτιος θεοῖς χθονίους 1698.4; 1699
 - ἁ. ἔστω θεοῖς χθονίους 1700-1702
 ἁμὴν 1902, 1910, 1968, 1973, 1978, 2022.14; 2026.15; 2132(31, 47, 85)
 Ἄμμων 1955.7; 1956.1
 - Ὑψιστος 1170 B
 Ἀμμώνιος
 - θεὸς Ἀ. 1928
 ἀμοραχθεῖ 2101(45)
 ἀμφιθαλής 2226
 Ἀμφικτύονες 2227
 ἀμφιπολεῖον 103
 ἀναγγέλλω 2024 B.11
 ἄναγνος 1763.151
 ἀναγνώστης 877, 1415, 1788 (ἀναγνώτης)
 Ἀναεῖτις
 - Βαρζοχάρα 2215
 ἀνάθεμα 2071(2)
 ἀνάθεσις 846.32
 ἀνάθημα 1763.198
 ἀναμάρτητος 1763.181 (βέλως)
 ἀνάπαυλα 2022.13
 ἀνάπαυσις 1901, 2019.18, 23
 ἀναπαύω/ομαι 2022 app.cr.
 - ἀνάπαυσον 2019.5, 7/8; 2020.10/11; 2021.8/9; 2022.10
 αναρانا 1105 app.cr.
 ἀνάστασις 2223
 ἀνατίθημι 456, 462, 476, 539.15; 565.22; 610/611, 627 bis, 650 B.1; 725, 740, 780(12); 788(8, 14, 16); 800, 819, 844.2, 6; 846.15; 847.7; 856 A.14, B.6/7; 860.25; 861.9; 862.11; 863.49; 876, 930, 977, 1008(1-3); 1090.9; 1168 B.16; 1169.17/18; 1171-1173, 1175/1176, 1178, 1180 A; 1301.33; 1373.41, 55, 58; 1375, 1423, 1586, 1603, 1763. 31/32, 118, 129; 1769.31/32; 1846 app.cr.; 1880 app.cr.; 1899, 1907, 1955.8; 1981.7/8; 2007, 2044/2045, 2049-2051, 2076, 2187
 ἀνάψυξις 2019.10; 2021.13/14 (τόπος ἁ.)
 ἀνδριάς 1928
 Ἄνεμοι 2029
 ἀνθιερᾶσθαι 2226
 ἀνθιερεὺς 2226
 ἀνίκητος 1172 A; 1803
 ἀνίλατος 1763.174
 ἀνίστημι 726, 834, 1452, 1646
 ἀνκιστή 1786.27, 38
 ἀνόμημα 1145
 ἀνόμωτος 565.20
 ἀνουβηθ 1105 app.cr.
 ἀνοχ 1105 app.cr.; 1786.5
 Ἀνπελεῖτης 1520 (Ζεὺς)
 Ἀνταῖη 1305.5/6 (Μήτηρ)
 ἀνταποδίδωμι 2024 B.9
 ἀντιλήμπτωρ 1787(2)

ἀντιχαρίζομαι 627
 ἄντρον 2225
 ἀντροφύλαξ 2226
 Ἀντωνείνια Σεβαστά 1355 B app.cr.
 Ἀντωνεινιανὰ Ὀλύμπια Ἐπινεΐκια 2158
 ἀνυψῶ 2030(2)
 ανχονιμε 1786.28
 Ἀξιοττα κατέχων 1344.3, 19 (Μῆς)
 Ἀξιοττηνός 1344.1/2; 2243 (Μῆς/Μήν)
 ἀπαγγέλλω 2250
 ἀπαρχή 1763.199
 Ἀπέλλων 953 app.cr.
 ἄπις 735
 ἀπό
 - ἄ. καταζώσεως 2226
 ἀποδίδωμι 901, 1180 A; 1696.34; 2022.5
 ἀποθέωσις 877
 ἀπολιθῶ/ομαι 2024 A.4
 ἀπόλλυμι 1677, 1852.7
 Ἀπόλλων 788(13-23); 957 app.cr.; 997,
 1452, 1698.5; 1763.181; 1967?, 2007,
 2028, 2051, 2070
 - Ἀγρεύς 529
 - Αἰγινάιος 788(11)
 - Αἰσώνιος 529-531
 - Ἄκτιος 529
 - Βορῆς 788(8/9)
 - Δελφίνιος 728
 - Διδυμεύς Σωτήρ 1269
 - Ἐμβάσιος 529
 - Ἐπῆκοος 1773.6
 - Ἐρεθύμιος 817
 - Καρσηνός 643
 - Κλάριος 1297.27; 1300.25/26;
 1301.33/34; 1587
 - Κόρυνθος 819 app.cr.; 1024
 - Λαιρβηνός 2249
 - μαντήιος 454.1
 - Μίθρας Ἥλιος Ἀ. Ἐρμῆς 1763.19,
 72/73; 1768.20/21; 1769.18/19
 - Μίθρης 1763.203
 - Οὐλίος 1114
 - Πανλίμιος 529

- Πῶιος 454.1
 - Πύθιος 529, 539.21
 - Πυλαῖος 834
 - Σιδηνός 646
 - Σωτήρ 1269, 2029
 - χρυσοκόμας 454.1
 - Ὀρομέδων 1303 app.cr.
 cf. s.v. Ἀέλλων
 Ἀπολλώνεια Πύθια, μεγάλα 1464.14/15
 ἀπόφθεγμα 2024 B.7
 ἀππὰς Διονύσου 2226
 ἄπτομαι 1110.10 (μὴ ἄψασθαι)
 ἄρα 933
 Ἀραθ 2109
 αραραραχααρα 1075.7
 Ἀρβωθηω 1105 app.cr.
 Ἀρέθουσα 2118
 ἀρετή 813 A.3, B.3; 2216
 ἀρήν 1237
 Ἄρης 642, 775.6; 877, 1005(12); 1085,
 1312 B.38; 1439, 1642-1645, 1647
 - Ἀρτάγνης Ἡρακλῆς Ἀ. 1763.19;
 1768.21; 1769.19
 - Ἐνυάλιος 2028
 - θεὸς Βληκουρος 802 bis
 - μέγας 1646
 - μέγας ἐπῆκοος 1648
 Ἀριθ 1786.45
 ἄρκυ 1786.19
 Ἄρμα 735
 Ἀρξιερεῖς 1786.11
 Ἀρχάγγελος 2142
 ἀρχάνδρα 1786.18
 Ἀξιάνασσα 1786.5
 Ἀρξιαξ 1786.11/12
 Ἀρξιερία 1786.5
 Ἀρξιερίς 1786.1
 Ἀρξιερίσσα 1786.1
 Ἀρξίρισσα 1786.11
 Ἀρποχράτης
 - θεὸς μέγιστος 1981 app.cr.
 ἄρσην 1237
 Ἀρτάγνης

- Ἀ. Ἄρης 1763.202
 - Ἀ. Ἡρακλῆς Ἄρης 1763.19;
 1768.21; 1769.19
 Ἄρταμις 2051
 Ἀρτεμίδωρος
 - Μῆς Ἀρτεμιδώρου 1344.2/3; 2243
 Ἄρτεμις 150, 1238, 1613 app.cr.; 1627.2;
 1651.13
 - Ἀγαλυλαία 566
 - Ἀκραία 1620.11; 1621.14
 - Ἀσπαλος 1614, 1620-1625
 - Δίκτυννα 1773.6/7
 - Ἐφεσίη 795 bis
 - Θεά 1615/1616, 1620.10/11;
 1622.10; 1623.12; 1624.8; 1625.6
 - Θροστία 554
 - Κελβησσίς 1616-1619
 - Μηδεία 2215
 - Περγαία 1242
 - Περσική 2215
 - Σώτειρα 834
 - Ταυροπόλος 890.12
 Ἀρτεμίσιον 810
 ἀρτιγενής 1786.35
 Ἀρχάγγελος 904 B.1
 Ἀρχαγέτας 2029
 ἀρχάνδρα 1786.20
 ἀρχεραμιστής 822.3
 ἀρχίβαχχος 2226
 ἀρχιβασσάρα 645 bis, 2226
 ἀρχιβάσσαρος 2226
 ἀρχιβούκολος 866, 2226
 ἀρχιγάλλαρος 2226
 ἀρχιεπίσκοπος 1855 app.cr.; 2132(63);
 2134
 ἀρχιέρεια 877, 2230
 ἀρχιερεὺς 1981.2/3; 2227
 - Ἀσίας 1279
 - διὰ βίου 2217
 - Σεβαστῶν 1981.4/5
 - τοῦ σύμπαντος ξυστοῦ 486 I.1;
 487.1; 1355 A.1/2, 31
 ἀρχιεριστάς 817
 ἀρχιεροθύτας 817
 ἀρχιεροθυτηκός 817
 Ἀρχιερος 1786.7
 ἀρχιερασὸν 1355 A.27/28
 ἀρχιθέαρος 853.5
 ἀρχιθέαρος 850 A.2, 21, B.15; 853.17,
 23; 854.16; 855.4
 ἀρχιμύστης 2226
 ἀρχιναύσκιος 2226
 ἀρχιποίμην 866.5
 ἀρχισυνάγωγος 1154, 1853
 Ἀρχός 942 app.cr.
 ἄρωμα 1763.89
 ἀσέβεια 1763.67, 188
 ἀσεβέω 1305.5; 1764.10; 1771.30;
 1773.38; 1777.11
 ἀσεβής 1763.159, 179/180, 185
 Ἀσιάρχης 877, 1327.13; 1328.15; 1329.9;
 1330.21; 1331.14
 Ἀσκαηνός 2243 (Μήν)
 Ἀσκαπεία 849.6; 850 B.16; 851 B.5;
 861.5; 862.9
 Ἀσκαπιός 846.32/33; 850 B.24; 853.2, 6;
 854.3; 860.26; 861.9/10; 862.12;
 863.51
 Ἀσκληπιεία 854.15
 - μεγάλη 860.9/10; 863.47
 - μεγάλη Ἀσκληπιεία Σωτήρεια
 1437.3-5
 Ἀσκληπιός 539.16; 601, 613.14 (Ἀσκ.-);
 638, 846.15/16; 850 A.9, 12, 19, B.3;
 853.19-21, 31; 855.6-8; 1025, 1288 ter
 (2); 2078, 2080, 2101(7)
 - εἰς Ἀσκληπιός? 735
 - θεός 704
 - κύριος Ἀ. 977
 - Σωτήρ 602
 Ἀσπαλος 1614, 1620-1625 (Ἄρταμις)
 Ἀσπίς (ἡ ἐξ Ἄργους) 1355 A.15
 Ἀστροθαῖνη 1786.41/42
 Ἀστρον Κακαῖβεὺς 1571
 ἄσυλία 850 B.4; 855.14
 ἄσυλος 850 A.7, 12, 25, B.17, 22;

- 853.7/8, 20, 22; 854.18; 855.7;
1763.62, 65, 129
- ἀσφάλεια 276
- Ἀσφάλειος 361 (Ποσειδῶν)
- Ἀταβύριος 1236/1237
- Ἄτταλος 2243 (Μὴν ἐξ Ἀττάλου)
- Αὐγούστεια 487.14; 1355 A.21
- ἀφανία 257 A.18
- ἀφηρωίζω 835/836
- ἄφθιτος 904 A.5 (λόγος)
- ἀφίδρυμα 1763.173
- ἀφιέρω 1763.39, 80; 1769.39; 1771.7;
1773.7, 18; 2087
- ἀφικνέομαι
- ἀφίκεται 1967
- ἀφροσύω 1763.130
- ἄφραστος λόγος 1884
- Ἄφροδιτα 402, 834, 2049
- Ἄφροδίτη 773, 800, 877, 1085, 1439, 1904
- Ἀπατούρω/Ἀπατούρου μεδέουσα
758, 800
- ἐν Οἰκοῦντι 1317
- ἐπήκοος 1824
- Εὐπλοία 477
- Ζεφυρίτις 2213
- ἱερά 1148
- Κιθώνη 1317
- λιγυίη 477
- Κύπρις 477
- Οὐρανία 477, 1029
- Οὐρανίη 758
- Παφία 1757 app.cr.
- Συναρχίς 877
- Χιτώνη 1317
- Ἀχθιωφι 1786.19
- Ἀχιλλεύς 789
- αἷμη 1105 app.cr.
- ἀψευδής 1763.205
- ΑΩ 1101, 1790, 1792-1795, 1800-1802,
1947 A; 2040(3); 2068, 2117 A;
2125(7, 16)
- Ἄωρ 2109
- ἁωρία 1786.40
- ἁωρινή 1786.40
- ἁωροθανής 1461 app.cr.
- ἁώρος
- περιπέσειτο ἁώροις συνφοραῖς 1535,
1565
- Βακχεῖον cf. s.v. Βαχχῖον
- Βάκχαι 1840
- Βακχεῖον 2225
- Βακχεύς 2225 (Διόνυσος)
- βάκχη 2226
- βάκχος 720 bis, 2226
- Βαλβίλληα 486 II.6
- Βαλιχ 2116 B
- Βαλμαρκως 1808 (dative Βαλμαρκωδι)
(Γενναῖος ὁ καὶ Μηγρίν)
- Βαρβαρσουθ 1075.29
- Βαρβαρωφάναιδα 1110.6
- Βαρβίλληα 486 IV.2; 487.12
- βαρβωρ 1786.21
- Βαρζοχάρα 2215 (Ἄναεῖτις)
- βαροφαιτα 2101(38)
- βαρύφθονος 1535, 1565
- βαρχα 2238
- βαρχαι 2238
- Βασίλεια 877 ("Ἡρα Β.)
- Βασιλεύς 877 (Θεὸς Β.)
- β. τῶν οὐρανῶν 2019.19/20
- ὁ τῶν ὅλων β. 1075.10
- ὁ τῶν φθιμένων β. 1075.11
- βασιλεύω 2243 (Μήν)
- Χριστὸς βασιλεύει 1948 C
- βασιληῖς κόσμου 2218
- βασιλῆς 904 B.2
- βάσκανος
- ὀφθαλμός 1110.8
- χειρ 1763.171/172
- Βασσάρα 2226
- Βαυβώ 1786.25, 40
- Βαχχῖον 726 (Ἀσιανῶν)
- βέβηλος 1763.156
- βέννος 2253
- βεσαφλαν 1075.8

- βῆμα 1229.68
- ἔχει πρὸς τὸ βῆμα τοῦ Χριστοῦ 318.6
- βίαιος 1110.9 (ἐπαποστολή)
- βιαραῖς? 1786 app.cr.
- Βησῖς 1616
- βίος
- διὰ βίου (ἀρχιερεὺς) 2217
- Βιωθ 1105 app.cr.
- Βηλκουρος 802 bis (Ἄρης)
- βοήθεια 1948 A (ἐν β. τοῦ Ὑψίστου)
- βοηθέω
- Ἀρχάγγελε βοήθει 2142
- βοῆθαι 1108, 1458(3); 2060
- εἰς Θεὸς ὁ βοηθῶν 1968, 1994
- Θεοτόκε βοήθει 732(6, 20); 757,
803, 1361, 1387(2/3); 1450(6-9),
2132, 2135
- Κύριε βοήθει 634, 649, 661, 946,
1450(6); 1856 D; 1862, 1873, 2036
app.cr.; 2040(12); 2132(11); 2140
- Παναγία Θεοτόκε βοήθει 2132(5)
- Χριστὲ βοήθει 635, 757(13); 1856
D; 1947 A
- βοηθός
- εἰς Θεὸς β. 1962
- Θεὸς β. 1838, 2037
- Βολχοσθη 1786.22
- βορφορβα 2113
- βορφορο 1786.23
- Βορῆς 788(8/9) (Ἀπόλλων)
- Βούβαστις 1958 app.cr.
- βουθυσία 1696
- βουκόλος 645 bis, 2225/2226
- βούλησις 1763.117/118 (δαίμονιος);
2022.1
- βοῦς 1237 app.cr.
- Βριμώ 1786.18/19, 34
- βροτολογός 1786.28, 36
- βωμός 847 app.cr.; 895.5; 1005(8)?; 1209,
1229.62; 1236, 1303 app.cr.; 1445,
1721.10, 78, 89; 1771.16; 1773.26;
1953
- βοωχ 2143(3)
- Γαῖα
- παντρώφος 896
- cf. s.v. Γῆ
- γάλλαρος 2226
- γενέθλιος 1229.66 (ἐορτή); 1763.37, 79;
1769.37; 1771.4, 9; 1773.13, 16
- Ζεὺς 2153
- γενέσιος 891.15
- γένεσις 1763.55
- Γένιος 729 (Γενίφ' Ἡρακλῆος)
- Γενναῖος 1808
- Βαλμαρκως ὁ καὶ Μηγρίν 1808
- γεννάω 2024 B.19
- Γεννας
- Θεὸς κύριος 1808
- Θεὸς πατρίως 1808
- γεραίρω 1763.58, 198/199
- γέρας 842, 1763.99, 109; 1770 app.cr.
- γέρων 1856 C; 2000 app.cr.; 2226
- γευμαῖς 1786.6
- Γεώργιος, ἅγιος 1187(4)
- Γῆ
- Καρποφόρος 2228
- Μάκαιρα Τελεσφόρος 2228
- Μήτηρ Ολυβρίας Θεὰ Δέσποινα
2228
- cf. s.v. Γαῖα
- γῆ 2022.7/8 (γῆ εἰ καὶ εἰς γῆν ἀπελεύση)
- γιγαντορεκτα 2101(38)
- γνώμη
- θεῶν 1763.62, 150
- Γραίη 620
- γράμματα 1763.145 (ἱερά)
- γραμματεὺς 2226
- γράφω 1038
- δαδούχος 1786.34; 2226
- δαίμονιον 2024 B.18
- δαίμόνιος 1763.22, 117, 143/144, 161;
1768.24/25; 1769.22
- δαίμων 891.8; 1075.4; 1763.8, 31, 39, 66,
81, 143, 176, 204; 1766.9; 1768.8;
1769.8, 31, 39; 1777 app.cr.

- Άγαθος Δαίμων τῆς οἰκουμένης 1998
 - Άγαθος Δ. ποταμός 1998
 - νέος Άγαθος Δ. 1998
 Δάλλιος? 877 (Διόνυσος)
 δαμψανδρα 1786.20
 Δαμάτηρ 991, 996
 Δαματριάστης 991
 δαμιουργός 817
 Δαμναμεναῖος 1110.4
 Δαμναμηνεύς 1786.3/4
 δαμνομενία 1786.31
 δαμνανεσσα 1786.31
 δαμνολυκακη 1786.31
 δαμνομενίτα 1786.32
 Δανα 1817 (ἐν Δανούς)
 Δανιήλ 1979(5) (ἐν Λάκκω); 1979(11)
 Δάος 1567 (Μάνης Δ.)
 δείκνυμι
 - δῖξον ἢ τὴν κλέπτραν ἢ τὸν κλέπτην 2116 A
 δεκάτα 818, 1190
 Δελφίνιος 728 (Ἀπόλλων)
 δέος 1110.12 (ἐπὶ δέει)
 δέσποινα 904 B.2; 2228 (Γῆ Μήτηρ Ολυβρις Θεὰ Δ.)
 δεσπότης 1463 app.cr. (Σάραπις)
 δέχομαι 2250
 δέω 1237 (στέμματος δεδεμένος)
 Δηλοπητής 877
 Δημήτηρ 532, 565.11/12, 22; 610, 780 app.cr.; 834, 1786.5/6, 10
 - Παναχαῖα 565.10
 δημιουργέω 2020.2/3
 δημοθιοιᾶ 2227
 διαραξ 1786.40
 διαδοχή 659 B.41 (μετὰ πάσης δ.)
 διαθήκη 1110.12
 διακονία 1763.114; 1770
 διακονικόν 1845, 1893
 διάκονος 732(13)?; 1356, 1763.175; 1842, 1881, 1993, 1997 C; 2130, 2132(73); 2253
 διάκων 1399
 Διάνη 739
 διασφάζω 1168 B.14/15 (ἐκ μεγάλης νόσου διασωθεῖς)
 διαταξιάρχος 2226
 διάταξις 1763.32; 1769.32
 διαφυλάττω
 - διαφύλαξον 990.14
 Διδύμεια 1355 C.18
 Διδυμεύς 1269 (Ἀπόλλων)
 διδωμι
 - εἰς Τάρταρα 1075.19
 - Θεοῦ διδόντος 1792 app.cr.
 - φθιμένοισι 1474
 Διθύραμβος 2225 (Διόνυσος)
 δίκαιον 1344.9
 δίκαιος 1687, 1763.196; 1787(3); 2024 B.9
 Δίκαιος cf. s.v. Ὅσιος
 δικαιοσύνη 2019.15; 2024 A.2; 2025
 δίκερως 1786.42
 δίκη οὐράνιος 1763.184
 Δίκτηννα 1773.6/7 (Ἄρτεμις)
 Διονύσια 846.30/31; 848.19; 860.8; 861.3; 862.6/7; 863.46; 864.7
 Διονυσιασταῖ 2225
 Διόνυσος 462; 659 A.38; 1611.1; 1786.6, 10
 - Βακχεύς 2225
 - Δάλλιος? 877
 - Διθύραμβος 2225
 - Ἐλευθερεύς 661 bis
 - Καθηγεμών 1466
 - Σφαλεώτας 490
 Διοσκόροι 834, 1008(3); 1669, 1674
 Διοσκοῦρος 1786.4
 Διοσκοῦρη 1355 B app.cr.
 Δῖς Μάνιβους 1136
 διωξι 1786.17/18
 δόγμα 1763.178
 Δολιχγνός 748
 δόμος 904 A.2, 8
 δόξα 1948 B (δ. σοι); 2024 A.2

- δοξάζω 2024 A.1 (δεδοξασμένος ἐν ἁγίοις)
 δούλη 1894, 2019.8, 18; 2022.3
 δοῦλος 635, 661, 757(2/3, 5-7, 13/14); 803(5); 867 A; 946, 1162, 1361, 1387(3); 1450(6-9); 1458(2/3); 1793, 1971, 1993, 2132(3, 5, 7, 15, 17, 46, 53, 56, 58); 2140, 2189
 - τοῦ Θεοῦ 1162, 1443
 - τῶν Θεῶν 2253
 - Χριστοῦ 2132(18)
 δοῦμος 1505, 2253
 Δουσαρις 1904, 1907 app.cr.
 δοχή 594(1) (δοχαί)
 δρακοντόζωνος 1786.39
 δρακοντόμορφος 1786.35/36
 δύναμις 1763.20
 - Κύριος τῶν δυνάμεων 1787(2)
 Δωβαθ 1786.45
 Δώδεκα Θεοὶ 856 A.14/15, B.7
 - ἄγοράς 1677 app.cr.
 δωδεκάθεον 1344.11
 δωδεκακίστη 1786.27, 38
 δωδεκάθην 1344 app.cr.
 Δωμ 2116 B
 δωρεά
 - ἐκ τῶν δωρεῶν τοῦ Θεοῦ 2127
 δῶρον 904 A.6
 Ἑβραῖος 2234
 εβῶπα 2113
 ἐγκοιμητήριον 2229
 ἐγκράτεια 1977, 2025
 Εἰδωμ 2024 A.3
 ἔθνος 2024 A.3
 εἰκονοφόρος 2227
 εἰκὼν 1773.28/29; 1777.2/3, 7/8
 Εἰλείθια cf. s.v. Ἐλούθια
 εἴλεως 2143(1)
 Εἰοδεός 2234
 Εἰρήνη 86
 Εἰρήνη, ἁγία 2132(26)
 εἰρήνη 668(2); 2025
 - εἰρήνη πᾶσιν 2125(33)
 - εἰρήνη τῷ Ἰσραήλ 1851
 - ἐκοιμήθη ἐν εἰρήνῃ 1022
 - ἐν εἰρήνῃ 1978
 - ἐν εἰρήνῃ ἢ κοίμησις 1836(2)
 - πέπαυμαι ἐν εἰρήνῃ 1139
 Εἴρις 1049
 εἶς
 - εἰς Ἀβρασάξ? 735
 - εἰς Ἀσκληπιός? 735
 - εἰς Θεός 1836(5), 1975, 2125(3/5, 22, 28)
 - εἰς Θεός ὁ βοηθός 1962
 - εἰς Θεός ὁ βοηθὸν 1968, 1994
 Εἰσαγωγός 877 (Ἑρμῆς)
 εἴσοδος
 - Κύριε φυλάξει τὴν εἴσοδόν σου 1970
 Ἑκάτη 1522, 1567; cf. s.v. Ἰκάτη
 - Οὐρανεῖα 1341.21
 ἐκδικεῶ 813 A.3, B.3
 ἐκεχειρία 850 B.17, 21; 1032
 ἐκεχειρρα, ἡ 851 B.3
 ἐκκλησία 1415 (ἁγία τοῦ Θεοῦ μεγάλη), 1885, 2060?
 ἐκκλησιεῖκδικος 898
 Ελαν 990.7/8
 ἐλάστερος 1032
 ἐλεέω 1344.8
 ἐλεημοσύνη 1344 app.cr.
 ἐλέησον 718, 1972
 Ἑλένη 1148
 ἔλεος 1344 app.cr.
 Ἐλευθερεύς 661 bis (Διόνυσος)
 Ἐλευθέριος 811 bis (Ζεὺς)
 Ἐλεύθερος 877 (Ἔρως?, Ζεὺς?)
 Ἑλικωνιάδες 476 (Μῶσαι)
 Ἑλικώνιος 892 (Ποσειδῶν)
 Ἑλισάβεθ, ἁγία 1863
 Ἑλλώτεια 1355 B app.cr.
 Ελοεον 990.5-7
 ελοσυρ[-] 1786.42
 Ἐλούθια 949

ἐλπὶς 2025
 Ἐμβάσιος 529 (Ἀπόλλων)
 Ἐμμανουήλ 867 C; 1186, 2068
 ἔμμηνος 1763.106; 1771.9; 1773.20
 ἐναντίος 659 B.30/31 (τὰ ἐναντία)
 ἐνεορτάζω 1763.52
 ἐνθρόνιος 2226
 ἐνιαύσιος 1763.46
 ἐνκλειστος 1855
 ἐντεμένιος 2229
 ἐντίθημι 1049
 Ἐνυάλιος 2028 (Ἄρης)
 Ἐνυώ 1001
 ἐξαιρέω
 - ἐξελοῦ με, Κύριε, ἐξ ἀνθρώπου
 πονηροῦ 2132(38)
 ἐξαφίημι 1075.11
 ἐξεγείρομαι 1075.10
 ἐξήγησις 1587
 ἔξοδος
 - Κύριε φυλάξει τὴν εἴσοδόν σου καὶ
 τὴν ἔξοδόν σου 1970
 ἐξορκίζω 1075.6; 1803
 ἐξώλεια 659 B.41
 ἐορτάζω 1771, 1773.13
 ἐορτή 992, 1229.66 (γενέθλιος); 1763.34,
 47, 98, 104; 1769.34; 1770
 ἐπαγγέλλω 849.3, 6
 ἐπακουστός 1032
 ἐπάνω τοῦ θεοῦ 990.3-12
 ἐπαποστολή 1110.8/9
 ἐπερωτάω 2024 B.11
 ἐπήκοος 1648 (Ἄρης), 1763.199; 1773.6
 (Ἀπόλλων); 1824 (Ἀφροδίτη), 1904?,
 2052 (Μέθυσις, Μινέρβα, Ἰατρός,
 Ἰασώ), 2243 (Μῆν)
 ἐπιθῆσις 1763.88, 107; 1773.12
 ἐπιθύω 1771.5, 15; 1773.17, 22, 26;
 1777.13
 ἐπικαλέω 1038 app.cr.
 Ἐπικρατεία 877 (Μήτηρ)
 ἐπίλασις 1038
 ἐπιλέγω 1763.28 (ἱερεῖς)

ἐπιμελητής 2253
 - τῶν μυστηρίων 2226
 - τῶν Ἀμφικτυόνων 2227
 Ἐπινεΐα 1355 A.22; 2158/2159
 ἐπιορκέω 659 B.30, 40/41
 ἐπιπομπή 2241
 ἐπίσκοπος 757(7, 12); 1444, 1763.160/161
 (τόπου); 1890, 1893, 2132(1, 26-29,
 81), 2133, 2135
 ἐπιταγή
 - κατ'(α) ἐ. 1075.16; 1438
 ἐπιτευκτικόν 2143(1)
 ἐπιφάνεια 1763.39/40, 81; 1769.40
 ἐπιφανέστατος 659 A.3 (θεός ...
 Κλαύδιος); 1168 B.14 (Ζεὺς Ἥλιος
 Σάραπτις)
 ἐποικος 2127
 ἐπόνυμι 659 B.27
 ἐρανιστής 874
 Ἐρατώ 476, 1889
 Ἐρεθύμιος 817
 Ἐρεσχισαλ 1786.22
 Ἐρηκισιθη 1075.7
 ἔρημος οἶκος 1462
 ἔρημόω 1786.46
 Ἐρμάς 896
 Ἐρμῆς 541, 610, 877, 920; 1085, 1225,
 1439
 - Ἀγοραῖος 621
 - Ἀπόλλων Μίθρας Ἥλιος Ἐ.
 1763.19, 72/73; 1768.20/21;
 1769.18/19
 - Εἰσαγωγός 877
 - Ἥλιος 1763.203
 - Προπυλαῖος 834
 Ἐρυθρά (Θάλασσα) 1979(1)
 ἔρχομαι
 - εὐλογημένος ὁ ἐρχόμενος 867 B
 Ἔρως
 - Ἐλεύθερος 877?
 ἐρωτάω 1344 app.cr.
 Ἐρωτίδεια 473, 1355 B.5
 ἐσθής 1763.29, 83, 108; 1769.29; 1770

app.cr.
 Ἑστία 817
 ἑστία, κοινή 863.33
 ἑστιάρχος 2226
 ἑταῖριος 467 (Ζεὺς)
 εὐ εἶη 659 B.30, 40
 Εὐα 2113?
 Εὐαγγέλιοι 954 app.cr.
 Εὐάγγελος 954
 εὐετηρία 1821
 εὐιλασία 2253
 εὐκαρπία 1821
 εὐκοσμος 2226
 εὐκτήριον 1890
 εὐλαβέστατος 1845, 1890, 1893
 εὐλογέω 1154, 1344.20
 εὐλογημένος
 - εὐ. ὁ ἐρχόμενος 867 B
 εὐλογία 886, 1154, 1162(3); 1344.5;
 2132(85); 2221
 - εὐ. Κυρίου 1863, 1976
 Εὐμένεια 874 bis
 Εὐμένης 1032 (Ζεὺς)
 εὐμένης 1763.23, 204; 1764.2; 1768.25/
 26; 1769.23; 1771.12, 21/22; 1773.23,
 31; 1777.4,
 Εὐμενίδες 1032
 εὐορκέω 659 B.30, 40
 Εὐπλοια 477 (Ἀφροδίτη)
 Εὐρύκλεια 1355 B.19, 27
 εὐσέβεια 850 A.13; 853 app.cr.; 1525,
 1763.7/8, 11, 125, 132, 144; 1766.8,
 12; 1768.7, 11; 1769.7/8, 11; 1913,
 2007, 2165
 Εὐσέβεια 1355 C.32
 εὐσεβέστατος 1856 C (εὐσηβήστατος)
 εὐσεβής 877, 896 (χῶρος εὐσεβέων),
 1270 III; 1586, 1627.3; 1763.60, 86/87
 Εὐτέρπη 476, 1776(1); 1889
 εὐχαριστήριον 643, 704, 725
 (εὐχαριστήρεον), 1168 B.15/16; 1175,
 1374/1375, 1974, 2080
 εὐχαριστία
 - εὐχαριστίας χάριν 1981.8
 εὐχή 933, 1603, 1686, 1763.143, 196, 200,
 2227
 - ἐξ εὐχῆς 1840
 - εὐχὴν 598/599, 646, 748, 834, 1176,
 1180 A; 1389, 1441, 1460, 1472/
 1473, 1480, 1482, 1483 app.cr.; 1484/
 1485, 1487-1489, 1490-1493, 1495-
 1501, 1520-1523, 1568, 1571, 1614,
 1642/1643, 1645-1648, 1653-1656,
 1658-1662, 1664-1666, 1669, 1674,
 2052, 2073-2076
 - τὴν εὐ. ἐτελείωσα 2062
 - εὐχῆς χάριν 933, 1452
 - κατ' εὐχὴν 614, 2077
 - ὑπὲρ ε. 867 A; 1294, 2131, 2141
 εὐχομαι 456 app.cr.; 529, 531, 598, 901,
 933, 1166.4; 1763.140
 - εὐξάμενος 1172, 1515, 2062(5)
 εὐψυχέω
 - εὐψύχει 1638, 1939, 1943, 2009
 εὐωχέομαι 1763.104; 1771.6; 1773.13/14,
 17
 εὐωχία 1696.2, 16, 19, 22, 25, 28, 35,
 39/40; 1763.45, 91/92, 111; 1770, 2227
 Ἐφεσθία 1279 (μεγάλα ἱερὰ εἰσελαστι-
 κά)
 Ἐφεσθία 795 bis (Ἄρτεμις)
 ἐφορατός 1032
 ἔχω
 - ἔξει τὴν Οὐρανείαν Ἐκάτην κεχο-
 λωμένην 1341.20-22
 - ἔχω σε 2239
 Ζαχαρίας 1187(5); 1856 app.cr.
 Ζεὺς 808(2); 872.56; 957 app.cr.; 1085,
 1439, 1502, 1521, 1683, 1736 app.cr.;
 1758, 1763.195; 1786.2, 7, 10, app.cr.;
 2218
 - ἄγγελος 1915 app.cr.
 - ἄγιος 1904
 - Ἀλσινός 1472, 1505
 - Ἀνπελείτης 1520

- Αταβύριος 1236/1237
 - Γενέθλιος 2153
 - Διὸς παῖς 1085
 - Ἐλευθέριος 811 bis
 - ἑταίρειος 467
 - Εὐμενής 1032
 - Ἡλῖος μέγας Σάραπις 1168 B.1/2;
 1171-1174, 1175 app.cr.; 1178
 - Ἡρακλῆς 1460
 - Καταβίτης 1082
 - Καννοκος 1233
 - Καπετώλιος 1233
 - μέγας Σάραπις 1180 A
 - Μεγιστεύς 834
 - Μέγιστος 1586, 1623.11/12
 - Μέγιστος Σάραπις 1586 app.cr.
 - Μιλῆχιος 1032
 - Νάιος 206/206 bis
 - Νάος 572(2)
 - Ὀλβιος 1374/1375, 2252
 - Ὀλύμπιος 426, 1043 app.cr.; 1090.1;
 1287 bis A.4
 - Ὅριος 675?
 - Πανάμαρος 1233
 - Πεταρηνός 1473
 - Σάραπις 1168 A.1
 - Σολυμεύς 1586 app.cr.; 1609 app.cr.;
 1616
 - Σοσωνιανός 1598
 - Σωτήρ 1001, 1090.1; 1441
 - Τέλειος 817
 - Ὑψιστος 596-600, 1170 app.cr.;
 1904
 - Φυταύμιος? 954
 - Φυτάλμιος 954 app.cr.
 - Χρυσασορεύς 1183, 1229.61
 - Ωρομάσσης 1763.18, 149, 185/186,
 201; 1768.20; 1769.18
 Ζεφυριτίς 2213 (Ἀφροδίτη)
 ζῆω 2019.4/5 (χώρα ζώντων); 2021.2/3
 (θεὸς ὁ ζ.)
 ζοφερός 1786.29, 29
 Ζωή 1979(4)

ζωή

- ζ., φῶς 2040(5)
 - ζωὴν χαρισάμενος 2019.6/7
 - φῶς, ζωή 1162(2); 1787, 2007 app.cr.
 ζῶν θεός 990.2; 1110.3/4

ἡγάθεος 1747 bis
 ἡγούμενος 1845, 1854
 ἡλιοδρόμος 1567
 Ἡλῖος 1085, 1229 app.cr.
 - Ἀπόλλων Μίθρας Ἡ. Ἑρμῆς
 1763.19, 72/73; 1768.20/21;
 1769.18/19
 - Ἑρμῆς 1763.203
 - Ζεὺς Ἡλῖος μέγας Σάραπις 1168
 B.1/2; 1171-1174, 1175 app.cr.; 1178
 - θεὸς Ἡ. Ἐλαγάβαλος 1807 bis
 - Παντεπόπτης 1612
 cf. s.v. Ἄλιος
 ἡμέρα 891.15 (γενέσιος); 1085 (ἡ. θεῶν),
 1110.17; 1763.102/103 (ιερά); 1771.11
 - καὶ νυκτὸς καὶ ἡμέρας καὶ μεσημ-
 βρίας 1110.16
 Ἡρα 1073, 1074(3); 1763.183
 - Βασίλειος 877
 - Παρθενίη? 877
 - Τελεία 1763.202

Ἡρακλῆς 623 bis, 792, 808 ter, 877, 1463,
 1763.181
 - Ἀρτάγνης 1763.202
 - Ἀρτάγνης Ἡ. Ἀρης 1763.19;
 1768.21; 1769.19
 - Ζεὺς Ἡ. 1460
 - θεὸς μέγιστος 1956.1
 - Καλλίνεικος 1085, 1389, 1955.6/7

Ἡρῆ 1113

Ἡρκουλις 729

ἡρόειον 1870?

Ἡρωδιάς 899

ἡρώιον 1312 A.42; 1322, 1341.10, 20;
 1341.20; 2087 app.cr.; cf. s.v. ἡρόειον

ἥρωος 592, 623 bis, 725, 834, 877, 1321.7;

1564, 1589, 1692, 1763.67, 124/125,

155; 2055, 2073, 2084, 2087, 2226
 - Σουρεγέτης 724
 Ἡσαΐας 1979(7)
 Ἡφαιστος 808(1); 895.6 (σέλας Ἡ.)
 ἠφισικηρε 1075.7

Θάλια 476

θαμεάζα 2101(45)

θάνατος 1805, 2019.2/3 (ὁ τὸν θ. καταρ-
 γήσας)

θαρρέω 1763.190

Θαυήστις 1958 app.cr.

θαῦμα 559 (θ. μέγα)

θαυμαστός 2024 A.2

θεά 1373.51; 2158

- Ἄρτεμις 1615/1616, 1622.10;

1623.12; 1624.8; 1625.6

- Ἄρτεμις Ἀκραία 1620.10/11;

1621.13/14

- Ἄρτεμις Κελβησσίς 1617-1619

- Γῆ Μήτηρ Ολυβρις Θ. Δέσποινα

2228

- νεωτέρα 1742

- Συρία 813 A.2, B.2

cf. s.v. θεός, ἡ

θεαί 1225

- θεοὶ καὶ θ. 1587

θεαρία 853.11

θεαροδόκος 854 app.cr.

θεαρός 853.4, 13; 854.10; 1039 A.3; 2029

θεῖον 855.16

θεῖος 1464.27 (οἶκος); 1763.88 (χάρις);

1841.1 (διάταγμα); 2227 (προτομή)

Θέκλα 1979(14)

θέμις 1763.63

θεοδαίμων 1928 (Τοτόης θ. Ὑπνος)

Θεόδωρος, ἅγιος 2132(82)

θεοὶ 1075.16, 21; 1202, 1357.16; 1438,

1697, 1763.23, 35, 62, 70, 86, 117,

124, 126, 128, 132, 125, 138, 143, 146/

146, 150, 154, 174, 179, 190, 203;

1764.1, 3, 6, 10; 1768.23, 25; 1769.21,

23, 35; 1771.12, 17, 19/20, 22, 26, 30;

1773.7, 23, 28-31, 34, 38; 1777.2/3, 5,

7, 11; 1852.2, 6; 2024 A.1, B.18

- ἀγοραῖοι 1677

- ἀθάνατοι θ. χθόνιοι 1698.4; 1699

- ἄλλοι θ. (ἄ)παντες 659 B.29; 1683

- δοῦλος τῶν θ. 2253

- δώδεκα 856 A.14/15, B.7

- δώδεκα θ. ἀγορᾶς 1677 app.cr.

- ἐπήκοοι 2052

- ἐπιτύμβιοι 1010

- καὶ θεαί 1587

- καταχθόνιοι 722, 1010, 1038 app.cr.;

1062, 1075.12

- Κεραμίζεται μεγάλη 1206

- κύριοι 813 A.1, B.1

- Μεγάλοι 916.2; 1768.23; 1769.21;

1786 app.cr.

- Μήτηρ (τῶν) θ. 2218

- οἰκεῖοι 1010

- Ὀλύμπιοι 1869

- πάντες 1240

- πάντες καὶ πᾶσαι 659 B.32

- πάτριος 1586

- πατρίω 1958.4/5

- Σεβαστοί 2227

- σύνναοι 1168 B.3; 1171-1175, 1178,

1955.8; 1956.1; 1957, 1958.6

- ὑποτακτικοὶ θεῶν 2253

- ὕψιστοι 747

- χθόνιοι 1700-1702

- εἰς θεοὺς καταπραμένος ἦτω 1541

cf. s.v. θεά, θεός, θιάς

Θεοκλία 1294

θεοκλυτος 1169 app.cr.

θεόπιστος 1954 app.cr.

Θεός (Christian) 650 B.4; 1792 app.cr.; 1884,

1910, 2020.3; 2024 B.8/0, 11, 17-19;

2036 A

- ἁγία τοῦ θ. μεγάλη ἐκκλησία 1415

- ἅγιος ὁ θ. 718

- βοηθός 1838, 1962, 2037

- δοῦλη θ. 2022.3

- δοῦλος θ. 1162, 1443

- δόξη τὸν μισθόν 1902
 - ἐκ τῶν δωρεῶν τοῦ Θεοῦ 2127
 - ὁ ζῶν 2021.2/3
 - Θεὸς Ἰακώβ 1787(2)
 - Θεοῦ προνοία 2127
 - Θεοῦ Υἱὸς Σωτήρ 2125
 - θεραπείαν τοῦ Θ. 1880 app.cr.
 - Κύριε Θεός 1972
 - Κύριος ὁ Θ. 901
 - ὁ Κύριος Θεός 1101
 - μακάριος Θ. 2019.4/5
 - μνησθεῖς ὁ Θεός 1944, 2189
 - παντοκράτωρ 2022.1/2
 - τῶν πνευμάτων καὶ πάσης σαρκός 2019.1/2; 2020.9/10; 2021.7/8
 - ποιήσων μνημόσυνον 1910
 - σὺν Θεῷ 1884
 - Σωτήρ 1787
 - ὑψιμέδων 904 A.4
 - χάριτι Θεοῦ 1892
 - Χριστὲ ὁ Θεός 1948 B; 2022.9
 θεός 503.1; 558, 567 ter/quater (Θ.
 σωτήρ), 704, 747, 850 A.13; 872.59
 (Ἀσκληπίος); 1039 B; 1763.76, 188;
 1953; 2024 B.14
 - ἀγαθός 947.1
 - ἄγιος οὐράνιος 1840
 - Ἀμμώνιος 1928
 - Ἄρης Βληκυρος 802 bis
 - Ἀσκληπίος 2080
 - Αἰμου 1781
 - Βασιλεύς 877
 - Γενναεὺς 1808
 - δίκαιος 1763.2
 - Δολιχηνός 748
 - εἰς Θ. 1162(1); 1836(5); 1975; 2125
 (3/5, 22, 28)
 - ἐκ τῶν τοῦ Θεοῦ 802 bis
 - ἐν Δανοῖς 1817
 - ἐπάνω τοῦ Θεοῦ 990.2-12
 - ἐπιφανέστατος Θ. τοῦ κόσμου ...
 Κλαύδιος 659 A.3; 1168 B.14
 - ἐπιφανής 1763.2

- ἔχω πρὸς τὸν Θ. 1461 app.cr.
 - Ζεὺς Ὀλβιος 1374/1375
 - ζῶν 990.2; 1110.3/4; 1803
 - τοῦ ἡγεμονικοῦ πραιτωρίου 1156
 - Ἡλῖος Ἐλαγάβαλος 1807 bis
 - Κέλλεως 1928
 - κύριοι Θ. οἱ Συκῶνα οἰκοῦντες 813
 A.1
 - κύριος 1110.4; 1803
 - κύριος Γενναεὺς 1808
 - Κύρσας Θ. Κακασβεύς 1657
 - μέγας 990.1; 1609/1610
 - μέγιστος 1956.1; 1957, 1981.1/2
 - οἶδε (Θ.) 1166.3
 - τηλικούτος Θ. 659 A.20
 - Ὑψιστος 1587 app.cr.; 1691, 1836
 (5); 2248
 - τὸν θεόν σοι, μὴ ἀδικήσεις 1548,
 1550
 cf. s.v. θιάς
 θεός, ἢ 1651.10; cf. s.v. θεά
 θεοσεβέστατος 1856 A
 θεόσεπτος 2026 app.cr.
 Θεοτόκος 1396
 - Θ. βοηθεῖ 732(6. 20); 757, 803,
 1361, 1387(2/3); 1450(6-9); 1458(2);
 2132, 2135
 - Θ. ἡ ἐν τῷ ὄρει 1395
 - Παναγία Θ. σκέπε, βοήθει 2132(5)
 θεωρὸς 851 A.3; cf. s.v. θεωρός
 θεωφάντης 2226
 θεοφιλέστατος 1328.6; 1845
 θεοφιλής 1415
 θεοφόρος 2226
 θεοφύλακτος 803(2); 2026.11; 2132(35)
 θεραπεία 1763.28, 77, 96, 114, 122;
 1769.28; 1770
 θεραπείαν 1880 app.cr. (τοῦ Θεοῦ)
 Θεσμοφόρος 996 (Δημήτηρ)
 θεωρία 849.8
 θεωρικόν 850 B.10
 θεωροδόκος 484; 849 app.cr.
 θεωρός 847.5, 9; 848.12; 849.2, 7; 850

A.3, 22, B.1, 7, 11, 15, 23; 853.16, 22,
 28, 33; 855.4/5; 916.3; 1719; cf. s.v.
 θεωρός
 θησαυρός 466, 842, 2244
 θιάσος 1925, 2225
 θιασώτης 2226
 θιάς 937
 Θοήρις 2101(43)
 θοίνη 1763.94
 Θουθ 1105 app.cr.
 θρησκευτής 596(2)
 θρόνος 163
 Θροσία 554 (Ἄρτεμις)
 θυήκοος 477 (τῶν μυστηρίων)
 θύμα 895.5
 θυμοκάτοχον 2241
 θυμός 1763.13/174 (ἀνίλατοι Θ. θεῶν);
 2241
 θυρσοφόρος 2226
 θυσία 847.3; 850 A.7, 26, B.3, 8, 16, 21,
 23/24; 853.5, 8, 18; 855.6, 13; 863.33;
 1198, 1312 B.39; 1763.27, 34, 43, 49,
 82, 90, 107, 130, 196/197; 1769.27, 34;
 1773.11
 θύχα 942.1
 θύω 466; 847.4; 1237, 2024 B.18
 θωβαρραχει 2113
 Θωμᾶς, ἄγιος 1187(2)
 Ἰαβεξεβυθ 1075.8
 Ἰαβοχ 990.13
 Ἰακοβας 990.11/12
 ἱακχιασταί 2226
 Ἰακώβ 1787(2) (Θεὸς Ἰ.); 2019.9;
 2020.13; 2021.12; 2022.12; 2024 B.12,
 17
 ἱαρεύς 1010; cf. s.v. ἱερεύς
 ἱαριτεῦω 2028, 2049 app.cr.; cf. s.v.
 ἱερατεύω, ἱερητεύω
 ἱεροθύτας 1039 A.3; cf. s.v. ἱεροθύτας
 ἱαρόν 851 B.4; cf. s.v. ἱερόν
 Ἰασώ 2052
 ἱατρομάντις 1114

Ἰατρός 2052
 Ἰάω 735, 750(3); 763, 990.4/5; 1075.8;
 1105 app.cr.; 1110.1, 5; 1786 app.cr.;
 2101(36, 42); 2117 A; 2125(20/21, 29);
 2239
 Ἰαωθ 2143(4)
 ἰδρύω 1236
 Ἰεζαβέλ 899
 ἱερά, τά 847.4; 889 (παράστασις ἰ.,
 μετουσία ἰ.), 1198, 1770
 - πρώτος μετὰ τὰ ἰ. 96.7/8; 863.35;
 1297.17; 1301.25/26; 1305.12
 ἱεράομαι 1783
 ἱερατεῖον 1845
 ἱερατεύω 786, 817 (ἱερατευκώς), 1379,
 1696, 2253; cf. s.v. ἱαριτεῦω, ἱερατεύω
 ἱερατὶς 1098 (τειμή)
 ἱέρεια 1010, 1020 (ἱέρια), 2226, 2253
 Ἱερεμίας 1979(2)
 ἱερεύς 613 I. 4, 14, 24, 33, II. 4, 24; 658.1;
 659 A.1; 726, 815 F; 822.1; 850 A.19;
 866 app.cr.; 877, 1177 app.cr.; 1210.5/6;
 1234, 1303, 1312 A.1; 1539, 1609-
 1611, 1624.1; 1627.1; 1631 L; 1763.28,
 58, 72, 82, 107, 116, 123; 1769.28;
 1771; 1773.9, 11; 1846.7; 1852.4;
 2226, 2243, 2253
 - γόμου 2023
 - διὰ βίου 1233
 - ἐξ ἱερέως 1234
 - καθ' ὑποεσίαν 817
 - πρώτος 2253
 - στατός 817
 - τῶν Σεβαστῶν 2227
 - σύστημα τῶν ἰ. Θεοῦ Σεβαστοῦ
 1210.7/8
 cf. s.v. ἱαρεύς
 ἱερητεύω 551, 598; cf. s.v. ἱαριτεῦω, ἱερατεύω
 ἱέρισσα 1836(4); 2253
 ἱερογραμματεὺς 1068
 ἱερόδουλος 1763.112, 116/117; 1770,
 1771.6/7; 1773.18; 1823, 2253
 ἱεροθέσιον 1762

ιεροθύτας 817, 1029; cf. s.v. ιαροθύτας
 ιεροθυτεῖον 817
 ιερολόγος 2226
 ιερομνάμων 661 bis, 854.10/11; 1029,
 1034, 1189 A.3
 ιερομνήμων 1229.66; 2226
 ιερών, τό 504, 539.16, 21; 565.22; 846.15,
 32; 850 A.6, 12, 25, B.4/5, 17, 22;
 853.7/8, 10, 19, 21; 854.18; 855.8, 14;
 856 A.14, B.7; 860.25; 861.9; 862.12;
 863.51; 997, 1229.22/23 (κοινόν ἰ.),
 61; 1237 app.cr.; 1242, 1287, 1297.26;
 1300.25; 1301.33; 1305.5; 1373.41, 43,
 57; 1763.93, 110; 1764.4/5, 8; 1771.3,
 6/7, 10, 15/16, 18, 24, 28; 1773.10/11,
 16/17, 19, 21, 25, 27-29, 33/34, 36;
 1777.2, 6/7, 9; 1956 app.cr.; cf. s.v. ιαρόν,
 ιερά (τά)
 ιερονεϊκής 866.1
 ιεροποιός 504, 817
 ιερός 473, 565.11; 793, 877, 909, 1484,
 1651.13; 2243, 2253
 - άγών 474, 1355 B/C
 - Αφροδίτη 1148
 - βάκχος 2226
 - γράμματα 1763.145
 - δραχμαί 1698.5; 1702
 - Έφεση 1279
 - ήμέρα 1763.102/103
 - "Ιμβρασος 877
 - κτήσις 1198
 - λιθεία 1763.22; 1768.24; 1769.22
 - νόμος 1763.62/63
 - ξυστική σύνοδος 2159
 - όδός 2263
 - όρη 1198
 - Παρθενίη 877
 - Παρθένιος 877
 - πραιτώρια 1841.2
 - ρέιθρα 1348.8
 - στήλη 1763.8/9, 76/77; 1766.9;
 1768.8; 1769.8/9
 - στεφανίτης άγών 473

- σύνκλητος 659 B.15, 29, 34
 - τόπος 1763.105/106
 - χώρα 704
 ιερουργέω 891.6
 ιερουργία 1763.32; 1769.32
 ιεροφάντης 1466, 2226
 ιεροφύλαξ 849.9; 1029
 ιερωσύνη 1763.99; 2023
 ιερώτατος 1330.15 (σύνκλητος)
 - Νίλος 1963
 - ταμείον 1319, 1621.15
 - φείσκος 1676.5
 "Ιησούς 718 app.cr.; 880.7; 2125(27)
 - "Ι. Ναζαρηνός 718 app.cr.
 - "Ι. Χριστός 718 app.cr.; 1162(2); 1392
 A; 1458(4); 1948 A; 2038
 - "Ι. Χριστός νικῶ 1948 D; 1972
 - "Ι. Χριστός φώς 1954 app.cr.
 "Ιητρός 788(2/3, 6/7)
 "Ικάτη 1786.8; ; cf. s.v. Έκάτη
 ίκεσία 890.11, 20
 "Ιλαος 1166.4
 ιλαρός 1763.191
 "Ιλεως 1763.139, 143; 1771.12; 1773.23
 ιμάτιον 849 app.cr.
 "Ιμβρασος 877
 "Ιοθόρ 1979(1)
 "Ιουδαίος 505 app.cr.; 903, 1946, 1840
 - οἱ ποτε "Ιουδαῖοι 2155
 cf. s.v. Εἰοδεός
 "Ιππιος 817 (Ποσειδῶν)
 ἵππος 2226
 ἱρός 1365 (οἶκος)
 "Ισαάκ 2019.9; 2020.13; 2021.11; 2022.12
 "Ισραήλ 1851 app.cr.
 "Ισθμια 1355 A.14, C.7
 "Ισις 525
 - νεικά ή Εἴσις 1103
 ισόθεος 1223 (τιμαί)
 "Ισραήλ 2024 B.12; 2116 B (Εἰσραήλ); cf.
 s.v. "Ισραήλ, "Ισραήλ
 "Ισραηλείται 1979(1)
 "Ισραήλ 1851

ισχυρός 718 (άγιος ἰ.), 1107 (άγιοι καὶ ἰ.
 Νύνφαι), 2143(3)
 ισχύς 2024 A.2
 ιω 1786.14-17
 "Ιωάννης 1856 app.cr.
 - άγιος "Ι. 2132(16)
 "Ιώβ 1979(10)
 "Ιωνᾶς 1979(9)
 Ιουουθ 1105 app.cr.
 Καδμῖλος 1786.1
 καθάρος 1763.189
 καθάρως 650 B.3
 καθηγεμών 1763.40; 1769.40
 Καθηγεμών 1466 (Διόνυσος)
 καθιδρύω 1771.16/17, 19; 1773.26/27, 29;
 1777.2
 καθιερώω 1217 app.cr.; 1287 bis A.4; 1545,
 1585, 1586 app.cr.; 1763.88, 105, 125
 καθοσιώω 1763.61/62, 67, 86, 111, 166;
 1770
 καινός (θεός) 2024 B.19
 Καισάρεια 1355 B app.cr.
 Καισαρήιον 1781
 Καισαριασταί 2155
 Κακαζβεύς
 - "Άστρον K. 1571
 Κακασβεύς 1654
 - K. Κύρσας 1661/1662
 - Κύρσας θεός K. 1657
 Κακασζβεύς 2075
 Κάκασζβος 2074
 κακόν 1085 (μηδέν εἰσῆτω κ.)
 καλεσάνδρα 1786.33
 Καλλινεικος 1085, 1389, 1955.6/7
 (Ηρακλῆς)
 Καλλιόπη 476, 889
 Καλλίπυγος 1005(9) (Αφροδίτη)
 Καλλοσύνη 476
 Καμαρείτης 2243 (Μήν)
 κάμινος 1979
 Καννοκος 1233 (Ζεύς)
 κανθεουλε 2101(40)

Καπετώλια 486 IV.3/4
 Καπετώλιος 1233 (Ζεύς)
 Καπιτώλια 1355 A.15/16, C.15
 καρποφορία 1858
 Καρποφόρος 2228 (Γῆ)
 Καρσηνός 643 (Απόλλων)
 Κασταλία 2061
 καταγραφή 2249
 καταγράφω 813 B.4, 5, 7, 10/11
 καταδέω 1786.45
 καταθύω 1237
 καταιβάτης 2226
 Καταιβάτης 1082 (Ζεύς)
 κατακτιζώ
 - δωδεκάθεον τὸ παρὰ σοὶ κατακε-
 κτισμένον 1344.11/12
 κατάλυμα 2024 A.2
 κατανικάνδρα 1786.33
 καταπατάω 2019.4/5 (τὸν ἄδην)
 καταπραξιδικά? 1786.32/33
 καταράομαι 1541
 καταργέω 2019.2/3 (ὁ τὸν θάνατον κατ-
 αργήσας)
 καταστρέφω 1786.46
 καταφεύγω 834
 καταφυγή 1863
 καταχθόνιοι, θεοί 722, 1010, 1038 app.cr.;
 1062, 1075.12
 κατέχω 1075.37; 2243
 - Μῆς Ἀξιοττα κατέχων 1344.2/3
 κατοίχομαι 663.7/8 (κατωχηκότες)
 Κελβησσίς 1616-1619 (Άρτεμις)
 κέλευσις 2020.1; 2021.1/2
 κελίν 1793-1795, 1800-1802
 Κεραμῆται 1206 (θεοί)
 κεραυνός 1763.186
 κεχολωμένους
 - ἔξει τὴν Οὐρανεῖαν Έκάτην κ.
 1341.20-22
 κῆτος 1979(9)
 κιβωτός 1979(3)
 Κιβώνη 1317 (Αφροδίτη)
 κισταφόρος 645 bis, 2226

Κλάριος 1297.26/27; 1300.25/26; 1301.33/34; 1587 (Απόλλων)
 κλειδοφόρος 1230
 Κλειώ 1776(1); 1889
 Κλιώ 476
 κοιμάσθαι 2223
 - έκοιμήθη 1022, 1946, 2020.3/4; 2021.3; 2022 app.cr.
 - κεκοίμηται 1443
 κοίμησις 1046, 1836(2); 1946 app.cr.
 κοινά Ἀρκάδων 1355 B.17
 κοινόν 822.13; 2225
 Κοινός (άγών)
 - Ἀσίας 486 III.1; 487.14; 1327.10/11; 1355 C.17, 25
 - Βειθυνίας 1355 C.26
 - Θεσσαλίας 1355 B app.cr.
 κοινωνία 1180 A (άπό κ.)
 κολάζω/ομαι 1358, 1852.5
 κολοσσός 2260
 κόλπος 2019.8; 2020.12; 2021.10; 2022.11 (έν κόλποις)
 κομιστής θείων προτομών 2227
 Κομπεταλιασταί 811 bis
 Κομύρια 1263
 Κόρα 670?
 Κορύβαντες 1786.6
 Κόρυνθος 819 app.cr.; 1024 (Απόλλων)
 κόσμημα 716
 κόσμος 2019.6
 - βασιληής κόσμου 2218
 - ό έπί του κόσμου 1105 app.cr.
 Κοτύττια 1032 (φοτύττια)
 Κοτυττά 1032
 κρανιάρχης 2226
 κρατέω 2239 (κρατώ σε)
 κρατηριακός 2226
 κρατηρίαρχος 645 bis
 κρατίστη 1786.14
 κρίς 1237
 κρίσις 2024 B.8
 Κρισο(ν)α 1724 (Αθηνά)
 Κρονίων 1170 app.cr.

Κρόνος 1085, 1436.20 (αίράριον Κ.)
 - θεός μέγιστος 1981 app.cr.
 κτίζω 2024 B.10
 κύδιμος 1786 app.cr.
 κυδίστη 1786.24/25
 κυδρός 1786 app.cr.
 Κυιανός, άγιος 2128
 κυνολαμψ 1786.25
 Κύπρις 477, 1320 b.6 (Άφροδίτη)
 κύριος/κυρία 1344.7
 - Ἀσκληπιός 977
 - Γενναίος 1808
 - θεός κ. Γεννας 1808
 - θεά Συρία 813 A.2, B.2
 - θεοί 813 A.1, B.1
 - θεός 1110.3; 1803
 - Μήν 2243
 - Τιθήης 1928
 - Ὑγεία 977
 - χθονίαν 1786.28
 Κύριος (Christian) 867 B; 886, 902, 1040(4); 1894, 1947 B; 1970, 1972, 2019.16; 2024 A.1, 4, B.9, 12, 14
 - έκοιμήθη έν Κυρίω 1946
 - έξελοϋ με, Κύριε, έξ ανθρώπου πονηροϋ 2132(38)
 - εϋλογία Κυρίου 1863, 1976
 - Κύριε βοήθει 634, 649, 661, 946, 1108, 1450(6); 1458(3); 1856 D; 1862, 1873, 2040(12); 2132(11); 2140
 - Κύριε εϋλόγει 1154
 - Κύριος βασιλέων 2024 A.6
 - Κύριος ό Θεός 901
 - ό Κύριος Θεός 1101
 - Κύριος τών δυνάμεων μεθ' ήμων 1787(2)
 - Κύριος φωτισμός μου και ύπερασπιστής τής ζωής 2132(77)
 - μνήσθητι Κύριε 1993, 2189
 - όνομα Κυρίου 2024 B.8
 - πύλη του Κ. 1687, 1787
 - ών Κ. γινώσκει τὰ όνόματα 1836

(1); 1890
 Κυρίαν 1861 app.cr.
 Κύρσας 1653, 1655/1656, 1659/1660, 1665
 - Κ. θεός 1664, 1666
 - Κακασβεϋς Κύρσας 1661/1662
 - Κ. θεός Κακασβεϋς 1654
 κωλή 466
 Κῶς 865
 λαβύρινθος 1096
 λάθα 1038
 Λαιρβηνός 2249 (Απόλλων)
 λαμπαδιστής 1243
 λαμπάς 1355 B app.cr.
 λανα 1075.8
 λαός 1856 C; 2024 A.2, 4, B.10
 λαξιμέδουσα 1786.13, 39
 Λατωίδης 1515
 λέγω 1105 app.cr. (λέγε)
 Λειβίδηα 474
 λευκός 849 app.cr. (ιμάτια)
 Λεωνίδεια 1355 B app.cr.
 λήθη 1075.24, 34
 Λητώ 716, 1702, 2218
 λιβανωτός 895.5; 1763.89
 λικανόφορος 645 bis, 2226
 Λινδία 817 (Αθηνά)
 λιτή 1210.8
 λόγιον 2022.7
 λογοθέτης 1361
 λόγος 650 B.4; 904 A.4; 1884 (Χριστού), 2019.16
 λυκοκτόνος 1786.32
 λύπη 2019.11; 2021.15/16
 λυσσιπέδιλος 1786.30
 λύτρον 554, 2253
 λυτρώ 2024 A.2
 λυχναπρία 2226
 λύχνος 1180 B
 μαγικός 1786.30
 μαίδουσα 1786.14
 μαινόλης 1953 (θεός)
 Μάκαιρα 2228 (Γή)
 μάκαρ 1747 bis, 1763.155, 191
 μακάριος 648 (μ. μνήμης), 2019.4/5 (μ. Θεός); 2141
 μακαρισθείς 1169 app.cr.
 μακαριστός 1763.12, 61; 1768.12/13; 1769.12
 μακαριστώς 1763.17; 1768.18; 1769.17
 μακαρίτης 1154, 2020.4
 μακαριώτατος 1890, 1893
 μακροθυμία 2025
 Μαλακισθομ 752
 Μαλεάτας 2242 (Απόλλων)
 Μαλεάτεια 2242
 Μαλεάτης 2242
 Μαλειαθος 1781
 Μάλος 2242
 Μάνης Δάος 1567
 μαντήιος 454.1 (Απόλλων)
 μαρθανθω 1786.22
 Μαρία 904 A.8; 2040(5) (Μαρίας νιέ)
 Μάρκος, άγιος 1187(2)
 Μαρμαριω 990.9-11
 μαρμαρω 1786.22/23
 μαρτυρία 1515
 μαρτύριον 946
 μάρτυς 1856 A, 2019.20
 Μασκελλη 1786.32
 Μάτηρ
 - μεγάλη 979
 μέγα
 - μέγα τὸ όνομα 1103 app.cr.
 - μέγα σοι τὸ δίκαιον 1344.9
 - μέγα σοι τὸ δωδεκάθεον 1344.10/11
 - μέγα σοι τὸ όσιον 1344.8
 μεγαλωσύνη 2024 B.8
 μέγας, μεγάλη, μέγα
 - άγιον όνομα 1110.3 (μέγα και --)
 - άγιος όρκος 1110.13/14 (μ. και --)
 - Ἀπολλώνεια Πύθια 1464.14/15
 - Ἄρης 1646, 1648
 - Ἀσκληπεία 860.9/10; 863.46/47

- Ασκληπιεία Σωτήρεια 1437.3-5
- δαίμονες 1763.39, 80/81
- εκκλησία 1415
- Έφεση 1279
- Ζεύς Ἡλῖος μέγας Σάραπις 1168 B.1/2; 1171-1174, 1175 app.cr.; 1178
- Ζεύς μέγας Σάραπις 1180 A
- θαῦμα 559
- θεοὶ 916.2; 1786 app.cr.
- θεοὶ Κεραμῖται 1206
- θεός 990.1/2; 1609/1610
- Μάτηρ 979
- Μήτηρ Μηνὸς Ἀξιοττηνοῦ 1344.1/2
- νείκη 1344.9
- νεμέσεις 1344.10
- ὄνομα 1103 app.cr. (μέγα τὸ ὄ.); 1110.3 (μέγα καὶ ἄγιον ὄ.)
- ὄρκος 1110.13/14 (μέγας καὶ ἄγιος ὄρκος)
- Μείς 1344.18/19
- Σάραπις 1176
- Σολομῶν 1110 app.cr.
- Τιθύς θεὸς μέγας 1928 cf. s.v. μέγα

Μεγιστεύς 834 (Ἀπόλλων, Ζεύς)

Μέγιστος 1586 (Ζεύς)

μέγιστος

- θεός 1956.1 (Ἡρακλῆς); 1957

(Τιθύς), 1981.1/2

μεδέουσα 758 (Ἀφροδίτη Ἀπατούρῳ μ.), 1786.14

Μέθη 2052 app.cr.

Μέθυσις 2052

μελεντας 1786.3

Μελιχιεῖον 997

Μελίχιος cf. s.v. Μάχιος

Μεῖς cf. s.v. Μῆς

Μελπομένη 476

μεριστός 1786.9

μέρορες 1167

μετέχω 2250

Μηγρίν 1808 (Γενναῖος)

Μηδεία 2215 (Ἀρτεμις)

Μῆν cf. s.v. Μῆς

Μηνῶς 2129

μεσημβρία

- καὶ νυκτὸς καὶ ἡμέρας καὶ μ. 1110.16

Μῆς

- Ἀξιοττα κατέχων 1344.19

- Ἀξιοττηνός 1344.1/2; 2243

- Ἀρτεμιδώρου 2243

- Ἀρτεμιδώρου Ἀξιοττα κατέχων 1344.2/3

- Ἀσκαηνός 2243

- βασιλεύων 2243

- ἐξ Ἀττάλου 1358, 2243

- ἐπήκοος 2243

- Καμαρείτης 2243

- κατέχων 1344.2/3, 19; 2243

- κύριος 2243

- μέγας 1344.18/19

- οὐράνιος 1344.2; 2243

- προκαθήμενος 2243

- Τιαμου 2243

- Τυμωλείτης 2243

- Τύραννος 2243

Μήτηρ

- Ἀνταΐη 1305.5/6

- Γῆ Μ. Ολυβρις 2228

- Ἐπικρατεία 877

- θεῶν 590 bis, 2218

- Μηνὸς Ἀξιοττηνοῦ 1344.1/2

- Μήτηρ Μηνὸς τεκοῦσα 1344 app.cr.

- Ὀρεῖα 1724

- παρθένος 1884

- πατρώια 1378

cf. s.v. Μάτηρ

μητροπολίτης 757(15), 2132(6, 30, 54/55)

μητρωϊκός 2163

μιαίνω 1763.188

μιάσμα 1763.157

Μίθρας

- Απόλλων Ἡλῖος Ἑρμῆς 1763.19, 72/73; 1768.20/21; 1769.18/19

Μιλίχιος 1032 (Ζεύς)

μμιρευστα 1786.2

μμνήσκομαι 1110.11/12; 2189

- μνησθείς ὁ Θεός 1944, 2189

- μνήσθητι Κύριε 1993, 2189

Μινέρβα 2052

μισέω 1075.20, 24

μισθός 1902

μῖσος 1075.30/31, 33

Μιχαήλ 1110.13; 2116 B

- ἄγιος Μ. 1787(3)

Μναμοσύνη 476

μνεῖα δικαίων 1154

Μνημοσύνη 476

μναμόσυνον 818, 1910

μνημονεύω 2189

μνησθῆ 1915

μοῖρα 467, 966, 1040(3); 1763.64/65; 1805

μοιραῖον 891 app.cr.

μοιρίδιον 891.8

μοναχός 1108, 1854, 1993

μουῖσρα 2239

Μοῦσα 1165

Μοῦσαι 619; cf. s.v. Μῶσαι

Μουσεῖα 473

Μουσείον 650 B.5; 2191

μυσταγωγός 2226

μυστάρχης 477

μυστήριον 477, 848 app.cr.

μύστης 720 bis, 2225/2226

μύστις 2226

μυχός 2225

Μωαβίτης 2024 A.3

Μῶσαι 476; cf. s.v. Μοῦσαι

Μωυσῆς 1979(1)

ναεῦω 940 bis

Ναζαρηνός 718 app.cr.

Νάιος 206/206 bis (Ζεύς)

ναοκόρος 1913

ναοποιός 481

νάος 1229.62; 1331.16; 1956 app.cr.,

2060(2)

Νάος 572(2) (Ζεύς)

ναρθηκοφός 2226

Νεβουτοσουαληθ 1786.42/43

Νέα Πόλις (ἁγίων) 1355 A.16

νεαροδέκτιρα 1786.40/41

νεβέωω 521, 554

νείκη cf. s.v. νίκη

Νεῖλος cf. s.v. Νῆλος

νεκυαγωγός 1786.29

νεκυδαίμων 1075 app.cr.

νέκυια 1786.19

Νέμεα 487 app.cr.; 1355 A.14, C.7

Νέμεια 486 III.2, IV.4

νεμέσεις 1344.10

Νέμεσις 877

νέμεσις 1763.65/66

νεόβακχος 720 bis, 2226

νεότιστος 1954

νέος

- Ἀγαθὸς Δαίμων 1998

- Σάραπις 1998

νεῦσις 2020.1; 2021.1

νεοφάντης 2226

νεωκόρος 1330.12 (τρίς); 1330.22; 1464.1

(βουλῇ); 1468 (βουλῇ, δήμος), 2253

νεωποτεῖον 877

νεώτεροι 1484

νηφάλιος 1032

νικᾶ

- ἡ Εἷσις 1103

- Ἰησοῦς Χριστός 718 app.cr.; 1392 A;

1458(4); 1948 D; 1972

- τοῦτο νικᾷ 1948 A

- Χριστὸς νικᾷ 1948 C

νικαροπληξ 2101(44)

Νίκη 1344.9; 2028, 2125(13, 26)

- Καίσαρος 1276

- Ῥωμαίων 2158

Νικηφόρια 1379

Νικηφόρος 1379 (Ἀθηνᾶ)

Νῆλος, ιερῶτατος 1963

νίπτω

- νίψον ἀνομήματα, μὴ μόναν ὄψιν

- 1145
νοηρε 1786.37
νόμος 1763.7, 34, 63, 68/69, 71, 109,
141/142, 178; 1766.7; 1768.7; 1769.7,
34; 1770 app.cr.
νόυς
- θεῶν 1763.70, 145/146
- καθαρός 1763.189
νυκτιδρόμος 1786.30
Νύμφαι 627
- Ἐφυδριάδες 1107
- Ὑδριάδες 950
Νύμφη
- ὕδροχόος 1107
Νύνφαι
- ἄγαι καὶ ἰσχυραί 1107
νόξ
- καὶ νυκτὸς καὶ ἡμέρας καὶ μεσημ-
βρίας 1110.16
Νῶε 1979(3)
Ξενικός 1032
Ξένοι Τεκμορεῖοι 2253
Ξυστική σύνοδος 2159
δδύνη 2019.10/11; 2021.15
οἶδα (θεόν) 2024 B.18/19
οἶκημα 490
οἰκία τῶν θεῶν 1852.2
οἰκονομία Θεοῦ 1884
οἰκονόμος 898
οἶκος
- θεῶν 1763.155/156
- ἔρημος 1462
- ἱρός 1365
- οὐράνιος 1763.195
οἰωνοσκόπος 1781
ὀκαχρυσοπούσια 2113
Ὀλβιος 1374/1375, 2252 (Ζεύς)
Ὀλυβρις 2228 (Γῆ Μήτηρ)
Ὀλύμπεια 487.15; 1355 A.18; 1355 B.15
Ὀλύμπια 486 II.5, IV.1/2 (τὰ τῆς συν-
όδου); 486 II.5, IV.2 (Ἀδριανὰ Ὁ.);
- 1355 A.13; 1433, 2158 (Ἀντωνεινιανὰ
Ὁ. Ἐπινεΐκια), 2254 (Ἀδριανὰ Ὁ.)
Ὀλύμπιος 872.59; 877 (Σεβαστὸς Ὁ.),
1869 (θεοί)
- Ζεύς 426, 1043 app.cr.; 1090.1; 1287
bis A.4
Ὀλύμπεια 486 II
ὀμνυμι/ὀμνύω 565.18/19; 659 A.35,
B.31/32; 937, 942.6; 947.5; 1110.13
ὀμοιος 2024 A.1 (τίς ὁμοίός σοι ἐν
θεοῖς;)
Ὀμόνοια 992
ὄναρ, κατ' 610, 933, 2254
ὄνομα
- ἄγιον ὁ. 1075.6; 1110.14
- ἐν ὁ. τοῦ Θεοῦ 2026.1
- ἐν ὁ. Κυρίου 867 B
- ἐπὶ τῷ ὁ. τοῦ κυρίου Θεοῦ 1803
- ὄνομα Κυρίου 2024 B.8
- μέγα τὸ ὁ. 1103 app.cr.
- μέγα καὶ ἄγιον ὁ. 1110.3
- ὦν Κύριος γινώσκει τὰ ὀνόματα
1836(1); 1890
ὄργια 2225
ὄργιοφάντης 2226
Ὀρεία 1724 (Ἀθηνᾶ, Μήτηρ)
Ὅριος 675? (Ζεύς)
ὀρκίζω 990.1; 1110.5, 16
ὀρκισμός 1110.10
ὄρκος 565.19; 659 B.31; 1110.13/14;
1852.1
ορορειουθ 735
οροριουθ 2101(46)
ὄρφανός 1462 (ὄρφανὰ τέκνα λίποι)
ὄστιος 1040(4) (μνήμη); 1344.8; 1357.16/
17; 1763.68, 115, 126, 133, 153, 190,
197; 2024 B.9
Ὅστιος Δίκαιος 1452, 1480, 1482, 1484,
1490-1493, 1495, 1497-1500
Ὅστιος καὶ Δίκαιος 1451, 1485, 1487-
1489, 1496, 1501, 1523, 1568
ὁσιότης 1763.15; 1768.15; 1769.15
ὁσιώτατος 1842, 1890, 1911 app.cr.

- Ὀύλιος 1114
Ὀυρανία 477, 1029 (Ἀφροδίτη), 1341.21
(Ἐκάτη); 1355 B app.cr.; 1786.41; 1889
Ὀυρανίη 476.3; 758 (Ἀφροδίτη)
Ὀυράνιος 1344.2; 2243 (Μῆς)
οὐράνιος 1763.25, 178 (νόμος), 1763.184
(δίκη), 195 (οἶκος)
- θεὸς ἄγιος οὐ. 1840
- χεῖρες 1763.25; 1768.27/28; 1769.25
οὐρανοί 2019.19/20 (βασιλεὺς τῶν οὐ.);
2132(85)
οὐρανός 2024 B.7
ὀφθαλμός 1110.8 (βάσκανος)
ὀφιοῦχος 1786.35
ὀψεις θεῶν 1763.190/191
ὄψις 1763.161 (δαϊμόνιος)
παῖς 1786.9
- ἰδίου π. φθιμένοισι διδοῖτο 1474
παλαιὸς γέρων 2226
παλάμων 1921(5)
παμβασιλεύς 1167
Παναγία
- Π. Θεοτόκε σκέπε, βοήθει 2132(5)
πανάγυρις 849.10; 850 B.23; 853.6, 11
Παναθήναια 486 II.2; 1355 A.17
- μεγάλα 1373.5/6, 12
- μικρά 1373.11/12
Πανάμωρος 1233 (Ζεύς)
Παναχαΐα 565.10/11 (Δημήτηρ)
Πανελλήνια 1355 A.18
πανηγυριαρχεῶ 1602 app.cr.
πανηγυριάρχης 877, 1602, 1907
πανηγυριάρχος 1464.6/7
πανήγυρις 850 A.8, 26, B.4; 855.14;
863.47; 1098, 1373.6, 8/9, 14, 20, 26,
37/38, 46, 52; 1763.48; cf. s.v. πανάγυρις
Πανλίμνιος 529 (Ἀπόλλων)
πανοικί 1176
παντεπόπτης 1612 (Ἥλιος)
παντοκράτωρ 2022.1/2
παντρός 896 (Γαῖα)
πανώλεια 659 B.41
παραμαρτάνω 1341.19/20
παράκλησις 1856 C
παρμονάριος 1890, 1893
παρμονή 1885
Παρθενίη 877 (Ἥρα?)
Παρθένιος 877
παρθένιοι 1979(14)
Παρθένος 1724 (Ἀθηνᾶ), 1884 (Μήτηρ)
Παρθενών 103
Πασιθέη 1786.41
πασικέρατε 1786.14/16
πασικράτη 942 app.cr.
πασικράτια 1786.13
πασιμέδουσα 1786.12/13
παστάς 490
πατήρ 904 A.7; 2024 B.10
- Πατήρ, Υἱὸς καὶ Ἅγιον Πνεῦμα
2071(2); 2026.1-3
πάτριος 1586 (θεοί)
πατρομύστης 2226
πατρώιος 1032, 1378 (Μήτηρ), 1808 (Γεν-
νας), 1958.4/5 (θεοί)
Παῦλος 1294
- Ἅγιος 2132(6)
παῦα 2109 (παῦσον τὴν δύσπνοιαν)
Παφία 1757 app.cr.
παχιχι 2113
παχμουθ 2113
πενταετηρίς 862.9
πέμμα 1237
Περγαία 1242 (Ἄρτεμις)
περίβολος 2127 app.cr.
περιπίπτω ἄωροις συνφοραῖς 1535, 1565
Περσέφασσα 1786.27
Πέρσης 1567
Περσική 2215 (Ἄρτεμις)
Πεταρηνός 1473 (Ζεύς)
πιστεύω 650 B.3; 1884
πίστις 1022 (ἐκοιμήθη ἐν πίστει), 2025
πιστός 1885
πληρῶ 2022.6 (π. τὸ λόγιον)
Πλότων 1786.7, 10
πνεῦμα 1075.4; 1110.5/6, 13, 15/16; 2024

- A.1
 - Θεός τῶν πνευμάτων 2019.1;
 2020.9; 2021.7/8
 - Πατήρ, Υἱὸς καὶ Ἅγιον Πνεῦμα
 2071(2); 2026.1-3
 πνευματική 1110.9 (ἐπαποστολή)
 ποιῶν 2024 B.10, 17
 ποιμὴν 1979(13)
 Πολιάς 1379 (Ἀθηνᾶ)
 πολιίτιδες 619 (Μούσαι)
 Πολύμνια 476
 πολυφωνάτος θεῶν 1763.203 (Ἥλιος
 Ἑρμῆς)
 πομπά 849.8
 πομπικόν ἄγαλμα 2227
 πονηρός 1110.11, 15/16 (πνεῦμα)
 πόντιφεξ 1436.21
 Ποσειδῶν 614, 1786.10
 - Ἑλικώνιος 892
 - Ἴππιος 817
 - Σαλαμεινίος 361
 cf. s.v. Ποτειδῶν
 Ποσιδῶν 877, 1786.3
 Ποταμός 1519, 1998 (Ἀγαθὸς Δαίμων π.,
 π. Σεβαστός)
 Ποτειδῶν 865, 953
 Ποτίλοι (ἁγόν) 1355 A.16
 πότνια 896 (Φερσεφόνη)
 πράτατος 2019 app.cr.
 Πραξιδίκα 1786.33
 πραινάτατος 2019.20/21
 πρεσβύτερος 674, 877, 1108, 1185 app.cr.;
 1394, 1793, 1795, 1800-1802, 1845,
 1854, 1856 A; 1858, 1885, 1890/1891,
 1893 app.cr.; 1910, 2026.11; 2127
 προαναπαύομαι 2020.15
 προθεάρια 2029
 προθυσία 2229
 προθύτης τῶν Σεβαστῶν 1603, 2227
 προκαθήμενος 2243 (Μήν), 2249
 πρόναος 2127
 πρόνοια 1763.8; 1766.8; 1768.8; 1769.8;
 2127
 προπολεύω 1225
 Προπυλαῖος 834 (Ἑρμῆς)
 προσδέχομαι 1894
 προσευχή 2172
 προσεύχομαι 1856 C (προσεχόμενος)
 προσκαθοσιώ 1763.45, 81
 προσκαρτερῶ 1763.75, 115; 1770,
 1771.7; 1773.18/19
 προσκύνῃν 1986, 1991, 2023
 προσφάγιον 2247
 προσφέρω 1462 (π. κακοεργέα χεῖρα),
 1974
 προσφορά 1836(1); 1860, 1885, 1890,
 1894
 προτείνω χεῖρα κακὴν 1474
 προτομή, θεία 2227
 προφητεύω 904 A.1
 προφήτης 899, 1270, 1763.205; 2253
 προφήτης 1763.144
 πρωτοϊερεὺς 2253
 πρῶτος ἱερεὺς 2253
 Πτολεμαῖα 907
 Πτολεμαῖεον 847.8
 Πτῶια 473
 Πτῶιος 454.1 (Ἀπόλλων)
 πτωματισμός 1110.7
 Πύθια 487.11; 1355 A.14, C.6
 - μεγάλα 2227
 - μεγάλα Ἀπολλώνεια Π. 1464.14/15
 Πυθιάς 1437.2/3 (τρίτη)
 πυθικός 487.11/12
 Πυθιονείκης 1433
 Πύθιος 529, 539.21
 πυλαία 491
 - θερινή 491
 - ὁπωρινή 491
 Πυλαῖος 834 (Ἀπόλλων)
 πύλη τοῦ Κυρίου 1687, 1787(3)
 πῦρ 1763.188
 πυραθ 2113
 πυρεκτικόν πνεῦμα 1110.6
 πυριγενεῖς 1786.43
 πυροβόλος 1105 app.cr.

- πυρφόρος 2226
 Ῥαφαήλ 2116 B
 Ῥε 735
 Ῥεμβέκα 1979(8)
 Ῥη 1786.19, 34
 ῤῆμα 2024 B.7
 ρηξ 1786.15
 Ῥόδος 865
 ῤύω 2132(38) (ἀπὸ ἀνδρὸς ἀδίκου καὶ
 δολίου ῤύσαι με)
 Ῥωμαῖα 863.47
 Ῥωμανός, ἅγιος 651
 Ῥώμη 1312 A.1
 ρωταωθ 2113
 ρωφαχωβαχ 2143(3)
 Σαβάζιος 793
 σαβαρβα 1786.17
 Σαβαώ 990.3/4 (θεός Σ.); 1110.1; 2117 A
 Σαβαώθ 1110.5; 2117 B
 σαβλας 1786.17
 σαλαμα 1105 app.cr.
 σακηφόρος 2226
 σαλαμαξα 2101(45)
 σαλαμαξα 2101(45)
 σαμαλαξα 1786.26
 σαμαλαξα 1786.25/26
 σανγαθα 1786.17
 σανγαργαθα 1786.16
 σανγαρβα 1786.16
 σανκαθα 1786.37/38
 Σάραπης 1177
 - Ζεὺς Ἥλιος μέγας Σάραπης 1168
 B.1/2; 1171-1174, 1175 app.cr.; 1178
 - Ζεὺς μέγας Σάραπης 1180 A
 - Ζεὺς μέγιστος Σ. 1586 app.cr.
 - Ζεὺς Σάραπης 1168 A.1
 - μέγα τὸ ὄνομα τοῦ Σ. 1103 app.cr.
 - μέγας 1176
 - νέος 1998
 cf. s.v. Σέραπης
 σάρξ 2019.1/2; 2020.9/10; 2021.7/8 (ὁ
 Θεὸς τῶν πνευμάτων καὶ πάσης σ.)
 Σάτυρος 1776(3)
 σεβασμός 1763.35; 1764.2, 7; 1769.35;
 1771.21, 22/23; 1773.31, 35; 1777.4, 8
 Σεβαστά 486 II.2, IV.4; 487.13; 1355
 C.33
 Σεβάστειος 486 IV.5/6; 1355 C.21
 σεβαστοφάντης 2226
 σεβαστοφόρος 2227
 σεινητής 2226
 σελιηνοκόσμος 2226
 σελιηνός 2226
 σειστημάρχης 2226
 Σελεύκ(ε)ιος 486 IV.6; 1355 C.22
 Σελήνη 1085, 1148 app.cr.; 1439
 σεμεισυλανψ 2101(38)
 Σεμέλη 211
 σεμεσειλαμ 1105 app.cr.
 σεμεισυλανψ 2101(45)
 σεμνός 1225 (θεαί)
 Σεουθρεία 2158 (Επιεικία Σ.)
 σεπτός 1890
 Σέραπης
 - γῆς καὶ θαλάσσης δεσπότης 1463
 app.cr.
 cf. s.v. Σάραπης
 Σερφουθ 2239
 σεσενγενβαρ 1110.2
 σιμιοφόρος 2226
 σκῆνος 2223
 σκότος 1075.16
 σοιρε 1786.37
 Σολομών 753, 1110.1, 12
 Σολυμεύς 1586 app.cr.; 1609 app.cr.; 1616
 (Ζεὺς)
 Σοσωνιανός 1598 (Ζεὺς)
 Σουρεγεθς 642, 724 (ἥρωες)
 Σουριήλ 2116 B
 Σουσάνα 1979(11)
 Σοφία, ἁγία 1890
 σπείρα 2225
 σπειράρχης 2226
 σπείρω 1075.14/15, 23, 27, 35 (ἦν

ἔσπειρε)
 σπενδοποιέω 1771.15; 1773.26
 σπονδαί 860.9; 861.4; 862.7/8
 στατός 817 (ιερέυς)
 σταυρός 1963
 - σταυροῦ προκειμένου οὐδὲν ισχύει
 φθόνος 1391, 1792
 - σ. μοι εἰς φωνὴν ἐγκρατείας 1977
 στέμμα 1237
 στεναγμός 2019.11; 2021.16
 στέφανος 849.8; cf. Index VII
 στολιζώ 1805 (νεκρούς)
 Στοχβάθλη 752
 στύλος 1180 B
 συγχωρέω 2019.13; cf. s.v. συγχωρέω
 Σιδηρῶς 646 (Ἀπόλλων)
 σύμβωμος 2229
 Συμεών 1856 app.cr.; 2125(17)
 συμμύστης 2226
 συμποσιαστής 648 bis
 συναγωγή 1763.48, 98
 Συναρχίς 877 (Ἀφροδίτη)
 σύνβαχος 2226
 συνβίσις (ιερῶν καὶ νεωτέρων)
 συνευαχία 1696.35
 σύνθεος 1176
 συνθύτης 475
 συνθύω 850 B.8
 συναριτεῦω 2049
 συνιερεύς 817
 συνκαθιδρύω 1764.6; 1771.25; 1773.9,
 34; 1777.7
 σύνναιοι θεοί 1168 B.3; 1171-1175, 1178,
 1955.8; 1956.1; 1957, 1958.6
 σύννοδος 486 II.5; 866.1; 1182, 1763.83,
 92, 106, 114, 131; 1770, 1928, 2225
 - ἱερὰ ξυστική σ. 2159
 συντελέω 1229.67
 συντεμένιος 2229
 συνηφορά, ἄωρος 1535, 1565
 συγχωρέω 1971 (συγχώρει ἐμὲ τὴν ἁμαρ-
 τίαν μου); cf. s.v. συγχωρέω
 Συρία 813 A.2, B.2 (θεὰ Σ.).

σύστημα ἱερῶν 1210.7
 Σφαλεώτας 490 (Διόνυσος)
 σφραγίς Σολομώντος 753 (σφραγεῖς
 Σολομώντος)
 σφῶζω 1096, 1884
 - σφῶξε με 2101(36)
 Σώζων 1598
 Σώτεια 834 (Ἄρτεμις)
 Σωτήρ 602 (Ἀσκληπιός), 730, 1001,
 1090.1 (Ζεύς); 1269 (Ἀπόλλων
 Διδυμεύς), 1787 (Θεός), 2029
 (Ἀπόλλων)
 - Θεὸς Σ. 2024 B.18
 - Θεοῦ Υἱὸς Σωτήρ 2125
 - Κύριος φωτισμός μου καὶ σωτήρ
 καὶ ὑπερασπιστὴς τῆς ζωῆς
 2132(77)
 Σωτήρ, ἅγιος 1397 app.cr.
 Σωτήρια
 - μεγάλη Ἀσκληπιεῖα Σωτήρια
 1437.3-5
 σωτηρία 877, 977, 1344.6; 1472,
 1858/1859, 1869, 1873, 1884, 1901,
 2007
 σωτήριχος 1093
 ταγή 1689
 Τάρταρα 1075.19
 ταρταροῦχος 1786.24
 ταυρ 1786.15
 ταυροδάμα 1786.15/16
 Ταυροπόλος 890.11/12 (Ἄρτεμις)
 ταυρωπὴ 1786.42
 ταῦτα 1341.22
 Τεκμορεῖοι, Ξένοι 2253
 Τέλειος 817 (Ζεύς)
 Τελεσφόρος 2228 (Γῆ)
 τελετά 842
 τελετή 2225
 τελέω 895.5; 1696.35
 τέμενος 1762, 1763.20, 51; 1768.22/23;
 1769.20
 Τετισμοθ 1142 B

Τετισμοθ 1142 A
 τέρας 2024 A.2
 Τερψιχόρη 476, 1289, 1889
 τετρακύων 1786.35
 Τηθύς 1156
 Τηξιφόνη 1786.26
 τητραβαμω 1786.34
 Τισμου 2243 (Μῆν)
 Τιβειρεῖοι 2155
 τίθημι 1039 A.1; 1515
 Τιθι 735
 Τιθόης
 - θεὸς Κέλλεως 1928
 - θεὸς μέγας 1928
 - θεὸς μέγιστος 1957
 - κύριος T. 1928
 τίκω
 - ἦν/ὄν ἔτεκεν 990.15; 1075.14,
 22, 26, 31; 1803, 2101(44)
 τιμή 1223 (ισόθεοι), 1098 (ἱερατίς)
 τιμαρία 1075.38
 Τισοφόνη 1786.26
 Τιτονη 1928
 τόπος 1885 (ἅγιος), 2019.9 (φωτεινός,
 ἀναψύξεως); 2021.13/14 (ἀναψύξεως)
 Τοτόης
 - θεοδαίμων Ὑπνος 1928
 τράπεζα 466, 2049
 τραπέζωμα 2246
 τριετηρίς 1379, 2225
 τρίμορφος 1786.39
 τρισεῖς 904 A.4
 Τριτοπάτορες 1032
 Τριτοπατρεῖς 1032
 τρόμος 2024 A.4/5
 Τρυγῶν 1025
 Τυμωλείτης 2243 (Μῆν)
 τύπος 2229
 τύραννος 2243 (Μῆν)
 Τύχα
 - ἀγαθὰ 540.1; 558, 850 B.20; 947.1
 cf. s.v. Θύχα
 Τύχη 1390, 1763.20/21, 31, 61
 - ἀγαθή 610, 704, 740, 785, 850
 A.19, B.5; 1090.1; 1210.1; 1327.1;
 1328.1; 1329.1; 1330.1; 1331.1;
 1332.1; 1342.17; 1375, 1389, 1411,
 1418-1420, 1435, 1437.1; 1452,
 1568, 1957, 2079; 2119 A
 - νικᾷ ἡ τ.
 cf. s.v. Θύχα
 Τυφῶν 1075.28
 Ὑακίνθιον 392
 Ὑάκινθος 2136
 Ὑβλήσιος 877
 ὕβρις 1763.66/67, 130, 153
 Ὑγεία 600 app.cr.; 704
 - κυρία Ὑ. 977
 Ὑγία 2078
 ὕγια 877
 Ὑγιεία 1025, 1821
 Ὑδριάδες 950 (Νύμφαι)
 ὕδροσκοπέω 2226
 ὕδροσκόπος 2226
 ὕδροφόβας 1110.7
 ὕδροχόος 1107 (Νύμφη)
 Ὑεσμιγαδων 1786.36/37
 Υἱός
 - Θεοῦ Υἱ. Σωτήρ 2125
 - Πατήρ, Υἱὸς καὶ Ἅγιον Πνεῦμα
 2071(2); 2026.1-3
 ὕμνέω 476, 198
 ὕμνοδιδάσκαλος 2226
 ὕμνοδός 1331.15; 2155, 2226
 ὕπαιθρον 2127 app.cr.
 ὑπέρ 529, 554, 1374, 1483
 - αἰωνίου ἀρχῆς 1210 app.cr.
 - αὐτοκράτορος 1981 app.cr.
 - αὐτοκράτορος ... καὶ τοῦ οἴκου
 1955.1-4
 - δοῦμου 1505
 - εἰς αἰὶνα διαμονῆς 1957
 - εὐχῆς 867 A; 1294, 1319, 2131,
 2141
 - ἰδίων πάντων 1485, 1487, 1490,

- 1492, 1496, 1500
 - οίκιας 1498
 - παιδίων 1493
 - σωτηρίας 877, 1472, 1498, 1501, 1858/1859, 1869, 1873, 1884, 1901, 2007
 - τέκνου 1495
 - τέκνων 1480, 1491
 - τέκνων καὶ ἐγγόνων 1497, 1499
 - ὑγ(ε)ίας 877, 1375
 - ὑπαρχόντων 1460
 ὑπεραπιστής 2132(77) (Κύριος φωτισμός μου καὶ σωτὴρ καὶ ὁ τῆς ζωῆς) ὑπέρτης 2253
 Ὑπνος 1928 (Τοτὸς θεοδαίμων Ὑ.) ὕπνος 2223
 ὑποδέχομαι 1032
 ὑποτακτικοὶ θεῶν 2253
 ὑποτρόφος 2226
 ὑπουργός 2226
 ὑψιμέδων 904 A.4 (Θεός)
 Ὑψιστος 1948 A
 - Ζεύς 596-600, 1904
 - θεός 1587 app.cr.; 1691, 1836(5); 2248
 - ὁ Ὑ. 2024 B.11
 ὕψιστος 747 (θεοί), 1170 B (ἄμμων?); 1170 app.cr. (Κρονίων?, Ζεύς)
 φαλλοφόρος 2226
 φαραγγής 1110.2
 Φαραώ 1979(1)
 φαρμακία 1110.9/10
 Φερσεφόνα 936
 Φερσεφόνη 1786.2
 - πότνια 896
 φεύγω 1110.14
 φθίμενος 1075.11 (ὁ τῶν φ. βασιλεὺς); 1474 (φθιμένοι διδοῖτο)
 φθοία 1237 app.cr.
 Φιλαγρίππαι 2155
 Φιλαδέλφειος 486 IV.6/7 (Ἀδριάνειος Φ.)
 Φιλάνγελος 1484 app.cr.
 φιλάνθρωπος 2019.13
 φιλόχριστος 1858 app.cr.; 1884, 2026.7
 φιχρό 2143(3)
 φλέγομαι 1763.189
 Φνεβενουθ 1102
 φνεσχηρ 2143(3)
 φνυρω 2143(3)
 φοβέομαι 1994 (εἰς Θεὸς ὁ βοηθὸν τοῖς φοβουμένοις αὐτόν)
 φόβος 1075.21; 2024 A.4/5
 Φοῖβος 1515
 φορά, οὐ 2247
 φορβα 2113
 φορβαρ 1786.23/24
 φορβη φορβα φορβαρ 1786.20/21
 φορέω 1110.10; 2109 (φορῶν/φοροῦσα)
 φορφορο 1786.23/24
 φρατρία 2155
 Φρη 1786.40
 φροντιστής 1808
 φυλακτόν 733
 φυλάσσω 1110.15-18 (φύλαξον); 1970 (Κύριε φυλάξει τὴν εἰσοδὸν σου)
 Φυλιστιμ 2024 A.3
 φύσις 2223
 φωνή 1977 (εἰς φ. ἐγκρατείας)
 φῶς 718(1); 1075.14, 20; 2038, 2223
 - ζωή, φ. 2040(5)
 - Ἰησοῦς Χριστὸς φῶς 1954 app.cr.
 - φῶς, ζωή 1162(2); 1787, 2007 app.cr.
 - φῶς Χριστοῦ φαίνει πᾶσιν 1392 C; 1867
 φωτεινός 2019.10 (τόπος); 2021.12/13 (χῶρος φωτίνων/φωτίνος)
 φωτισμός 2132(77) (Κύριος φ. μου καὶ σωτὴρ καὶ ὑπεραπιστής τῆς ζωῆς)
 φωχω 2143(3)
 χαβραχ 2143(3)
 χαν 1786.15
 Χανάν 2024 A.4
 χαρίζω 2019.6/7 (ζωὴν χαρισάμενος)

- χάρις 1763.88 (θεία), 125; 1947 B; 2040(5)
 - Θεοῦ 1892, 2038
 χαριστεῖον 933
 χαριστήριον 621, 933, 949
 Χάριτες 1303 app.cr.
 χαρσιθ 1786.3
 χεῖρ
 - βαρύφθοнос 1535
 - θεῶν 1763.179
 - οὐράνιος 1763.25; 1768.27/28; 1769.25
 - προσφέρω χεῖρα βάσκανον 1763.171/172
 - προσφέρω χεῖρα τὴν βαρύφθονον 1565
 - προσφέρω κακοεργεῖα χεῖρα 1462
 - προτείνω χεῖρα κακὴν 1474
 χθόνιος 1786.28
 - θεοί 1698.4/5; 1699-1702
 Χιτώνη 1317 (Ἀφροδίτη)
 ΧΜΓ 1101, 1793, 2068
 Χνουβις 2101(39)
 Χνουμις 2101(38)
 χοῖρος 1237
 χόλος 1075.20/21 (θεῶν), 183/184 (Ἥρας)
 χορηγός 2226
 χοσηρ 1786.21
 χρησμός 904 A.2; 1587
 χριστιανισμός 2025
 Χριστιανός 674
 Χριστός 1920(3); 2060, 2125(8)
 - δοῦλος Χ. 2132(17)
 - Ἰησοῦς Χ. 1162(2); 2038
 - Ἰησοῦς Χ. νικᾷ 718 app.cr.; 1392 A; 1458(4); 1948 D
 - Ἰησοῦς Χ. φῶς 1954 app.cr.
 - φῶς Χριστοῦ 1392 C; 1867
 - Χριστὲ βοηθεῖ 635, 757(13); 1856 D; 1947 A
 - Χριστὲ ὁ Θεὸς 1948 B; 2022.9
 - Χριστέ, Μαρίας νιέ 2040(5)
 - Χριστὸς βασιλεύει 1948 C
 - Χριστὸς νικᾷ 1948 C
 - Χριστοῦ ἄφραστος λόγος 1884
 Χρυσάνθινος 486 IV.5; 487.12, 16; 1355 A.19/20, C.16
 Χρυσαιορέως 1183, 1229.61 (Ζεὺς)
 Χρυσάωρ 1183
 χρυσοκόμας 454.1 (Ἀπόλλων)
 χώρα ζώντων 2019.4/5
 χῶρος 896 (χ. εὐσεβέων), 2021.12/13 (χ. φωτεινός/φωτεινῶν)
 ψαμμαθου 2113
 ψεύδομαι 1110.15
 ψυχά 1320 b.12/13
 ψυχή 749, 808 bis, 813 B.8; 1856 B; 2019.8; 2020.11; 2021.9; 2022.10; 2223
 Ωκεανός 1156
 ὦν 990 app.cr.
 Ων[.]α 990.13
 Ὦραι 1303
 Ὠρομάσθης 1763.18, 149, 185/186, 201; 1768.20 (Ζεὺς); 1769.18/19
 Ὠρομέδων 1303 app.cr.

LATIN WORDS

- demon 747
 didascalus 1154
 Dominus 1154
 Genius 729
 Hercules 729
 immunditia 747
 Iupiter 2252 (Olbius)

memoria 1162(3)	pius 447
nomen 1154 (in nomine Dominis)	requiescit 1154
Olbius 2252 (Iupiter)	salus 2182 (pro salute)
pax 1154 (iacet cum pace)	vota decennialia 2123 A

VI. MILITARY (AND PARA-MILITARY) TERMS

A. GREEK WORLD

ἀρχιφύλαξ 2161	ὄπλον 1229.20 - ἐπὶ τῶν ὄ. στρατηγός 1330.19; 1331.17/18
διωγμίτης 2161	ὄργανον 1229.19/20 ὄροφύλαξ 2161 ὄροφύλαξ 2161
εἰρηνάρχης 625, 1569, 2161, 2210 εἰρήναρχος 1464 εἰρήνη - εἰ. ἄρξας 2161 - ἐπὶ τῆς εἰ. 2210 - ἐπιστάτης εἰ. 2210	παραφυλακίτης 2161 παραφύλαξ 877, 2161 πρεσβύτεροι 1312 B.39 προσδρομή 550.10, 12/13 πύργος 1780 A.4
εἰρηνοφύλαξ 2210 ἐναδεὺς 661 bis ἐξοδία 1312 A.27 ἐπιστατέω 1236, 1238 ἐπιστάτης εἰρήνης 2210 ἐπιστράτηγος 1955 app.cr.	σαρταγέτας 939 στραταγέω 540.6 στραταγός 850 B.14; 1034 (διὰ πέντε ἐτέων)
ἡγεμών 1312 A.23	στρατεία 1363 στράτευμα 1312 A.27 στρατεύομαι 1229.5; 1269 στρατηγεῖον 2201 στρατηγέω 510, 512 A.1, B.1; 547, 550.6; cf. s.v. στραταγέω
ἱκαδεὺς 661 bis ἱπαρχεῖον 2201 ἱπαρχέω 540.6 ἱπότης 567	στρατηγός 510, 547 A.1/2, B.3; 553, 561, 644, 863.38; 872, 1209 app.cr.; 1229.45; 1312 A.2, 35, B.2; 1360.2; 1381, 1464.5; 1771.14; 1773.24 - σ. διὰ νυκτός 2161 - σ. ἐπὶ τῶν ὀπλων 1330.19; 1331.17/18 cf. s.v. στραταγός
λευκελάρχης 1080	
μαστιγοφόρος 2161	
ναύαρχος 907 νεανίσκος 1312 A.19, 23, 26-28, 30, 34 νύξ 2161 (στρατηγός διὰ νυκτός)	

στρατηλάτης 1387(2) στρατιώτης 1297.8; 1852.1/2 στρατοπεδία 1312 A.10 στρατός 1763.165 συνστρατεύομαι 1236, 1312, 1312 A.31/32 συνφύλαξ 844.9	ῥλη? 1005(6) ὑποφύλαξ 2161 φρορός 906 φρούραρχος 929, 1338 φρουρέω 1297.7 φρούριον 1297 app.cr. φύλαξ 1229.22; cf. Index VII
ταξιαρχέω 1238 τάσσομαι 1301.4 (τασσόμενος); 1312 (ταγέντες)	χωρίον 674, 879.5/6, 8; 1182; 1229.45

B. ROMAN WORLD

Ἀθοεῖται 653 bis (σπεῖρη A.) ἀκτάριος 653 bis ἀκτοάριος 653 bis ἀκτουάριος 1960 ἄλη 877 ἀνθύπατος 1260, 1274, 1327.7; 1328.11; 1330.9; 1331.10; 1332.8; 1436.15/16; 1450(3) ἀντιστράτης 1331.7 - πρεσβευτῆς ἄ. 1627 - πρεσβευτῆς καὶ ἄ. 1579 Ἀντωνινιανή 653 bis (σπεῖρη) Αὐγούστη 1899 (σπεῖρη)	ἐπαρχος 877 - τῶν ἱερῶν πραιτωρίων 1841.1/2 - ὄρους Βερενείκης 1926 ἡγεμονικὸν πραιτώριον 1156 ἡγεμών 1329.5; 1436.10, 23 Ἰσπανῶν, σπεῖρη 1909 bis ἰσπρατιώτης 1533 Ἰωβία, λεγιῶν πρεῖμα 713 B.2/3 ἱπεύς 664, 1166.2 κάμπτωρ 653 κλάσση - Συριακή 2149 κόμης 2062(5); 2071(4); 2132(37) - βασιλικοῦ Ὀμηκίου 1387(3); 2132(35) λεγεών 1436.10/11 (τετάρτη Σκυθική); 1533 (τετάρτη) λεγιῶν 713 B.2/3 (πρεῖμα Ἰωβία) ληκτός 2149 Μακεδονική, σπεῖρη 664 ναυαρχίς 2261 ὀπίτιον 1562
βασιλικός - πρωτοσπαθάριος 1450(7) - σπαθάριος 661, 757(4); 1450(9); 2132(8/9, 24, 36) - σπαθαροκανδιδάτος 757(1); 2132(57) - στρατηγός 2132(4) - στράτωρ 2132(4) βενεφικιάριος 646 δουκηνάριος 1099, 1329.4 δρουγγάριος 2132(25) ἐκατόνταρχος 1899 ἐκυες (eques) 1907	

ὄψικιον 803(2); 1387(3); 1450(9)
- χαρτουλάριος τοῦ Ὁ. 2132(79)

παλαιστρατιώτης 663.1/2, 4/5
πραιτωριανός 722 app.cr.
πραιτώριον 1156, 1841.2
πρεῖμα, λεγὼν π. Ἰωβία 713 B.2/3
πρεσβευτής 1331.6

- π. ἀντιστράτηγος 1627
- π. καὶ ἀντιστράτηγος 1579
- π. Σεβαστοῦ 1436.23

πρίγκιψ 653 bis
πρωτοσπαθάριος 1450(7) (βασιλικός)
πρωτοστράτωρ 1450(8); 2132(57)

σαλτάριος 898
σημιαφόρος 1909 bis
Σκυθική 1436.10/11 (λεγεών)
σπαθάριος 757(4)

- βασιλικός 661, 1450(6, 9);
2132(8/9, 24, 36, 51, 72, 79)

σπαθαροκανδιδάτος 757(1); 2132(57)
(βασιλικός)

σπεῖρη 664
- Ἀθροιστῶν Ἀντωνινιανή 653 bis
- Αὐγούστη 1899
- Ἰσπανὸν 1909 bis

στόλος 2149 (Συριακός)
στρατηγός 757(14); 1955.6; 2132(17, 38)
- Ἀνατολικῶν 1450(7); 1458(3)

- βασιλικός 2132(4)
- Θράκης 661, 1387(3)
- νομάδων 1876
- ὕπατος 2045

στρατηλάτης 1450(3); 2132(74, 82)
στρατιά 653 (εἰστρατία)
στρατιώτης 663.3; 1464.16/17; 1533
(ἱστρατιώτης), 1562/1563, 1907, 1999,
2149

στράτωρ 2132(23)
- βασιλικός 2132(4)
Συριακή κλάση 2149
Συριακὸς στόλος 2149
συστρατευσάμενος 1909 bis

τετάρτη λεγεών 1436.10/11; 1533
τουρμάρχης 1450(6); 2132(90)
- τῶν Ἀνατολικῶν 2132(36)

ὑπάτος 757(1-3, 5/6); 803(1, 3, 8, 13/14);
1327.4; 1436.21; 1458(2); 1909,
2132(5, 23, 25, 45, 57/58, 60, 72, 80,
85)
- ἀπὸ ὑπάτων 803(4, 7); 2132(14,
33/34, 67, 70, 91)
- στρατηγὸς ὕ. 2045

φρουμεντάριος 877

χιλάρχος 653 bis

LATIN TERMS

classis praetoria Ravennatis 877
classis Syriaca 2149, 2261
cohors VI 1909 bis app.cr.
cursus 617

eques 1165 app.cr.

legatus pro praetore 1879 bis

miles 877
praefectus cursus 617
praefectus praetorio 617
praetor 1879 bis (legatus pro praetore)
praetorium 617
principalis 1165 app.cr.

trierarchus 2149

VII. IMPORTANT GREEK WORDS

(Cf. also Indices V-VI)

ἀγαθόν, τό 1763.9, 42; 1764.4; 1766.10;
1768.9; 1769.9, 42; 1771.23; 1773.32;
1777.5/6
- ἀλλότρια ἀγαθὰ 1763.170
- νέα ἀγαθὰ 659 A.4
ἀγαθός 563, 623 bis, 733, 857.9; 863.8;
864.1, 9; 890.7; 902, 1081(10); 1199.5;
1297.5/6; 1299.5; 1300.6; 1301.6; 1312
A.8, 36, 45, 46/47, B.38; 1342.18/19;
1357.4, 11; 1360.5; 1373.13, 49, 135;
1763.193, 200, 206; 2026.9, 2191; cf.
καλὸς κ(αὶ) ἀγαθός; cf. Index V s.v.

Τύχα/Τύχη

ἀγαθῶς 1312 A.36/37
ἀγαπάω 1138, 2024 B.17 (ἡγαπημένος)
ἀγέλη 1361
ἀγνότατος 1327.5; 1330.9; 1332.6
ἀγνωσία 1763.152
ἀγορά 571.4; 863.50; 1198, 1287 a; 1312
A.38, 45
ἀγοράζω 613 I.11, 21/22; 633, 1848
- μνησθῆ ὁ ἀγοράζων 1163
ἀγορανομεῖον 2201
ἀγορανόμος 790, 877, 1029, 1092,
1464.7/8

ἀγός 1720

ἀγρείτης 2097

ἀγρός 1189 A.7; 1190, 1229.13; 1380,
2024 B.15; 2200

ἀγρυνία 1902

ἄγρωστις 2024 B.8

ἄγρια 2263

ἄγω/ομαι 863.11 (εἰς σύλλυσιν); 1229.9;
1357.4/5 (ἀχθεῖς ἐκ παιδὸς ἡλικίας);
1763.82, 153, 166; 1771.9, 11/12;
1773.20, 22/23

ἀγωγή 1312 B.5

ἁγών 473 bis, 487.9; 550.4; 659 A.29;
846.26; 848.19; 850 A.8, 15, 26, B.3,
24; 853.19, 29; 855.18; 860.9/10;

861.4; 1199.11; 1201, 1229.63, 70;
1297.14; 1312 A.7, 29; 1355 A.10;
1360 app.cr.; 1763.26; 1768.28; 1769.26
- γυμνικός 850 B.17; 860.8, 10;
861.5; 862.7/8; 863.48; 1373.34/35
- εἰσελαστικός 487.10; 1355 A.11
- θεματικός 473/474, 486 IV.7/8;
1355 A.39
- θεματίτης 1355 B app.cr.
- θεματίτης στεφανίτης 1355 B app.cr.
- ἱερός 474, 487.9; 1279; 1355 A.11,
B/C

- κοινοὶ Ἀσίας 1327.10/11; 1329.12/
13

- μέγας 1279

- μουσικός 850 B.17; 864.22

- πρῶτος/πρώτος 860.8, 10; 861.3/4;
862.7

- στεφανίτης 473, 850 A.16; 1379

- χορικός 846.30

cf. Index V s.v. Ἀδριανὰ Ὀλύμπια, Ἀδριανέ-
νια, Ἀδριανέιος Φιλαδέλφειος, Ἄλεια,
Ἀντωνείνια Σεβαστά, Ἀσπίς, Αὐγούστεια,
Βαλβίλλη, Βαρβίλλη, Βραυράνια, Διδό-
μεια, Διονύσια, Διοσκουρία, Ἐλῳδεία,
Ἐπινεΐα, Ἐρωτῖδα, Εὐμένεια, Εὐρύκλεια,
Εὐσέβεια, Ἐφεσῖα, Ἰσθμία, Καισάρεια,
Καπετάλια, Καπιτάλια, Κοινὰ Ἀρκάδων,
Κοινὸς Ἀσία, Λειβίδη, Λεωνῖδα, Μαλέα-
τεια, Μουσεία, Νέα Πόλις, Νέμεια, Ὀλύμπια,
Ὀλύνκεια, Οὐράνια, Παναθήναια, Πανελ-
λήνια, Ποτιολοί, Πτώα, Πτολεμαῖα,
Πύθια, Ῥεῖα, Ῥωμαῖα, Σεβαστά, Σεβά-
στειος, Σελεύκιος, Χρυσάνθιος

ἁγωνία 1312 B.20

ἁγωνίζομαι 486 IV.8; 659 B.25/26, 34;
992, 1312 A.33/34, 37; 1355 B.1

ἁγωνιστής 1229.17/18, 53

ἁγωνοθέτας 862.5

ἀγανοθετέω 1329.11
 ἀγανοθέτης 860.8; 861.6/7; 864.21; 1279,
 1373.1, 33, 39, 42/43, 52, 59; 2227; cf.
 s.v. συναγανοθέτης
 ἄδασις 904 A.5
 ἀδελφὴ 628 (ἀ. τέκνον), 663.7; 1168 B.6,
 10; 1169.6, 11; 1548, 1561, 1590,
 1621.5; 2262
 ἀδελφιδέος 1341.15/16
 ἀδελφίδισσα 1341.16/17
 ἀδελφοθεταί 992
 ἀδελφός 529, 671/672, 1062, 1202,
 1341.12; 1344.13; 1453, 1453b, 1462,
 1508, 1526, 1543, 1556/1557, 1560,
 1562, 1618, 1627.5; 1630.6; 1707.13;
 1873, 1946, 2155; 2262
 ἀδελφότης 2262
 ἀδερφός 1738
 ἀδιαλείπτως 659 B.18
 ἀδικέω 942.14; 947.11; 1336 bis, 1651.2
 ἄδικος 1763.182, 189; 2132(38)
 ἀδίκως 766
 ἀδόλως 942.10, 19/20, 22/23; 947.8, 15,
 62/63
 ἄεθλον 819; cf. s.v. ἄθλον
 ἄει 890.8; 1312 A.11; 1357.11; 1601.2;
 1763.60, 136
 ἀείμνηστος 1373.49/50
 ἀέναιος 1908.8
 ἀετός 1912, 2024 B.13
 ἀθάνατος 1270 app.cr. (στέφανος)
 ἀθετέω 1075.39
 ἄθλημα 1636
 ἀθλητής 1373.7/8, 35, 44/45; 1636, 2003
 ἄθλον 192, 267, 1636, 2058; cf. s.v. ἄεθλον
 ἀθλοσύνη 1920(5)
 ἄθραυστος 659 B.11
 ἀθώπεντος 1763.175, 184
 αἰδεῖον 813 app.cr.
 αἰδώς 476
 αἶμα 880.1, 15; 1763.186/187 (κακόν);
 2024 B.16
 αἰνός 1953

αἰράριον τοῦ Κρόνου 1436.20
 αἵρεσις 860.18; 864.6; 1301.10, 16; 1312
 A.22, 33, 46
 αἰρέω/ομαι 659 B.10, 20; 822.5; 844.9/10;
 846.8, 17; 847.9; 849.2; 860.13, 26, 32;
 864.24; 1373.56, 59
 αἶρω 813 A.5, B.4, 11, 16
 αἰσθάνομαι 1763.154
 αἰσυμένης 1337
 αἰτέω/ομαι 1229.16?; 1355 A.25
 αἰτία 1763.12, 42; 1768.13; 1769.12, 42
 αἰτιάομαι 1841 app.cr.
 αἰχμαλωσία 659 A.11
 αἰχμαλωτίζομαι 1344.7/8, 12, 16/17
 αἰὼν 659 A.47 (εἰς τὸν αἰ.); 1355 C.1/2
 (ἀπ' αἰ.); 1763.74, 198; 1957 (εἰς αἰ.
 διαμονή), 2019.15/16 (εἰς τὸν αἰ.);
 2024 A.6, B.10
 αἰώνιος 659 A.16 (χάρις); A.26
 (ψήφισμα); 876 app.cr.; 891.13
 (μνήμη); 1210 app.cr. (ἀρχή); 1790,
 1910 (μνημόσυνον)
 αἰωνίως 876, 1139
 ἄκαινα 613 I.2, 10, 29
 ἀκήρατος 872.48
 ἀκίνδυνος 1763.132
 ἀκίνητος 1763.26/27; 1769.27 (πρόσδοξ)
 ἄκλαυτος 467
 ἀκμή 1763.137
 ἀκόλουθος 863.12; 1312 A.24
 ἀκονιτὶ 486 II app.cr.; 1636
 ἄκος 2191
 ἀκούω 897.6; 903
 ἄκρα 503.3
 ἀκριβῶς 1348.14
 ἀκρόαμα 1201
 ἀκρόπολις 906
 ἀκταῖος 2200 (πόλις)
 ἀκτάριος 653 bis
 ἀκτοάριος 653 bis
 ἀκτουάριος 1960
 ἀκτύρωσις 659 B.40
 ἄλγος 1763.183

ἄλγεινός 872.57
 ἄλειπτης 2191
 ἄλειπτος 486 I.4; 1355 A.5; cf. c.v. ἄλιπτος
 ἄλειφω 1696.20, 23, 26, 29
 ἄλη 877
 ἀλήθεια 903
 ἀληθινός 2024 B.8
 ἀλική 1779, 1779 bis
 ἄλινος 2108
 ἄλινός 2108
 ἄλιπτος 487.4; cf. c.v. ἄλειπτος
 ἄλλάζω 1312 B.17
 ἄλσος 721
 ἄλυσος 1774/1775, 1810, 1812, 2001,
 2176, 2258
 ἄμαξηλατος 2263
 ἄμαξιτός 2263
 ἄμαρτάνω 1707.15
 ἄμαυρότερος 2057
 ἀμείβομαι 1165
 ἀμέλεια 1763.66
 ἀμελέω 1707.17
 ἄμέρα 860.27; cf. s.v. ἡμέρα
 ἀμήτωρ 2022.4
 ἀμήχανος 903
 ἀμιλλάομαι 1312 B.6, 33
 ἀμίμητος 1763.14; 1768.15; 1769.14
 ἀμμοφανής 1920(6)
 ἄμπελος 613 I.21
 ἀμφιπολαμπάς 550.14
 ἀμφισβήτησις 1312 B.14
 ἀμφυχάσκω 249
 ἄμφοδον 2263
 ἄμφοδος 2263
 ἀνάατος 485
 ἀναβαίνω 851 app.cr.; 1813, 1963 (ἀνέβη
 ὁ Ἴλιος)
 ἀναγγελία 846.26, 29/30; 864.20/21, 28
 ἀναγγέλλω 857.10
 ἀναγκ- cf. s.v. ἀνανκ-
 ἀνάγκη 2185
 ἀναγνώσιμος 1841 I.13
 ἀναγόμενος 755, 860.6; 1229.65;
 1373.29/30
 ἀναγορεύω 861.3; 862.6; 863.45/46; 1312
 B.36/37
 ἀναγραφά 846.27, 32; 862 app.cr.
 ἀναγραφεύς 848 app.cr.
 ἀναγραφή 846.16; 1651.12; 1763.144
 ἀναγράφω 504, 539.14, 20; 565.21; 822.9;
 844.5/6; 846.3, 5, 14; 856 A.13, B.5;
 860.23; 861.7/8; 862.10; 863.48;
 1229.67; 1297.24; 1299.13; 1300.23;
 1301.31, 35/36; 1312 A.45; 1373.30,
 40
 ἀνάγω 563
 ἀναδεικνύομαι 1312 A.8
 ἀναδέω 647
 ἀναίρεσις 659 B.40
 ἀνακομιδή 1312 A.43 (ὁστών)
 ἀναλαμβάνω 659 A.28 (ἀγῶνα); 1763.83,
 109; 1770 app.cr.; 1771.5; 1773.5/6, 17;
 1777.12
 ἀνάληψις διαδήματος 1763.56/57
 ἀναλίσκω 720
 ἀνάλωμα 846.16; 1300.260; 1841 I.7;
 2023
 ἄνανδρος 1763.167
 ἀνανεόω 1890, 2127
 ἀνανκαῖα, τὰ 813 B.11
 ἀνανκαϊότατος 659 A.22, B.7; 1312 A.6,
 22
 ἀνάνκη 1763.69
 ἀνάξιος 2132(81)
 ἀνάρρησις 848.19/20
 ἀναστρέφομαι 1360.8/0
 ἀναστροφή 539.7; 863.7; 1342.17/18;
 1343
 ἀνατεῖνω 2043
 ἀναφαίνομαι 1787
 ἀναφέρω/ομαι 850 B.9; 1373.53; 1707.4
 ἀνδραγαθία 864 app.cr.
 ἀνδραποδική 1779 bis
 ἀνδρεία 1312 A.43; 2160
 ἀνδρεῖον 941
 ἀνδριότατος 1330.8; 1332.7

- ἀνδριάς 755, 820, 1355 A.30; 1373.44;
 1437.6/7; 1601.7/8; 1928
 ἀνδρόβασμος 2263
 ἀνδρολήπιον 1302
 ἀνέγλειπτος 1763.28; 1769.28
 ἀνείκητος 877
 ἀνείλατος 1763.68
 ἀνελλιπής 1763.103
 ἀνεμπόδοτος 1763.75
 ἀνεπηρέαστος 659 A.21
 ἀνεπιός 1169 app.cr.; 1847
 ἀνήκω 1342.17; 1603
 ἀνήλωμα 1651.11
 ἀνὴρ 462, 486 II.1, IV.8; 550.19, 21; 609,
 630, 632 B; 813 A.7/8, B.18; 835,
 844.9; 857.8; 860.13; 863.8, 27, 53;
 864.1, 22/23, 26; 1075.40; 1297.5;
 1299.5; 1300.6; 1301.6; 1312 A.8;
 1312 A.12, 36, 45, 47, B.37; 1342.19;
 1355 B.2, C.4; 1357.3, 7; 1360.4;
 1373.13, 27, 49; 1507, 1528, 1538,
 1552 a, 1558, 1563, 1601.1; 1636,
 1692, 1694, 1698.1; 1737, 1763.60,
 179; 1780 A.12; 1920(2); 2084, 2097
 ἀνθρώπινος 1763.147/148
 ἀνθρωπος 559, 659 A.4; 1355 C.2;
 1357.15/16; 1763.10, 63, 163; 1766.11;
 1768.11; 1769.10; 1856 C; 2019.13;
 2132(38)
 ἀνθύπατος 1260, 1274, 1327.7; 1328.11;
 1330.9; 1331.10; 1332.8; 1436.15/16;
 1450(3)
 ἀνίστημι 1330.17; 1355 A.30; 1507, 1529,
 1601.8; 1773.9; 2187
 ἀνῶνα 1464.26
 ἀνοίγνυμι 633, 1620.6; 1700
 ἀνορθόω 1956.3
 ἀντία 613 I.16 (ἀ. δικαστῶν)
 ἀντιβάλλω 1517.2 (ἀντιβεβλημένος)
 ἀντιγραφή 1517.5
 ἀντίγραφον 1517.5; 1651.9-11; 1676.6
 ἀντικρυς 1005(15)
 ἀντιλαμβάνομαι 1312 A.18
 ἀντιστράτηγος 1331.7
 - πρεσβευτής ἀ. 1627
 - πρεσβευτής καὶ ἀ. 1579
 ἀντιτάσσομαι 1947 B
 ἀντίχρησις 503
 ἄνυδρος 2024 B.12
 ἀνυπεύθυνος 1763.111; 1770
 ἄξια 1841 III.12; 2165
 - κατ' ἄξιν 1373.10/11, 47
 ἄξιολογώτατος 919, 2211
 ἄξιοπρεπὺς 1464.28/29
 ἄξιος 659 A.16, B.2; 846.34; 863.27, 54;
 864.9; 1301.9; 1342.21; 1343; 1373.27
 ἄξιώω 659 B.3; 719, 846.10, 27; 850 A.13,
 B.4; 853.6/7, 9, 19, 22; 855.12;
 1229.19; 1312 A.12; 1373.9, 54, 57; cf.
 s.v. ἄξιωω
 ἄξιως 863.8/9; 1312 A.37; 1360.9;
 1373.13, 18, 37, 46, 51; 1763.31, 91;
 1769.31
 ἄξισις 2205
 ἄξιώω 851 B.4
 ἄοιδόπολος 1165
 ἀόκνωσ 1312 B.11
 ἀπαγγέλλω 847.5; 2250
 ἀπάγω 1348.11 (βίον)
 ἀπαγωγή 2157
 ἀπαιτέω 1841 II.2
 ἀπαλλοτριώω 1763.120/121
 ἀπαντάω/ομαι 1764.4, 9; 1771.23; 1773.
 32; 1777.5
 ἀπαραίτητος 1763.180
 ἀπαρενόχλητος 1763.112/113; 1770
 ἀπάτη 1096
 ἄπατος 485
 ἀπεγιδίδωμι 1651.8
 ἄπειρος 1763.63/64 (χρόνος)
 ἀπελαύνω 565.4
 ἀπελευθερία 512 B.6; 1010, 1630.7
 (ἀπελευτέρα); 2099
 ἀπελεύθερος 1010, 1630.6
 - Σεβαστοῦ 1097
 ἀπελευθερώω 510, 512 A.3, B.3/4; 513 B

- D; 547 A.4
 ἀπέχω 1651.6
 ἀπημοσύνη 877
 ἄπιστος 1320 b.4 (πλοῦτος)
 ἀπίων 891.16
 ἀπλώω 942.9/10; 947.7/8
 ἀπό
 - ἀπὸ ἐκδίκων 648 app.cr.
 - ἀπὸ ἐπάρχων 1387(1); 2132(13, 15,
 42-44, 50, 52, 88)
 - ἀπὸ ὑπάρχων 2132(66)
 - ἀπὸ ὑπάτων 2132(14, 33/34, 70, 91)
 ἀποβλέπω 1763.190/191
 ἀπόγονος 1436.2/3 (βασιλέων καὶ
 τετραρχῶν)
 ἀποδεικνύμι 862.12/13
 - ἀποδεδειγμένος 1328.11; 1330.21
 ἀπόδειξις 1312 A.5/6; 1342.17
 ἀποδέχομαι 850 A.7, 25/26; 853.7/8;
 855.19; 863.41; 1273, 1312 A.21
 ἀποδημέω 1229.18
 ἀποδημία 1312 B.10
 ἀποδίδωμι 503.8; 720, 822.10/11; 846.7,
 10, 34; 860.15; 864.1; 901, 1180 A;
 1312 A.11, 14, 16, 33; 1696.34; 2022.5
 ἀποδοχή 1342.19
 ἀπόδρομος 941
 ἀποθήκη 772, 803(1, 4)
 ἀποθνήσκω 609, 900.4; 1025 bis
 ἄποικος 1090.2
 ἀποκαθίστημι 659 A.17; 1707.10/11
 ἀπόκειμαι 1707.22; 1763.124
 ἀπόκριμα 659 A.15, 20, B.6
 ἀποκρίνομαι 659 A.15/16; 1707.11
 ἀποκρατιάριος 2132(13)
 ἀπόκρισις 863.42
 ἀπολακτίζω 2024 B.17
 ἀπόλαυσις 1763.10, 97; 1766.11;
 1768.10; 1769.10
 ἀπολαύω 565.8 (ἀ. ἀπὸ τῆς πολιτείας);
 659 B.19/20
 ἀπολείπω 863.14
 ἀπομερίζω 1764.2, 7; 1771.21, 27;
 1773.31, 35; 1777.4, 8
 ἀπονέμω 1763.27/28; 1769.27/28
 ἀπορυντίζω 2046.1
 ἀποσκευάζομαι 1229.12
 ἀποστάζω 900.7/8
 ἀποστέλλω 848.12; 849.5/6; 850 B.23;
 853.4, 16/17, 28; 855.12; 857.8; 863.2,
 54; 864.2; 1312 A.19; 1373.41/42, 53
 ἀποστόλιον 1980
 ἀποτάσσω 877
 ἀποτείνω 565.10; 1676.4
 ἀότυπον 2163
 ἀποφέρω 2223
 ἀποφύλιος 1039 A.5
 ἀπροφάσιτος 1763.75/76
 ἀπροφασίστως 942.20, 23; 947.16
 ἄπτωμαι 880.8
 ἀπώλεια 659 A.10 (ἀπόληα)
 ἀραρίσκω 1153 app.cr.
 ἀργύριον 503.4, 9; 565.11; 860.28; 1077,
 1229.19; 1309, 1651.6, 14; 1929, 2124
 (καθαρόν)
 ἀργυρολογέω 481
 ἀρετά 844.4; 862 app.cr.
 ἀρετή 857.6; 904 A.3; 1199.7; 1204,
 1229.63, 70; 1245, 1300.15; 1312
 A.13, 30, 37, 39, 44, 47, B.6, 33/34;
 1328.5; 1332.2; 1342.16; 1357.6;
 1360.10; 1416, 1423, 1776(2); 2165
 ἀρῆν 2024 B.16
 ἀριστεύω 877
 ἀριστίζω 1696.40
 ἄριστος 890.5; 893.6 (Καῖσαρ); 1312 A.9;
 1348.6; 1584 (ἀ. μνήμη)
 ἀρμόζω 1312 A.32; 1763.51
 ἀρνέομαι 1763.168
 ἀρπάζω 1908.6; 2223
 ἀρρωδεύω 872.46/47
 ἀρρωστιά 2191
 ἀρσενικός 1075.5 (ἀρρενικός)
 ἀρτιτόκος 1737
 ἀρχά 844.8; 851 app.cr. (ἐξ ἀρχῆς)
 ἀρχαῖος 543, 659 A.18 (δικαίων);



- 1763.33; 1769.33/34(νόμος)
 ἀρχεῖον 850 B.12; 1676.6; 2201; cf. s.v.
 ἀρχῆον
 ἀρχερανοστής 822.3
 ἀρχή 898, 1223, 1373.18; 1763.41, 141;
 1769.41
 - ἀπὸ ἀρχῆς 1312 A.10
 - ἐξ ἀρχῆς 850 A.5, 11, 24
 - ἐφοδος ἐπὶ τὰς ἅ. 1297.15
 - μυριακαὶ ἅ. 2191
 - ὑπὲρ αἰωνίου ἅ. 1210 app.cr.
 ἀρχηγός 1313
 ἀρχῆον 877
 ἀρχιατρός 580, 2191
 ἀρχιτέκτων 877
 ἀρχιφύλαξ 2161
 ἄρχομαι 1613
 ἀρχοντεύω 1613
 ἀρχός 1153.11; 1313
 ἄρχω 462, 553, 800, 890.10; 1010, 1613
 app.cr.
 ἄρχων 540.5; 553, 565.3; 659 A.1, B.22;
 661 bis, 766, 848.13; 850 B.9; 853.3, 7;
 866.4; 872, 902, 929 bis, 1381, 1763.
 116, 123; 2024 A.3; 2132(22)
 - Λυδίας 1387(2)
 - πενταετηρικός 1092
 - πρῶτος 1209, 1312 A app.cr.
 - Χερσῶνος 757(1-4)
 ἄρωμα 1763.89
 ἄσαμος 820
 Ἀσιάρχης 877, 1327.13; 1328.15; 1329.9;
 1330.21; 1331.14
 ἀσπάζομαι 659 B.12; 877, 1229.21
 ἀσπονδεῖ 798.16; 801, 856 B.3; 1297.19;
 1301.26
 ἀσσάριον 1291
 ἄστατος 2163
 ἀστική 2263 (δόδος)
 ἀστυνομέω 524, 1432
 ἀστυνόμος 524, 759(8-10), 770, 781,
 782(5); 794, 929
 ἀσυκοφάντης 1763.103/104

- ἀσυλεῖ 798.16; 801, 856 B.2; 1297.18;
 1301.26
 ἀσυλία 540.4
 ἀσφάλεια 539.10/11; 540.3; 565.13; 1229
 app.cr.
 ἀσφαλέως 650 B.7
 ἄτεγκτος 966
 ἄτεκνος 966
 ἀτέλεια 785, 796-798, 801, 842, 1199.11
 ἀτιμάζω 1763.67
 ἀτραπός 1763.152/153, 192; 2263
 αὐδῶ 966
 αὐδῆ 897.6
 αὐθαίρετος 890.10
 αὐλή 2153
 αὐλητής 864.7; 877, 1852.1
 αὐλίω 462
 αὐλός 872.47
 αὐξῆσις 2043
 αὐξω 1763.135/136
 αὐράριος 704
 αὐταρκέω 2024 B.12
 αὐτοκράτωρ 659 A.15, B.7, 36; 1517.3/4;
 1601.4
 αὐτονομία 1193
 αὐτορρέκτας 1032
 αὐχέω 1368
 ἀφαιρέομαι 942.17/18; 947.13/14, 78
 ἀφειδής 1763.89
 ἄφθονος 1763.95
 ἀφίγημι 511 (ἐλευθέραν), 1763.113; 1770
 ἀφικνέομαι 659 B.11; 846.8/9; 849.3, 8;
 864.24; 1312 A.26; 1967 (ἀφείκται)
 ἀφίστημι/αμαι 720, 1229.25
 ἀφνειός 650.12
 ἀφορίζω 1773.11
 ἀφρόνως 1229.16
 ἀψευδής 454.5
 ἀψίνθιον 1086 app.cr.
 ἄωρος 1475, 1556, 1778, 1832, 2095
 ἄωροσύνη 1920(5)
 ἄωρότης 1920(5)
- βαίτη 1005(18)
 βαλανεῖον 1208, 1293 (-ῆον)
 - ἐπὶ β. τῶν Σεβαστῶν 486 I.2; 487.3;
 1355 A.3, 32
 βάλλω 905
 βαλνίτωρ 803(1)
 βάρβαρος 756, 1725, 1953
 βαρύς 1763.178
 βάσανος 1763.177
 βασιλεία 1312 A.15 (τασσόμενος ὑπὸ
 τὴν β.), A.17 (β. περιτίθημι); 1763.13,
 18, 36, 41, 47; 1764.5; 1768.14, 19;
 1769.13, 15, 18, 36, 41; 1771.8, 11, 18,
 25; 1773.10, 20, 22, 28, 34; 1777.1/2, 7
 βασιλεῖον 22
 βασιλῆος 2201 (στοά)
 βασιλεύς 582, 847.6; 850 app.cr.; 853.14;
 855.1, 11; 916.12; 1301.5, 10; 1312
 A.7, 13, B.12, 24; 1343; 1436.2;
 1763.115/116, 123, 140, 146; 1771.13;
 1773.24; 1846, 2015, 2024 A.6;
 2026.7; 2182 (ἀδελφὸς τοῦ β.), 2201,
 2206
 βασιλεύω 800, 1261, 1283, 1312 B.1
 βασιλικός 782(1); 2255 bis
 - βαλνίτωρ 803(1)
 - γραφαὶ 1779 bis
 - δαίμων 1763.66
 - δικαστής 613 app.cr.
 - κομμέρκια 803(2)
 - κομμερκιάριος 803(16)
 - λαοὶ 1363
 - ὁδός 2263
 - ὀφίκιον 803(2); 1387(3); 2132(35)
 - πρωτοσπαθάριος 1450(7)
 - σπαθάριος 661, 757(4); 1450(9);
 2132(8, 24, 36)
 - σπαθαροκανδιδᾶτος 757(1);
 2132(57)
 - στρατηγός 2132(4)
 - στράτωρ 2132(4)
 - τράπεζα 1763.93/94
 - ψήφος 1841 app.cr.

- βασιλεὺς Πρώμη 1601.3/4
 βασιλῆσκος 2015, 2026 app.cr.
 βάσις 1373.44
 βαφεύς 2155
 βδέλυγμα 2024 B.18
 βεβαιότατος 1763.10; 1766.10; 1768.10;
 1769.10
 βεβαιωτής 613 I.2, 12, 23, 31, II.3
 βέλος 1763.181/182
 βέλτιστος 863.17; 864.15 (ἀπὸ παντὸς
 τοῦ β.); 1312 B.5/6 (τὰ β.)
 βελτίων 1312 A.5
 βένετος 1786 app.cr.; 2234
 βῆκος 877
 βῆμα 1312 A.38, 46
 βιάζομαι 1763.158
 βιαιώς 766
 βιβλίδιον 1517
 βιβλίον 897.5; 2148
 βιβλιοφύλαξ 1779
 βίος 1166.4; 1312 A.12/13, B.7; 1320 b.7;
 1348.3; 1348.11; 1357.13; 1601.7;
 1763.13, 17, 64, 176, 182, 193, 205;
 1768.13, 18; 1769.13, 17; 1778
 - ἀπὸ τοῦ β. 1357.14
 - διὰ β. 486 I.2; 487.2; 1233, 1279,
 1355 A.2, 32; 2217
 - μεταλλάσσω τὸν β. 1357.19
 βλάπτω 1763.127; 1764.7; 1771.27;
 1773.36; 1777.9
 βλέπω 1737
 βοήθεια 1344.15; 1763.25/26; 1768.28;
 1769.25
 βοηθῶ 942.18/19, 22; 947.14/15
 βοηθός 1312 A.9 (βοιηθός)
 βολέω 905
 βόλιμος 994
 βουλά 845.1; 846.20, 28; 856 B.8
 βούλαρχος 1464.3/4
 βούλευμα 1787
 βουλευτήριον 982, 1627.6
 βουλευτής 487.7; 659 A.1
 βουλευτικός 1841 III.11 (πράγμα)

βουλή 494.1; 539.19; 659 A.3, 29, B.10;
766, 846.9; 853.25; 855.1/2; 857.4;
864.4, 17, 25; 877, 1177, 1297.1, 10,
16; 1298, 1299.2; 1300.4, 13; 1301.2,
14, 24; 1305.3, 6, 11; 1312 A.2, B.2;
1327.15 (κρατίστη); 1342.17; 1357.1;
1360.1; 1418, 1420, 1575-156, 1578,
1583, 1600, 1680
- νεωκόρος 1464.1; 1468
βούλομαι 565.1, 7, 14; 633, 659 A.38; 853
app.cr.; 1229.16, 24, 46; 1300.23; 1312
A.16, 22; 1676.3; 1707.23; 1771.15;
1773.25; 1841 III.4
- ὁ βουλόμενος 659 A.28, 34;
1620.12; 1651.1, 15; 1698.6; 1699-
1702
βούς 466, 2024 B.16
βούτυρος 2024 B.16
βραβεῖον 1355 A.24/25
βραβευτής 1182
βρέφος 1474
βυβλιοφυλακικός 1779 bis
βυβλιοφύλαξ 1779 bis

γά cf. s.v. γαῖα, γῆ
- ἀσφάλεια ... κατὰ γ. 540.3
- βοθθῆω καὶ κατὰ γ. καὶ κατὰ
θάλαθον 942.20, 23; 947.15/16
- ἐνκτησις γ. 540.3

γαῖα cf. s.v. γᾶ, γῆ
- γ. ἔχους ἑλαφράν 1920(6)

γαῖη 1908.2
γαίουχος cf. s.v. γεούχος
γάλα 2024 B.16

γαμβρός 609, 1549; cf. s.v. γανβρός
γαμέομαι 1348.9
γαμέτης 1368
γανβρός 1550
γεγράφαι 994
γεινία 1763.52, 92
γεινιάσις 2155
γειτοσύνη 2155
γείτων 613 I.30, II.22

γεμίζω 1763.94
γενεά 570, 979, 1763.63; 2024 B.9/10
γενέθλιος 1763.37, 79; 1773.20/21
γένεσις 1763.55
γενέτωρ 992, 1032
γένημα 2024 B.15
γενικός
- ἐπιτροπος 1841 III.9
- κοιμερκίαριος 803(3)
- λογοθέτης 803(4)

γενναῖος 580
γεννάω/ομαι 1763.188; 1908.2; 2024 B.12
γέννη 1348.12
γένος 476, 983, 1090.6 (Ἑλληνικόν); 1096
(μαρμαραρίων); 1299.7; 1300.22;
1301 app.cr.; 1348.7; 1357.4 (γένους
πρώτου); 1360.5; 1763.84/ 85, 119,
135, 148, 186; 1879 (γ. Ναβας)
- γένει 877, 2149
- Περσικόν 1763.29; 1769.29

γῆ 613 I.9, 21, 29, II.1, 15; 966, 1763.128,
153, 188; 2022.6; 2024 A.2; 2024 B.7,
12, 15
- γῆς καὶ θαλάσσης δεσπότης 1463
- ἐγκτησις γ. 801, 1299.9; 1300.18;
1301.20/21; 1305.9

cf. s.v. γᾶ, γαῖα

γεούχος 2176
γεραῖος 1627.3
γηραιός 1908.8
γίγνομαι 505, 2026.7
- γεγονός 1312 A.36
- γεναμένη γυνή 1287 bis A.2
- γενόμενος 1303, 2017

γινώσκω 1348.2
γλυκαίνω 900.10
γλυκερός 627, 1474, 1689, 1908.4
γλυκίζω 1696.17, 20, 23, 26, 29
γλυκύπικρος 1320 b.6
γλυκύτατος 891 app.cr.; 1471 bis, 1509,
1529, 1599

γησίως 1312 A.18; 1890
γνησιώτατα 659 B.20

γνώμα 842, 845.3; 846.20; 856 B.9
γνώμη 659 A.1; 1199.3; 1297.2; 1298,
1299.3; 1300.5; 1301.3; 1305.3; 1312
A.2, B.2; 1343, 1360.2; 1373.7; 1763.7,
62; 1766.7; 1768.6; 1769.7

γνώριμος 1010
γνώσις 1841 I.7
γόμος 2023
γονεύς 655, 966, 1529/1530, 1533,
1537/1538, 1546, 1548, 1589

γόνος 1737
γόνυ 813 B.13/14; cf. s.v. γόνυ
γόςος 966, 1737

γούνυ 897.4; cf. s.v. γόνυ
γράμμα 891.14; 1166.5; 1273, 2124

- δημόσια 863.43; 2148
- ἐπὶ τῆς πίστεως γραμμάτων
1464.21-23

γραμματεῖον 2148
γραμματεὺς 539.6; 864.18; 866 app.cr.;
1360.2/3

γραμματεῦω 540.6; 1199.3; 1373.4/5
γραφαί, βασιλικάι 1779 bis
γραφεὺς 2148; cf. s.v. γραφεύς
γράφω 617, 659 A.29 (ψήφισμα), A.41,
B.25, 38; 994 (γεγράφεται), 1229.15/
16; 1320 b.11

- γεγραμμένος/α 659 A.31; 1373.38
- γράφομαι φυλῆς 133.32
- ὁ γράψας 1991 app.cr.

- ἐγράφη 2026.3
- ἔγραψα τοῦτο 1999
- ἔγραψε 2151

γροφεύς 2148
γυμνασιαρχέω 1207 app.cr.; 1373.37, 45;
2046.3

γυμνασιαρχία 876 app.cr.; 1373.16
γυμνασίαρχος 834, 877, 920, 926, 1029,
1034, 1373.27/28, 31/32; 1464.11;
1627.2; 1757

γυμνάσιον 847 app.cr.; 1373.15
γυμναστικός 1287 bis A
γυμνικός (ἀγών) 850 B.17; 861.5; 860.8,

10; 861.3/4; 862.78; 863.48; 1373.34/
35
γυμνός 2223
γυνά 1258
γυναικονομέω 877
γυνή 549.4, 8; 551, 656, 660, 716, 767(8);
804, 813 A.7, B.18; 880.1; 900.8; 973,
1185 bis, 1287 b; 1287 bis A.2; 1423,
1524-1526, 1530, 1590, 1609, 1617,
1620.2; 1621.3; 1622.3/4; 1623.3;
1625.2; 1673; 1676.2; 1678 bis, 1695,
1698.3; 1699-1701, 1713, 1715/1716,
1707.20; 1721.5; 1780 A.6; 1980, 2088
γῦρος 879.8

δαΐζω 1780 A.5
δάκνω 1908.7

δακρύω 965
δάκτυλος 813 B.15

δάμαρχος 844.8
δαμιοργέω 1224

δάμιος 937
δαμιουργός 817, 929, 1077

δαῖμος 844.3, 7/8; 846.20, 28, 33; 850
B.19, 21; 853.7; 856 A.4, B.8/9;
860.12, 19

δαμοσία 846.22
δαμόσιος 506, 793(7); 1237

δαμότης 844.9
δαπανέω 880.3/4

δαπάνη 1229.14; 1373.22/23
δαπάνημα 1229.9, 53; 1312 A.41; 1696

δεγμανα, τά 2263
δείκνυμι/αι 897.5; 1381

δεκάνιον 1416
δεκαπρωτεύω 1464.10

δεκάπρωτος 494 app.cr.; 891 app.cr.
δεκάτα 503.1

δεκάτη 1363, 2144
δεκουρίων 2076

δέλτος 2148
δεξιά 1763.23; 1768.25/26; 1769.23/24
(δέχομαι δ.); 2024 A.2

δέομαι 659 B.15; 777
 δέον, τό 1229.11 (τό δ. ποιεῖν); 1229.49
 (τά δέοντα)
 δέος 1780 app.cr.
 δέσποινα 906
 δεσπόσυνος 834
 δεσπότης 1953
 - γῆς καὶ θαλάσσης 1463
 - τῆς οἰκουμένης 1463 app.cr.
 δεσποτικός 653
 δεύτερον, τό 512 B.2; 547 A.2/3;
 2132(70)
 δεύτερος 1312 B.15 (δευτέρα τίθημι)
 δέχομαι 850 A.9, B.4, 6, 21; 855.15;
 1229.25; 1763.23, 95; 1768.25;
 1769.23, 2250
 δηκρήτον 1841 III.9, 17
 δηλώω 659 A.5, 14, B.7; 1312 A.12
 δημ- cf. s.v. δαμ-
 δημαρχικός 1436.7
 δήμαρχος 1698 app.cr.
 δημιουργός 877, 890.1; 1627.2
 δῆμος 494 app.cr.; 539.19/20; 551, 658.6/7;
 659 A.7, 29, B.10, 13, 36; 766, 846.6,
 10/11; 848.15; 853.15, 20, 25; 855.2;
 857.4/5, 7; 863.3, 25/26, 35, 38, 40;
 864.1, 5, 17, 23, 25, 27; 923, 1194,
 1199.4, 9; 1206, 1229.11, 32; 1270 I;
 1297.1, 6/7, 10, 16/17; 1298, 1299.2,
 5/6; 1300.4, 7, 14, 16/17, 28; 1301.2, 7,
 14/15, 18, 24; 1305.3, 6/7, 12; 1312
 A.5, 9, 19/20, 35, 38/39, 41, 45-48,
 B.18, 28, 32, 34-37, 39; 1342.17;
 1348.8; 1357.2, 17, 20; 1360.2/3, 6;
 1373.24; 1418, 1420, 1574-1576, 1578-
 1580, 1583, 1586, 1594/1595, 1600,
 1627.6; 1673, 1678, 1680, 1698.5;
 1699/1700
 - λαμπρός 2262
 - λαμπρότατος 1464
 - σύμπας 1357 app.cr.
 δημόσιος 863.39 (σφραγίς); 929 ter, 1312
 A.23 (πράγματα); 1436.22 (ἔργα);

2255 bis, 2263 (δόδος); cf. s.v. δαμόσιος
 - γράμματα 863.42; 2148
 - τὰ δημόσια 877
 - ἱατρός 528, 2191
 δηνάριον 512 B.8; 547 A. 6; 633, 891.17;
 1287 bis A.5; 1603, 1615, 1617-1619,
 1620.12; 1621.16; 1623.13; 1676.5;
 1704, 1714, 1721.
 δηράς 942.25
 διαβαίνω 851 app.cr.
 διάγνωσις 1841 III.3/4, 7
 διάγραμμα 875
 διαγραφέω 862 app.cr.; 865
 διαγραφή 828, 842, 1651.8/9; 2246
 διάγω 338.4; 1913
 διαγώνιον 1312 B.19
 διαδέχομαι 1763.119; 1773.20
 διάδημα 1763.57, 79; 1769.38; 1771.5;
 1773.17; 1777.12
 διαδικάζω/ομαι 539.8/9; 863.15; 864.14
 διαδοχή 659 B.41; 1355 A.29 (τῶν
 παίδων); 1763.64
 διάδοχος 1588, 1981.7
 διαδράω 904 A.5
 διαθήκη 664, 1611.10
 διαιρέω 1763.49
 διακατέχω 1707.5, 7
 διακλίνω 1312 A.29
 διακονέομαι 1763.105
 διακοσμέω 1890
 διάκρισις 857.9; 1312 B.23
 διαλείπω 1357.12
 διάλψις 1312 A.10, 37
 διαλύω 857.2; 1369
 διαμαρτυρέω/ομαι 1312 A.31
 διαμένω 1373.38, 140
 διαμερίζω 2024 B.11
 διαμονή 1763.59; 1957
 διανέμω 1763.111; 1770
 διάνοια 2019.12
 διαπιστεύω 565.20
 διαποστέλλω 539.17/18
 διάριον 713 app.cr.

διαρπάζω 589
 διασημότατος 1818
 διάσμυρνον 1086 app.cr.
 διασπείρω 2024 B.11
 διάστυλον 1287 ter
 διασφύζω 1360.7/8
 διάταγμα 617, 850 A.16; 1841.1
 διάταξις 1763.32
 διατάσσω/ομαι 1771.11; 1773.14, 22
 - τὰ διατεταγμένα 1623.16/17
 διατελέω 850 B.19; 890.7; 1229.64, 71;
 1312 A.11, 39, B.12, 27, 30; 1357.18
 δίαυλος 550.20
 διαφέρω 1357.8/9, 14; 1763.148; 1841
 III.10, 19
 - διαφέροντα μνήμα 1727, 1847
 - κελὶν διαφέροντα 1793-1795, 1800-
 1802
 - μνημόριον διαφέρον 1870
 διαφεύγω 1763.15/16; 1768.17; 1769.15
 διαφορά 992
 διαφυλάσσω 659 A.21; 851 app.cr.; 856
 A.3; 860.17; 1763.142; 2024 B.13
 διαψηφίζω 1297.27, 29; 1299.11/12, 14;
 1300.27
 δίδωμι 510, 512 A.4, B.6/7; 513 B/C;
 540.1, 5; 547 A.5/6, B.5; 659 A.17;
 785, 796-798, 799 bis, 801, 822.16;
 846.17, 19, 25, 31; 850 A.15, B.10,
 app.cr.; 851 A.4; 853.13, 22; 863.16, 39;
 891.14; 1036, 1199.9; 1229.19; 1287 a;
 1287 bis A.5; 1297.13, 23, 31; 1299.8,
 14/15; 1300.18, 21, 27; 1301.20, 27/28,
 31, 38; 1305.8, 13; 1312 A.40, 42;
 1623.10; 1721.15/16; 1731, 1841.1;
 2023
 διεξάγω 863.30/31
 διεστραμμένος 2024 B.9
 διηλέομαι 1763.182
 δικάζω 857.1; 937
 δίκαιος 863.53; 1154, 1342.18; 1357.16;
 1763.24, 151, 196; 1768.26; 1769.24
 - δίκαια, τὰ 653, 659 A.12 (θραύω
 δ.); A.23/24 (λανθάνω τὰ τῆς
 πόλεως δ.), B.11, 14; 1198
 - δίκαιον, τό 659 A.18 (ἀρχαῖον);
 731, 1312 B.29; 1344.9
 δικαιοσύνη 565.17
 δικαιοτάτος 1154, 1327.6; 1332.6; 1856 C
 δικαίως 528, 539.9; 857.2; 863.30;
 864.14/15; 1312 A.7; 2101(9)
 δικαστής 539.3; 540.1; 613 I.15/16, 25,
 34; 863.2/3, 5, 27, 37, 40, 45, 54;
 864.9, 11
 - βασιλικὸς δ. 613 app.cr.
 δίκη 857.1, 9; 863.3; 864.14; 1229.51-53;
 1763.176/177, 180
 δίοδος 2263
 διοικέω 1436.11
 διοικεῖν 1040(3)
 διοργιάζω 813 A.4
 διοργίζομαι 813 app.cr.
 διορθωτής 1436.18; 1763.156/157
 διορίζω 1818
 διούνκτιον 731 app.cr.
 δις 2093
 διχομηνία 890.2
 δίψα 2024 B.12
 διώκω 1763.67, 177
 δόγμα 659 A.13, 15, B.4, 6; 1090.9/10;
 1330.14; 1763.178
 δογματίζω 1312 A.14
 δοκέει 1373.31
 - τὰ δεδομένα 822.12/13; 846.14/15
 - δεδόχθαι 133.2/3, 11; 140.19; 659
 A.29, B.10; 846.33; 850 A.9, B.5, 21;
 851 A.2; 853.7, 20; 854.17; 856 A.3;
 857.4; 863.24/25; 864.4; 1229.59;
 1297.9/10; 1299.2; 1300.13; 1305.6;
 1312 A.35, B.34; 1342.17; 1357.19;
 1373.31
 - ἔδοξε(ν) 659 A.3; 845.1; 846.20;
 850 A.1, B.1; 853.15, 25; 856 B.8;
 890.3; 1199.4; 1201, 1229.1; 1261,
 1297.1; 1298, 1300.4; 1301.2, 14;
 1312 A.2, B.2; 1343, 1357.1; 1360.1

δόλιος 2132(38)
 δομέστικος 2132(84)
 δόξα 1312 A.30, 33; 1342.16; 1373.49
 δόσις 1301.38
 δουκηνάριος 1099, 1329.4
 δοῦλος 1310, 1710, 1763.147
 δοῦμος 1505
 δούρυ 1908 app.cr.
 δοχμά 2263
 δραῦκιν 813 A.5/6, B.5, 8, 13, 16
 δραχμή 613 I.2, 12, 22, 29, II.2, 16, 30,
 37; 847.2; 850 A.17; 890.28, 30;
 1229.20; 1312 B.25; 1698.5; 1700
 δροιάς 879.2
 δρόμος 2263
 δρόσος 2024 B.7
 δρουγγάριος 2132(25)
 δρυμός 879 app.cr.
 δύναμις 582 (δυνάμεις), 1763.11/12, 20;
 1768.12, 22; 1769.11/12, 20
 δυναστεία 1223
 δυνάστης 1763.116, 141, 146; 1771.13/14;
 1773.24
 δυνατός 659 A.20; 863.14; 1300.13;
 1301.13/14
 δυσέλπιστος 1763.16; 1768.17; 1769.16
 δύσπνοια 2109
 δῶμα 1780 A.5
 δωρεά 860.30/31; 1363
 δωρεάν 822.16; 1601.5
 δωροδοκέω 659 B.26/27
 δῶρον 872.48; 1446
 δωτήρ 1166.1
 εἶρ 1889 app.cr.
 εἰαντός 1312 B.22 (τὰ καθ' εἰαντός)
 εἶα 1651 app.cr.
 ἔγγαια 798.11/12
 ἔγγιστος 1763.50
 ἔγγονος 785.2/3; 1060, 1297.24; 1299.6/7;
 1300.22; 1305.13; 1497, 1499, 1554,
 1556 (ἐγόνω), 1611.9; 1763.112; 1770,
 1771.8; 1773.20; cf. s.v. ἔγγονος

ἐγγράφω 1517.1 (ἐγγεγραμμένον); cf. s.v.
 ἐνγράφω
 ἐγγυάξω 1841 app.cr.
 ἐγγυητήριον 1149
 ἔγγυος 540.7
 ἐγγύς 1763.195
 ἐγδικος 1416; cf. s.v. ἐκδικος
 ἐγείρω 1780 A.4; 2223
 ἐγκαταλείπω 2024 B.17, 19
 ἐγμартуρεύομαι 1312 B.9, 30
 ἐγκτησις 798.12; 801, 1299.9; 1300.18/19;
 1301.20; 1305.9; cf. s.v. ἐνκτησις
 ἐγώ 1763.9; 1766.9; 1768.9; 1769.9; 1790,
 1848
 ἐδνός 609
 ἐθέλω 1312 B.33
 ἐθνάρχης 1771.14; 1773.25
 ἔθνος 850 A.6, 24, app.cr.; 855.11;
 1229.25; 1436.5; 2024 A.3, B.11
 - λαμπρόν τῆς Ἀσίας 1332.9
 - Χρυσαιορέων 1182
 ἔθος 1763.99
 εἰδικός 1841 III.10
 εἶδος 1348.6
 εἰητρός 609
 εἰθιδικός 945
 εἰκόν 454.2; 455, 844.4; 847 app.cr.;
 855.17; 1090.9; 1165, 1229.66, 69;
 1365, 1373.34, 43, 59; 1764.6, 8;
 1771.17-20, 26, 28; 1773.7/8, 27, 29,
 35/36; 1777.2/3, 8/9
 - χαλκή 1229.61; 1312 A.37/38;
 1373.29, 37
 - χρυσή 1673
 εἶμα 897.4
 εἰματοπώλης 1287 a
 εἰμί/ἐμί 957(6); 1010, 1026(1); 1031,
 1033, 1037
 εἰράνα
 - ἀσφάλεια καὶ εἰράνας καὶ πολέμου
 540.3
 - ἔσπλους καὶ ἔκπλους καὶ ἐν πολέμῳ
 καὶ ἐν ε. 798.13-15; 856 B.1/2

cf. s.v. εἰρήνη, ἰρήνη
 εἰρηνάρχης 625
 εἰρήνη 668(2); 1312 A.44
 - ἀσφάλεια πολέμου καὶ εἰρήνης
 539.11
 - εἰσπλους καὶ ἔκπλους καὶ ἐν
 πολέμῳ καὶ ἐν ε. 798.13-15; 801,
 1199.12; 1297.17-20; 1301.25-27
 cf. s.v. εἰράνα, ἰρήνη; cf. Index VI
 εἰς ὁμόνος 1636
 εἰσάγω 785, 853 app.cr.
 εἰσαγωγεύς 877
 εἰσδίδωμι 863.10
 εἰσελαστικός 473, 487.10; 1279
 εἰσέρχομαι 1884
 εἰσίκη 810
 εἰσοδος 1763.158; 1841 app.cr.
 εἰσορά 1320 b.10; 1474.1
 εἰσπλέω 1980
 εἰσπλους 798.13; 1199.12; 1297.17/18;
 1301.25
 εἰσπορεύομαι 1299.7
 εἰσπροσφέρομαι 1343
 εἰσφέρομαι 659 A. 22/23 (φροντίδα); 921
 εἰσφέρει 651; 1229.51/52 (δίκας);
 1763.133
 εἰσφορά 1707.5
 ἑκαστος 659 B.8 (καθ' ἑκαστα)
 ἐκ
 - μητρός 1981.6
 - πατρός 2003
 ἐκατόνταρχος 1899
 ἐκβιβαστής 1841 app.cr.
 ἔκγονος 540.4; 798.8; 799/800, 856 A.6;
 860.16/17; 864.16; 1301.28; 1620.3;
 1763.118, 133; cf. s.v. ἔγγονος
 ἐκδημέω 1341.5
 ἐκδικάζω 1651.1
 ἐκδικέω 813 A.3, B.3; 1620.12
 ἐκδικος 648 app.cr.; cf. s.v. ἐγδικος
 ἐκδόσιμος 1841 III.3, 6, 17
 ἐκδοσις 1841 I.11
 ἐκέχειρα, τὰ 850 B.25
 ἐκεχειρία 850 B.17, 21; 853.8, 21
 ἐκεχειρία, ἡ 851 B.3
 ἐκκλησία 1344.16
 ἐκκλησία 845.2; 846.33; 850 B.10
 (ἐννομος); 1312 A.34
 ἐκκλίνω 1312 A.4
 ἐκλαμβάνω 1841 III.4, 6
 ἐκλογιστής 661 bis
 ἐκπικραίνω 2024 B.18
 ἐκπλέω 1980
 ἔκπλους 798.13/14; 856 B.1; 1199.12;
 1297.18; 1301.25
 ἐκποίησης 1841 III.11
 ἐκπορίζομαι 1312 B.23/24
 ἐκπροφεύγω 627
 ἐκπροχέω 897.7
 ἔκπωμα 1763.105
 ἐκτελέω 1464.25
 ἐκτένεια 1312 A.8, B.13, 24
 ἐκτενής 1229.17, 53
 ἐκτίθημι 1763.134
 ἐκτίνω 1615, 1617-1619, 1620.10;
 1621.12; 1622.9/10; 1624.8; 1625.5/6;
 1714
 - χειρας εἰς βοήθειαν 1763.26;
 1768.27/28; 1769.25/26
 ἔκτυπον 2163
 ἔκυες (eques) 1907
 ἐκυρά 1154
 ἐκυραίνω 864.3
 ἐκφορά 2167; cf. s.v. ἐκφορά
 ἐλαία 780(17)
 ἐλαιοπώλης 811
 ἔλαιος 1819 i; 2024 B.15
 ἐλαιοχρεῖστιον 1312 B.25
 ἐλασσώ 659 A.17, 24/25
 ἐλάσσωμα 1312 B.18, 21
 ἐλαφρύνω
 - γαῖαν ἔχεις ἐλαφρύν 1920(6)
 ἐλάχιστος 2132(20)
 ἐλέγχω 1707.18
 ἐλευθερία 659 A.13, 18, 25, 33, B.5,
 15/16, 23/24, 35; 1193; 1229.56, 58;

1312 A.14/15, 16, 19, 21, 33
 ἐλευθερός/α 511, 658.9; 1312 B.25/26,
 101/102; 1763.147
 ἐλευθερόω 1712 (ἐλευθερωμένη),
 1763.74/75
 ἐλεονέω 1464.8/9
 ἔλκος 1852.7
 ἔλκω 1153.9
 ἑλλαδάρχης 2227
 ἐλλείπω 1312 B.13; 1342.16; 1373.24
 ἐλπίζω 902
 ἐλπίς 1245, 1763.61, 193; 2071(4); 2119
 B; 2223
 ἐμβάλλω 466; cf. s.v. ἐνβάλλω
 ἐμβάτης 877
 ἐμβόλιμος 547, 1298
 ἐμπείραμος 1908 app.cr.
 ἐμποδίζω 659 A.44
 ἔμπορος 1781, 1813
 ἔμπυος 1852.10
 ἐμφανής 1763.133
 ἐμφανίζω 850 A.3, 22/23, B.18; 864.25
 ἐμφόρβια, τά 2144
 ἐμφρόνιμος 1763.59/60
 ἐμψυτεύω 653
 ἐναδεύς 661 bis
 ἐναντίοι, οἱ 1312 A.29
 ἐναντίος
 - ψάφος 856 A.17; 860.32
 ἐναποδεικνύομαι 1312 A.23
 ἐνάτηρ 1536 b; 1548
 ἐνβάλλω 1852.8
 ἐνγλύφω 1773.8
 ἐνγράφω 1090.10; cf. s.v. ἐγγράφω
 ἐνδείκνυμι 848.17; 1958.17
 ἐνδέχεται 1373.17
 ἐνδοξος 1090.5; 1312 B.8; 1855 app.cr.
 ἐνδοξότατος 653; 1855 app.cr.
 ἔνειμι
 - ὁ ἐνὼν 1335
 ἐνθα 1154, 1944
 ἐνθάδε cf. s.v. κείμαι, κατακείμεναι
 - ἐ. πέπαιμαι 1139

ἐνθάπω 1287 a; 1676.4; 1698.7
 ἐνθέτω 1805
 ἐνιαύσιος 1771.4; 1773.15
 ἐνιαυτός 849.3 (ἐν τῷ πέμπτῳ ἐ.);
 890.10; 1077, 1312 B.25; 1380,
 1771.2; 1773.15
 ἐνίστημι 719 (πόλεμος), 1651.7/8
 ἐνκατατίθημι 1617
 ἐνκέφαλος 813 B.7
 ἐνκληματικός 1841 III.8
 ἐνκρατής 1434
 ἐνκτησις
 - γῆς καὶ οἰκίας 540.3
 cf. s.v. ἔγκησις
 ἔνκυος 904 A.5
 ἐννόμιον 2144
 ἐννομος 850 B.9 (ἐκκλησία)
 ἔννουχος 454.3
 ἐνοχλέω 659 A.27/28
 ἔνοχος 852
 ἐντίμηλιν 2024 B.17
 ἐνσόριον 1335
 ἐνσπονδος 659 A.13
 ἐνσύνθηκος 659 A.13
 ἐνταῦθα 1884
 ἐντάφιος 1312 A.33 (τιμή)
 ἐντευξίς 659 B.15; 1193 (ἡγεμονική)
 ἐντικτιών 653; cf. s.v. ἰνδικτιών
 ἐντιμία 1312 B.26/27
 ἐντολή
 - κατ' ἐντολὰς 1586
 ἐντυγχάνω 856 app.cr.; 1300.8; 1301.8/9
 ἐνχαράσσω 1763.9; 1766.9; 1768.8/9;
 1769.9
 ἐνχωρέω 863.16
 ἐξαγγέλλω 1763.71
 ἐξάγω 1229.49
 ἐξάδελφος 1533
 ἐξαίρετος 1090.8 (τιμή)
 ἐξαίρεώς/ομαι 1763.99/100, 109/110; 1770
 ἐξαλλοτριώω 1763.127
 ἐξάμνηος 547 B.2/3; 1077 app.cr.
 ἐξάνω 1348.3

ἐξαποστέλλω 539.1, 3/4; 863.5; 864.8/9;
 1373.18/19, 26/27
 ἐξαποστολή 863.27; 1312 A.24
 ἐξελέγχω 565.7, 9/10
 ἐξελεύθερος 1008(1)
 ἐξέρχομαι τοῦ βίου 1778
 ἔξεστι 565.1; 844.5; 1287 a; 1300.22;
 1615, 1617, 1619, 1620.5; 1621.9;
 1623.9/10; 1624.6; 1625.4; 1676.4;
 1698.4, 8; 1699-1702, 1713/1714
 ἐξέυρεμα 1651.3
 ἐξηκονταστάδιος 659 A.9/10
 ἐξῆς 1328.9 (τρίς κατὰ τὸ ἐ.)
 ἐξιδιάζομαι 1763.126
 ἐξέκπτωρ 1841 III.2
 ἐξοδεύω 934
 ἐξοδία 1312 A.27
 ἐξουσία 659 A.34, 40; 898, 1312 A.7, 42;
 1619, 1623.14
 ἔξοχος 1083
 ἐξοχώτατος 1841.1
 ἐπαγγελία 659 A.51; 854 app.cr.
 ἐπαγγέλλω/ομαι 659 A.46, 849.3, 6;
 B.22/23; 822.10, 15; 848 app.cr.; 850
 A.16, B.2/3, 7, 16, 22; 851 A.1/2;
 853.5, 18, 28/29; 854 app.cr.; 855.3;
 1300.11; 1301.11/12; 1696
 ἐπάγω 1852.2; 2043
 ἐπαινέω 539.2; 846.22, 34; 848.16; 850
 B.6; 856 A.4; 857.4; 863.25/26, 29;
 864.5, 10; 1199.7; 1229.59; 1297.11;
 1300.14; 1301.15; 1312 A.35, 41, B.35;
 1342.18; 1357.18; 1373.25
 ἔπαινος 848.14; 1373.21/22
 ἐπάκος 503.12
 ἐπαμύνω 1763.123
 ἐπάναγκες 1651.8
 ἐπανάστασις 1337
 ἐπανοίγνυμι 1623.9
 ἐπαρχία 674, 803(2); 1459, 1783
 ἐπαρχικός 633 bis, 1841 I.3
 ἐπάρχιον 1329.6
 ἐπαρχος 1841.1; 2132(22, 61, 69)

- Αἰγύπτου 1956.4
 - αἰραρίον τοῦ Κρόνου 1436.20
 - ἀπὸ ἐ. 803(11); 1387(1); 2132(13,
 15, 42-44, 50, 52, 69, 88)
 - τῶν ἱερῶν πραιτωρίων 1841.1/2
 - τῆς τῶν Νοβάδων χώρας 2020.5-7
 - ὄρους Βερενείκης 1926
 - πόλεως 2125(10)
 - Ῥώμης 2132(70)
 ἔπαυλη 2153
 ἐπαχθής 872.57/58
 ἐπεγδικέω 1623.14
 ἐπεισβιάζω 1721.15
 ἐπιείκεια 1357.13 (ἐπέικη)
 ἐπέρχομαι 846.9; 864.25; 1229 app.cr.;
 1300.22/23 (εἰς γένος); 1373.7
 ἐπί
 - βαλανεῖων 486 I.2; 1355 A.3
 - τῶν Ἑλληνικῶν ἐπιστολῶν 1582
 - τῆς πίστεως γραμμάτων 1464.21-23
 - τῶν προσόδων 1919
 - τοῦ στρατεύματος 1312 A.27
 ἐπιβαίνω 1763.191/192
 ἐπιβάλλομαι 565.9; 2143(1)
 ἐπιβατήριος 1637
 ἐπιβεβαιώω 659 A.18
 ἐπιβλέπω 659 A.9
 ἐπίβουλος 1763.170
 ἐπιγηθεῶ 2057
 ἐπιγίγνομαι 966
 ἐπιγινώσκω 844.7/8; 1707.13/14
 ἐπιγραφή 844.2/3
 ἐπιγραφή 1312 A.38
 ἐπιγράφω 659 A.35/36, 50; 1329.17;
 1373.44
 ἐπίδαμος 2259
 ἐπιδημέω 1040(2); 1353, 2259
 ἐπιδίδωμι 856 A.15; 1312 B.11; 1373.50;
 1517.3; 1627.5
 ἐπιδιόμενος 940 bis
 ἐπιζήμιον 852
 ἐπιθάπτω 1620.7/8; 1624.6
 ἐπιθυμητής 1763.189/190

- ἐπικαλέομαι 900.6
 - ὁ ἐπικαλούμενος 621, 877
 - ἐπικληθεῖς 1601.6
 ἐπικηδεύω 1621.10/11
 ἐπικίων 1741
 ἐπικλαρώ 856 A.8
 ἐπικρατέω 1763.16; 1768.18; 1769.16
 ἐπικρισίς 504
 ἐπικυρόω 1312 B.36
 ἐπικωλύω 872.44
 ἐπιλανθάνω 1038 app.cr.; 2024 B.19
 ἐπιλέγω 1763.28/29; 1769.28/29
 ἐπιλύω 715
 ἐπιμέλεια 846.23; 1373.15/16; 1958.7/8; 2191
 ἐπιμελέομαι 849.9; 860.7; 861.5/6; 862.5/6; 1373.18, 39; 1463, 1588, 1763.122
 ἐπιμελῆς ποιέω 1373.42, 54/55
 ἐπιμελητεύω 866 app.cr.
 ἐπιμελητής 992
 - ἐ. ἐπὶ τὸν λιμένα 2201
 - ἐ. ἔργων δημοσίων τῶν ἐν Ῥώμῃ 1436.21/22
 ἐπιμήνιος 1182, 1297.3; 1298, 1299.3/4
 ἐπιμηχανεύομαι 1763.131
 ἐπιμονά 1034
 ἐπίνειον 942 app.cr.
 ἐπινέμομαι 1725
 ἐπινομία 539.10; 540.2/3; 2144
 ἐπισαμότατος 844.7
 ἐπισημασία 1342.19
 ἐπίσημον 2163
 ἐπισκέπτομαι 1373.9
 ἐπισκευάζω 866.2; 1627.7
 ἐπίσταμαι 846.6; 860.20
 ἐπιστατέω 850 A.19/20; 1199.2; 1236, 1238
 ἐπιστάτης 518, 613 I.4, 13/14, 24, 32, II.3, 10/11, 23; 834, 1652, 2210
 ἐπιστέλλω 589, 1153.13
 ἐπιστολή 1351
 - ἐπὶ τῶν Ἑλληνικῶν ἐπιστολῶν 1582
- ἐξ ἐπιστολῆς καὶ κωδικίλων 1436.9
 ἐπιστράτηγος 1955 app.cr.
 ἐπιτάσσω 1312 A.34
 ἐπιτρέω 890.11; 1763.36/37, 91, 108, 197; 1769.36/37
 ἐπιτίθημι 895.6
 ἐπιτίμιον 504
 ἐπίτιμος 1348.11
 ἐπιτρέπω 942.15, 17; 947.14, 79
 ἐπιτροπή 863.16
 ἐπίτροπος 1329 app.cr.; 1627 (Σεβαστοῦ), 1784, 1841 III.9 (γενικός), 12
 ἐπιτυχῶς 1601.5
 ἐπιφανέστατος
 - τὸπος 863.50; 1229.62; 1312 A.38; 1373.58
 ἐπιφανής 1373.20
 ἐπιφανῶς 1373.50/51
 ἐπιφέρω 1038 (ἔπος, ἔργον)
 ἐπιχώριος 1763.97
 ἐπιψηφίζω 1297.2; 1298, 1299.3
 ἔπομαι 942.10; 947.8, 62/63
 ἔπος 1038 (ἐπιφέρω)
 ἐπαδεῖον 2201
 ἐπόντιον 1779 bis
 ἐργάζομαι 580, 877, 1363 (ἐργαζόμενοι)
 ἐργαστήριον 1602, 2121 B; 2266
 ἐργολαβία 1201
 ἔργον 650 B.2; 1038 (ἐπιφέρω); 1301.34; 1312 A.25; 1436.22 (ἔ. δημόσια τὰ ἐν Ῥώμῃ); 1627.1; 1763.69, 151/152, 190, 200; 1884, 2019.12; 2024 B.8; 2033 app.cr.
 - ἐγένετο τὸ ἔργον 1842, 1845
 - ἐγένετο τὸ πᾶν ἔργον 1845, 1854
 - ἐγένετο καὶ τοῦτο τὸ ἔ. 1911 app.cr.;
 - ἐγένετο (τ)οῦτο ἔργον ἀγαθὸν 2026.8/9
 ἐργάνης 809
 ἐρείδω 1737
 ἔρημος 2024 B.12
 ἐρίκτυπος 872.56

- ἔρις 1780 A.4
 ἔρρωμαι 659 B.12
 - ἔρρωσθε 855.20
 ἔρχομαι 1707.16 (εἰς αὐτὸν ἔ. τὸ χωρίον)
 ἔσθίω 2024 B.17
 ἔσθλος 2191
 ἔσπλους 856 B.1
 ἔστία 1763.139
 ἑταιρεία 941
 ἑσχατιά 2144
 ἑταιρισμός 1980
 ἑταῖρος 1296, 1642, 1645
 ἑτοιμος 659 A.27
 ἔτος 505, 626, 648, 767(8); 774 bis, 956, 965, 1062, 1154, 1261, 1312 B.1; 1341.19; 1344.21; 1345, 1441, 1460, 1471 bis, 1536 d; 1757, 1778 app.cr.; 1787(2); 1790/1791, 1793-1795, 1798/1799, 1808, 1814, 1826, 1828, 1842, 1890, 1893, 1900, 1903, 1909 bis, 1955.9; 1956.6; 1958.18; 1999, 2008, 2021.6; 2022.9; 2024 B.10; 2026.5, 10; 2032, 2044/2045
 - διὰ πέντε ἐτέων (στραταγός) 1034
 - καθ' ἔτος 1287 bis A.5
 - κτίσεως 1828
 - Σεβαστοῦ 511, 547, 596(1); 606, 663.9
 - ἐτῶν 626, 906, 1022, 1559, 2001/2002, 2008, 2032, 2053(5), 2054, 2057, 2099
 ἐτύμως 897.5
 εὐαγής 771
 εὐγενέστατος 1330.8 (Καῖσαρ)
 εὐγενέτις 1348.9
 εὐγενής 1270 III; 1348.5
 εὐδαίμων 1763.192
 εὐδαιμονέστατος 766 (καιρός)
 εὐδαιμονέω 2099
 εὐδοξία 1373.14/15
 εὐεπίνωτος 1651.7
 εὐεργασία 846.24; 2165, 2182
 εὐεργεσίη 895.7
 εὐεργέτας 2045
 εὐεργετέω 1229.59; 1357.12
 εὐεργέτημα 846.35; 1342.20
 εὐεργέτης 465, 475, 494.4; 567 ter/quater, 846.5; 877, 1033 ter, 1199.8; 1312 A.14, 18 (κοινοὶ εὐ.); 1328.17; 1329.10; 1331.21; 1373 app.cr.; 1411, 1436.28; 1463 app.cr.; 1579-1582, 1678, 1730 app.cr.; 1773.5; 1869
 εὐθεῖα 2263
 εὐθέως 659 A.8; 1763.18; 1768.19; 1769.18
 εὐθύδρομος 1320 b.13
 εὐθύς 1320 b.11/12
 εὐκαιρία 2033 app.cr.
 εὐλίμενος 1717
 εὐλογέω 845.5
 εὐμενής 1763.200
 εὐμηχάνως 1763.16; 1768.17; 1769.16
 εὐνοια 565.17; 659 B.18/19; 844.2; 850 B.18; 853 app.cr.; 856 app.cr.; 857.6/7; 860.11; 862 app.cr.; 863.26; 864.26; 919, 1199.7; 1204, 1229.63, 70; 1300.15; 1301.17; 1312 A.7, 10, 22, 25, 39, 41, B.15, 34; 1342.19; 1981 app.cr.; 2191
 εὐνομία 1312 A.44; 2165
 εὐνους 863.4; 1297.6; 1299.5; 1300.7; 1301.6
 εὐνώως 1601.2
 εὐόδει 750(2)
 εὐπορος 2176
 εὐποτος 1084
 εὐρίσκω 1348.13/14; 1763.206
 εὐσχίμων 2191
 εὐτακτος 1297.8/9; 2191
 εὐταξία 1312 A.28, B.6
 εὐτονία 1288 ter (1)
 εὐτροπίζω 503.10
 εὐτυχέω
 - εὐτύχει 1288 ter (1); 2009, 2125(1, 14/15, 25)
 εὐτυχής 1763.12, 41, 159, 205; 1768.12;

- 1769.12, 41
 εὐτυχῶς 668(3); 1930, 2115
 - εὐ. τοῖς ᾧδε οἰκοῦσιν 1866
 εὐφημία 1312 B.10, 31
 εὐφραίνομαι 1096, 1921(1)
 - εὐφραίνου 780(20)
 εὐφρασῖς 711
 εὐφροσύνη 1920(5)
 εὐχαριστία 844.8; 864.23, app.cr.; 1312 B.34
 εὐχάριστος 1312 B.28/29
 εὐχρηστος 1229.4
 εὐψυχία 1312 A.28
 ἐφέλκω 1763.179 (τιμωρίαν)
 ἐφευρίσκει/ομαι 1312 B.19; 1763.185
 ἐφηβαρχέω 888
 ἔφηβος 877
 ἐπίστημι 1678 (ἐφεστηκώς)
 ἐφῶδιον 854.9
 ἔφοδος 856 B.10; 864.17; 1297.15; 1301.23
 ἔχθρα 1763.168
 ἐχθρός 2062(4)
 ἔχομαι
 - τὰ ἐχόμενα 613 I.10, 20, II.28
 ἔχω 659 B.17
 ἐχφορά 644; cf. s.v. ἐκφορά
 ζάθεος 1908.1
 ζῆλος 1601.7; 1689
 ζήλωτής 863.24; 890.5/6
 ζήω 1154, 2019.13/14
 - ζῆ 1285, 1287 a
 - ζήσας/ζήσασα 767(8); 1040(4); 1062, 1341.19; 1778, 1900, 2089
 - ζήσης 1164(1); 2125(12)
 - ζῶν/ζῶσα 630, 663.2; 1138, 1287 b; 1341.9; 1512, 1530, 1534, 1539 (ζῶς), 1543, 1546/1547, 1552 a, 1554, 1558, 1563, 1676.1
 - ζῶντες 1549, 1561
 - ζῶντι/ζώση 1454a, 1507, 1538, 1557, 1676.2
 - ζῶσι(v) 663.3/4; 1287 bis A.3; 1455, 2096
 - ὅσον ἂν ἐγὼ ζ. χρόνον 891.18
 - πῖε ζήσαις 1921(1)
 - πῖε, ζήσεις ἀεὶ 1921(3/4)
 - πῖε, ζήσης 1164(1); 2125(12, 32, 34)
 ζυγάστρον 2148
 ζυγόν 879
 ζυγός 1780 A.17
 ζωγραφία 1845
 ζωγραφίζω 866.3
 ζωγράφω 904 A.7; 1780 app.cr.
 ζωρητός 1780 A.14
 ζωή 1320 b.7; 1348.12; 1474, 1763.189; 2019.19; 2119 D; 2125(2, 18/19, 23/24, 30)
 ἡγεμονεύω 1909
 ἡγεμονία 659 A.8, 39, 49, B.10
 ἡγεμονικός 1156 (πραιτώριον), 1193 (ἐντευξίς)
 ἡγεμονικώτατος 1373.20/21
 ἡγεμών 1312 A.23; 1329.5; 1435, 1436.10, 23; 2021.4; 2024 A.3
 ἡγέομαι 1312 A.10, 32; 1763.14; 1768.15; 1769.14
 ἡδιστος 1763.10; 1766.11; 1768.10; 1769.10
 ἡδονή 1763.102
 ἡέλιος 895.8
 ἡλικία 1357.5, 8
 - ἀπὸ πρώτης ἡ. 890.5; 1312 B.5
 ἡλικιώτης 1763.21; 1768.23; 1769.21 (τιμή)
 ἡμέρα 486 III.1, IV.7 (ἡ. μιᾶ); 486 III app.cr. (ἐν μιᾷ ἡ.); 864.8 (πρώτη ἡ.); 1763.45, 82; 1771.6; 1773.13, 16, 18, 22; 2024 B.10; cf. s.v. ἡμέρα
 ἡμέρη 670
 ἡμεροδανειστής 1347
 ἡμεροδανίζω 1347
 ἡμίλιτρον 731 app.cr.
 ἡμισυ 1322; cf. s.v. ἡμισον

- ἐπὶ τῷ ἡμίσει 1619, 1620.12; 1623.16; 1651.15; 1698.6; 1700-1702
 ἡσυχος 1763.150
 ἡάλαθα 942.24; 947.17
 ἡάλασσα 1838, 2024 A.1
 - ἀσφάλεια ... κατὰ θ. 540.3/4
 - βοηθέω καὶ κατὰ γὰν καὶ κατὰ θ. 942.20/21, 23; 947.15/16
 - γῆς καὶ θ. δεσπότης 1463
 ἡαλερός 864.19 (στέφανος)
 ἡαλλός 849.8; 1357 app.cr.
 ἡάνατος 1737, 1805
 ἡάπτω 1287 a; 1287 bis A.2; 1698.4, 8; 1699-1702, 1713, 2071(2)
 ἡαυμασιώτατος 1800, 2211
 ἡάφος 1856 C
 ἡέα 2227
 ἡεάομαι 851 app.cr.
 ἡεάτρον 1312 B app.cr.
 ἡειότατος 1355 A.26, C.29; 1435
 ἡελκλήριος 1780 A.10
 ἡέλω 1299.8; 1348.2
 ἡεματικός (ἀγών) 473/474, 486 IV.7/8; 1355 A.39
 ἡεματίτης (ἀγών) 1355 B app.cr.
 ἡεμέλιον 1845
 ἡέμις 1636/1637
 ἡεσιδής 609
 ἡεοφιλέστατος 1328.6; 1845
 ἡεραπέω 1763.157/58
 ἡερινή 1891
 ἡέρμαι Τραϊανᾶι 1517.4/5
 ἡέρος 1889
 ἡέσις 1620.7
 ἡεσμός 467, 1908.4
 ἡεσιπίζω 1763.145
 ἡεωρέω 1312 B.32; 1373.47; 2043
 ἡεώρημα 1201
 ἡεωρικόν 850 B.10
 ἡήκη 1698.4; 1721.11; 1946
 ἡηλάζω 2024 B.15
 ἡηλυκός 1075.5
 ἡήσσω 1138, 1805
 - τεθνεώς 1154
 ἡοῖνη 1763.94
 ἡόλος 2201
 ἡραύω 659 A.12 (δίκαιο), A.33 (φιλάνθρωπα)
 ἡρεπτός 631, 877, 1169 app.cr.; 1698.7/8
 ἡρήνος 1908.8
 ἡρόνος 1763.80; 2223
 ἡυγάτηρ 455, 532, 592 (ἡυγατρός παῖς), 609, 632 A; 767(8); 804, 877, 1039 A.1 (θ. τίθημι?); 1173/1174, 1285 app.cr.; 1341.9; 1348.4/5; 1423, 1471 bis, 1478, 1524, 1531, 1590, 1605, 1617, 1619, 1622.7; 1693, 1698.8; 2007, 2019.8
 ἡυατροποιία 1230
 ἡυμός 2241
 ἡύρα 822.21
 ἡύρωμα 1741
 ἡύρωσις 822.14
 ἡώσω 987 (ἡωξάτω)
 ἰάομαι 880.18
 ἰατραλείπτης 2191
 ἰατρεῖον 2191
 ἰατρικόν 2191
 ἰατρίνη 2191
 ἰατρομαῖα 2191
 ἰατρομάντις 1114
 ἰατρός 528, 768, 844.4; 846.22; 880.3; 946, 1113/1114, 2191
 - δημόσιος 2191
 - ἱππικός 2191
 - ὀφθαλμικός 2191
 - φιλόλογος 2191
 cf. s.v. εἰρητός
 ἰδία 565.3; 851 B.2; 856 app.cr.; 934, 1229.15; 1300.8; 1301.8
 ἰδιός 1312 A.22, B.21; 1358, 1763.64, 137; 2043
 - ἐκ τοῦ ἰδίου 1229.14
 - ἐκ τῶν ἰδίων 726, 776, 866.2; 1958.7

- ἐν τοῖς ἰδίοις 1312 A.42
 - ἐξ ἰδίας νίγεως? 1319
 - ἰδίοις δαπανήμασιν 1229.9
 - κατ' ἰδίαν 890.9; 1357.13
 ἰδιώτης 1763.124
 ἰδρύω 895.2; 1781
 ἰέμαι 1348.8
 ἱητρός cf. s.v. εἰητρός
 ἰθαγενής 1355 C.12/13 (πολιτεία)
 ἰκαδεύς 661 bis
 ἰκανός 1229.9, 19, 56; 1312 A.7; 1763.26;
 1769.26
 - (ε)ἰκανὸν ποιεῖω 1344.19/20
 ἰκεσία 659 B.15
 ἰλαρός 2125(34)
 ἰλλοῦστριος 1450(3)
 ἰμάτιον 880.8/9, 11/12
 ἰμερτός 1908 app.cr.
 ἰνδικτιών 648, 653 (ἐντικτιών), 774 bis,
 803(2, 4, 16); 1040(4); 1415, 1417,
 1778, 1790, 1793-1795, 1797-1799,
 1808, 1845, 1884/1885, 1890, 1893,
 1900, 1961, 1963, 2020.7; 2021.5;
 2026.4
 ἰππαρχέω 540.6
 ἰππαρχεῖον 2201
 ἰππεύς 550.10; 664, 1166.2
 ἰππικός 2191 (ἰατρός)
 ἰπποβότης 775.2
 ἵππος 1786.47; 2226
 ἰππότειος 543
 ἰππότης 567
 ἰρήνα
 - ἔπομαι καὶ πολέμω καὶ ἰρήνας
 942.10/11; 947.8/9
 cf. s.v. εἰρήνα, εἰρήνη
 ἰσάδελφος 2262
 ἰσπολιτεία 2212
 ἴσος 895.4
 - ἐφ' ἴσιν καὶ ὁμοῖαι 1300.17/18;
 1301.19/20; 1305.7/8
 ἰστέλειαι 540.2
 ἰστότιμος 609

ἴστημι 539.21; 627, 775, 855.17; 1229.60/
 61; 1297.26; 1300.25; 1312 A.37; 1677
 ἰσχύς 2024 B.14
 ἰσχύω 1391, 1792
 ἴσως 857.3; 864.14; 890.10
 ἴχνος 1737, 1763.191
 ἴψα 1803
 ἰψίφωσις 1828
 καθάπερ 850 A.11, 13, 15, B.7; 853.10,
 22; cf. s.v. κατοῖα
 καθαρείως 1312 B.27
 καθαρός
 - ἀργύριον 2124
 - ὑπόμνημα 1841 I.12
 καθαρῶς 650 B.3
 καθήκει 863.8; 1312 A.8, 45, B.32
 καθίστημι 659 A.38; 863.14; 1209, 1312
 A.44, B.8; 1763.30, 42, 65, 72;
 1769.30, 42; 1773.9
 καθυπεράγω 1229.10
 καθυψίεμαι 659 B.26
 καινός
 - ἐκ καινῆς 1956.3
 καιρός 659 A.27, 32, B.7/8; 766
 (εἰδαιμονέστατοι κ.), 900.9; 1312 A.6,
 22 (ἀνανκειότατοι κ.); 1778 app.cr.;
 1871 (καλὸς κ.)
 κακία 1763.157
 κακοεργής 1462
 κακοπάθεια 1312 A.4
 κακός 1320 b.5; 1474, 1763.179, 186/187;
 1771.19
 κακοῦργος 1344.18; 1763.163, 176
 κακόω 1763.121
 κακῶς ποιεῖω 1461, 1541
 καλάνδαι 1022
 καλέω
 - ἐπὶ ξένια 850 B.11; 853.14
 - ἐπὶ θυσίαν 863.32/33
 - ὁ καλούμενος 2101(44)
 καλή 750(1) (κυρά); 778(1); 995
 καλλάινος 1786.47

καλλιγραφία 2185
 καλλιέργεω 1319
 κάλλιστος 1312 A.35, B.5; 1373.21,
 55/56
 καλλιτεκνία 1185 app.cr.
 καλλιτεκνος 1185 app.cr.
 κάλλος 1330.10; 2165
 καλλοσύνη 1920(5)
 καλοκάγαθία 863.37; 864.23, 26; 1312
 A.13; 2165
 καλός 658.10 (φιλία καὶ συμμαχία); 906,
 1312 A.10, 32; 1348.6 (φρήν); 1871
 (καιρός), 1943
 - κ. κ(αὶ) ἀγαθός 857.8/9; 863.8;
 864.1, 9; 890.6/7; 1081(10); 1199.5;
 1312 A.8, 36, 47, 1312 B.38; 1357.3/
 4; 1360.4/5; 1373.13, 48/49, 135;
 2191
 cf. s.v. καλή
 καλύπτω 965
 καλῶς 767(8); 853.27; 863.30; 1312 B.28,
 31 (τὰ κ. ἔχοντα); 1342.18; 1357.5;
 1373.24, 37, 46; 1805
 - καλῶς ἦλθε 668(3)
 καμάρα 888
 κάματος 633, 1348.3; 1885, 1902
 κάμπτω 653
 κανδιδάτος 2132(8, 24)
 καρδιά 1763.182
 καρδίη 872.56
 κασίγνητος 1780 A.15
 κατά 674 (indicating a surname)
 κατὰ τὰ αὐτὰ 942.21
 καταβάλλω 503.5/6; 1189 A.6; 1651.3;
 1841 II.7
 καταβολά 503.3/4
 καταγράφω 2148
 καταδίκη 1651.14
 καταδουλόω 1763.120
 καταθνήσκω 1978
 κατακαλέω 1033 ter
 κατάκειμαι
 - ἐνθα κατάκειται 1154, 1778
 - ἐνθάδε κατά(ε)ται 315.6; 648,
 1415
 - ὧδε κατάκειται 1186
 καταλαμβάνω 659 A.32
 καταλείπω 1803
 καταλλαγή 1704
 καταλογή 550.14/15
 κατάλυσις 659 B.40; 1763.130
 κατανοέω 1884
 κατάξιος 864.1; 1312 A.11; 1357 app.cr.
 καταξίω 1707.8
 καταπίνω 2024 A.2
 κατασκαφή 659 A.9
 κατασκευάζω 663.8; 866.3/4; 1185 bis,
 1213, 1215, 1341.11; 1513 app.cr.;
 1516, 1603/1604, 1618, 1620.1;
 1623.5; 1676.1; 1678 bis, 1688,
 1698.1; 1699/1700, 1713/1714, 1716,
 1758, 1959
 κατασκευή 1301.34/35; 1613
 καταστασιάζομαι 1229.54
 κατάστασις 1312 A.5
 κατατάσσω 1436.6
 κατατίθω 633, 1100, 1615
 καταφεύγω 834
 καταχωρίζω 863.42/43; 2148
 κατέχω 1707.3
 κατισχύω 1763.162
 κατοῖα 851 B.4
 κατοικέω 813 B/1-3; 890.3; 893.1; 894.1
 - κατοικούντες 1342 ap.cr.; 1706
 - κατοικούντες Φυλιστιμ 2024 A.3
 - κατοικούντες Χανασαν 2024 A.4
 - ὁ κατοικῶν ἐν βοηθείᾳ τοῦ
 Ὑγίστου 1948 A
 - Ὑμμαῖοι οἱ τὴν πόλιν κατοικούντες
 659 A.1/2
 κατοικία 1342
 κατοίχομαι 663.7/8 (κατωχκότες)
 κατορθόω 659 A.52
 καῶμα 2024 B.12
 κείμαι 1320 b.14; 1348.3; 1737, 1945
 app.cr.

- ἔνθα κείμενος 1944
 - ἐνθάδε 505, 1040(4); 1046, 1348.2;
 1461, 1836(2); 1900
 - ὑπὸ γῆι 966
 κέλευθος 2263
 κέλευσις 1841 app.cr.
 κελεύω 565.23; 1153.8, 15; 1818
 κέλης 550.8 (πωλικός)
 κεραμεύς 1093
 κεραμῖς 1093
 κεράτιον 879.3; 1841 I, III
 κέρδος 872.49
 κέρμα 1287 bis app.cr.
 κεφαλή 813 B.14
 κηδεῖα 1312 A.45
 κηδεμονικώτατος 1373 app.cr.
 κηδεμών 1312 A.9
 κηδεστής 1584
 κῆπος 879.7
 κήρυγμα 1768 app.cr.
 κῆρυξ 550.16; 1312 B.35
 κιβωτός 2148
 κιθαρηφόρος 1651 app.cr.
 κίναϊδος 1005(17)
 κινδυνεύω 1229.12
 κίνδυνος 545, 633, 1360.7; 1763.15;
 1768.16; 1769.15; 2191
 κίνησις 1436.14 (Ιουδαϊκή)
 κίταρις 1773.6
 κίων 539.15; 726, 851 app.cr.; 1207, 1319
 κλᾶρος 997
 κλέος 1763.198
 κλέπτῃς 2116 A
 κλεπτός 994?
 κλέπτρα 2116 A
 κλέπτω 586, 813 A.5, B.4/5, 9, 13;
 1763.158
 κληρονομέω 1185 bis
 κληρονομία 2024 B.12
 κληρονόμος 1630.8; 1707.9, 12
 κλῆρος 1287 bis A.6; cf. s.v. κλᾶρος
 κλητικός 1841 I.9, 14
 κληνικός 580 (κλεινικός)

κλυτός 1348.7
 κλύω 1348.5
 κλώψ 1763.165
 κναξ 1143
 κοίλη 2263 (ὁδός)
 κοῖλον 872.44
 κοίμησις 1836(2)
 κοινά, τά 659 B.39; 992, 1312 B.17
 κοινῶ 934
 κοινῇ 565.2; 1199.6; 1301.7/8
 κοινόν 822.13; 1182, 1198, 1229.3; 1783
 - τῶν Ἀμίων 1190
 - τῆς Ἑλλάδος 1090.4
 - Θεσσαλῶν 474, 916.1
 - Καρῶν 1182
 - Μαγνήτων 474
 - Μυσῶν 1357 app.cr.
 - Πετθαλοῦν 851 B.2
 - τῶν πόλεων 1373.48
 - τῶν Χρυσασορέων 1229.1, 59, 68
 κοινός 863.33 (ἐστία); 1229.22/23
 (ἱερόν), 50; 1312 A.13, 18 (εὐεργέτης);
 1763.7, 33/34, 42, 78, 91, 97, 106, 155;
 1766.7; 1768.7; 1769.7, 33/34
 - Κ. Ἀσίας ἀγῶνες 1327.10/11;
 1329.12-14
 - κατὰ κοινόν 890.8/9
 κοινωνεῶ 1373.27; 1763.147, 186
 κοίρανος 775.2
 κομίζω 847.6; 1841 I.4
 κομμέρκια 803(2) (βασιλικά)
 κομμερκιάριος 757(13); 772, 803(1, 3, 16)
 κομπλεύσιμος 1841 III.7
 κομπλευτήρ 1841 I.15
 κόνις 965, 1920(6)
 κόνχη 1845
 κόπος 632 B (ἐκ τῶν ἰδίων κ.); 1902
 κόρη 775.7; 2024 B.13 (κ. ὀφθαλμοῦ)
 κορμῖω 942.2-7; 947.4
 κορνικλάριος 877
 κοσμέω 659 A.16; 768, 1332.2/3 (πάσῃ
 ἀρετῇ κεκοσμημένος); 2187; cf. s.v.
 κορμῖω, κοσμίω

κόσμημα 716
 κοσμίω 941; cf. s.v. κορμῖω
 κοσμίως 1357.5; 2089
 κοσμιώτατος 315.5
 κόσμος 659 A.3 (θεὸς τοῦ κ.); 904 A.3,
 6/7; 937, 939, 940 bis, 941, 1040(2);
 1330.14 (τῆς Ἰωνίας); 1763.30, 83,
 137, 197; 1769.30; 2165
 κουβικουλάριος 649
 κουράτωρ 653, 1841 III.9, 12
 κοῦρη 1348.3
 κουριδία 721
 κουροπαλάτης 2132(35)
 κοῦφος 1763.68
 κραδίη 1908.7
 κρᾶμα 1763.95
 κρατήρ 1763.94
 κράτιστος 659 B.14 (κατὰ τὸ κ.), 1099
 (δοικηνάριος), 1327.8 (ῥητόρων), 15
 (βουλή); 1329.3 (φιλόσοφος); 1331.5;
 2211
 κράτος 1098, 1290
 κριθή 1867(3)
 κρίνω 571.4; 658.8; 659 A.13, B.4
 κρίσις 2024 B.16
 κρίσις 863.10, 31; 1312 A.18; 1763.11;
 1768.12; 1769.11
 κροκοῖα 1293
 κρύπτω 1763.167
 κτήμα 1763.128
 κτήσις 1198, 1763.9/10; 1766.10;
 1768.9/10; 1769.9/10
 κτίζω 1763.20; 1768.22; 1769.20; 2041
 κτίστης 567 ter; 659 A.4 (κ. νέων
 ἀγαθῶν); 893.8; 1194, 1332.15 (τοῦ
 οἴκου σύμπαντος κ. καὶ σωτήρ); 1463
 app.cr.; 1597, 1604, 1773.4; 1909
 κτοῖνα 817
 κύδος 1908.4
 κυέω 1348.13
 κυκλώω 2024 B.13
 κύρα 750(1); 1921(5); 2139
 κύρβις 1032

κυρίευσις 611?
 κύριος 503, 512 A.1; 617, 877, 891.12;
 1199.11; 1328.7; 1330.3; 1355 A.22,
 25/26, C.28/29; 1463 app.cr.; 1464.17;
 1517.3; 1623.17; 1629, 1651.5;
 1958.14; 2085 app.cr.
 κυρός
 - Χερσῶνος 757(5/6)
 κυρώω 659 A.29; 1763.70
 κυσθεγλείχων 669
 κωδίκιλλον 1436.9
 κωλύομαι 766
 κόμη 709, 725, 1184, 1348.9; 1706,
 1763.50; 1787, 1869, 1907, 2071(4);
 2153
 κομήτης 1869
 κομωιδός 877
 κωουνταρχος 1464.12/13
 λάβρος 872.45
 λαβύρινθος 1096
 λαγχάνω 846.18; 856 A.11, 17; 1780 A.8
 λάθα 1038
 λάθριος 1368
 λαϊκάζω 1005(2)
 λαΐνεος 775.1
 λαιός 897.4
 λάκκος 1926
 λαλέω 2024 B.7
 λαμβάνω 659 A.14, B.4, 17, 36/37; 813
 A.6/7, B.6, 10, 17/18 (λ. μέρος); 898,
 1229.30; 1312 A.26, B.9; 1355 A.24;
 1636, 1763.87, 103
 λαμπρός 1332.9 (ἔθνος); 1901 (μνήμη),
 2262 (δῆμος)
 λαμπρότατος 1328.4; 1842, 1880 app.cr.;
 1901
 - ἀνθύπατος 1260, 1331.9/10
 - δῆμος 1464, 1468
 - ἔτος 648
 - πόλις 1260, 1330.11
 - ὑπατικός 1332.11/12; 1435
 - ὑπατος 1327.4

λαμπρότης 2165
 λανθάνω 659 A.23; 1763.162; 1852.5
 λαός 877
 - βασιλικοί λ. 1363
 λαοφόρος 2263
 λαρνάκιν 1040(5)
 λάρναξ 1099, 1721.9
 λατομείον 1395
 λατύπος 1520, 1544, 1547
 λαύρα 2263
 λαύραρχος 1034
 λέβης 802 bis app.cr.
 λέγω 659 A.41 (γράφω καὶ λ.), B.39;
 897.6
 - εἶπε(v) 1229.1
 - λέγω καὶ πράσσω 890.7/8; 1229.44;
 1312 A.17
 λεηλασία 659 A.10
 λείπω 1320 b.12; 1737, 1908.8; 2022.3/4
 λειτουργέω 1601.2/3
 λειτουργία 1312 B.11; 1357.11; 1363,
 1763.30; 1769.30
 λείτρα 731 app.cr.; 802 bis app.cr.; 877,
 1051, 1319; cf. s.v. λίτρα
 λέκτρον 476
 λευκός 1373.40 (λίθος)
 λευκελάρχης 1080
 λεύκωμα 2148
 λεύσσω 895.8
 λέων 1912
 λεώς 872.57
 λεωφόρος 2263
 λήθη 1075.24, 34
 λῆμμα 476, 1623.15/16
 ληστής 1763.165
 λιβυάρχης 2040(8)
 λίβρα? 1288 bis (2)
 λιθεία 1763.22; 1768.24; 1769.22
 λίθθιος 851 app.cr.
 λίθινος
 - κίων 539.15
 - στάλα 844.6; 846.27; 847.7; 853.2;
 856 A.13, B.6; 860.24; 861.8/9;

862.11
 - στήλη 539.20; 565.21; 1297.25;
 1299.14; 1300.24; 1301.32
 - τράπεζα 2049
 λίθος 897.7 (Παριανή); 1373.40, 150;
 1818
 λιθόστρωτος 2263
 λιμήν 1312 B.20; 1779 bis, 2201
 λιπαίνω/ομαι 2024 B.17
 λίτρα 1157-1160; cf. s.v. λείτρα
 λογιστής 877, 1436.19; 1698.6/7; 1702
 λόγος 1651.11; 2019.12
 λοιπός
 - εἰς τὸ λοιπὸν 659 A.21; 1300.10/
 11; 1301.12
 - ἐν τοῖς λοιποῖς 890.6
 λόγδιος 2049 app.cr.
 λυκάβας 1780 B.2
 λύκιον 1086
 λυκόβας 1908.5
 λυμάνομαι 1764.8; 1771.28; 1773.36;
 1777.9
 λύπη 1778, 2057
 λύρη 872.47
 λύσις 513 app.cr. (ξενική)
 λύω/ομαι 503.6/7; 719 (πόλεμον λ.),
 1229.26, 51
 λώβη 1154 (ἄνευ λ.)
 μαγειρεῖον 866.3
 μάγιστρος 2132(19)
 μαθήματα 1312 B.26
 μαῖα 2191
 μαίνομαι 899
 μακαριστός 476
 μακρύς 1320 b.13 (ὁδός)
 μάμμη 1561
 μανθάνω 735
 μαρμάρινος 1312 A. 38 (βῆμα)
 μαρμαράριος 877, 1096
 μαρτυρία 659 B.3; 2207
 μάρτυς 613 I.5, II.18, 32, 39
 - μ. δικαστῶν 613 I.15, 25, 33/34

μαστιγοφόρος 2161
 μαστιγώ 1852.4
 μᾶστιξ 880.19/20
 μαστός 2057
 μαστρός 817
 μάτηρ 965/966
 μάχη 872.55; 877, 1312 A.47
 μάχομαι 659 A.44
 μεγαλομερής 1357.14
 μεγαλοπρεπέστατος 1841.1
 μεγαλοφυνέστατος 1841 app.cr.
 μέγαρον 1780 A.9
 μέγας 559 (θαῦμα μ.), 758 (μ. βασιλεύς),
 771 (ὄρφανοτροφίον), 1090.5 (πόλις);
 1168 B.14/15 (νόσος); 1279 (μ.
 Ἐφεσῆα); 1348.7 (πόλις); 1355 C.31
 (τιμή); 1360.7 (κίνδυνος); 1584 (εἰς
 πολλὰ καὶ μεγάλα συναυξάνω),
 1763.15 (κίνδυνος); 1769.15, 21;
 2132(13) (ἀποκρισιάριος)
 μεγαύχτος 775
 μέγεθος 1330.11; 1763.44; 2165
 μέγιστος 862 app.cr. (στέφανος); 893.3
 (αὐτοκράτωρ); 1312 A.21 (χαρά),
 B.14/15 (ὑπερ ἔστιν μ.), B.21
 (ταραχή); 1601.5/6 (τιμαί)
 μεθοδεύω 1841 I.3
 μεθόδιον 1229 app.cr.
 μεθόριον 1229.18; 1818
 μειζότερος 2132(40)
 μεῖλιον 1879 bis; cf. s.v. μίλιον
 μέλαθρον 1780 A.6
 μέλι 533(1); 788(8); 2024 B.15
 μέλλω 1312 A.31
 μέλλω 476
 μενδῖται 1708
 μένω 1229.52; 1803
 μερίζω 1763.93
 μέροπες 1167
 μέρος 1310 (τὰ κάτω τῆς Ἀσίας μέρη),
 1841 III.6
 - κατὰ μέρος 659 A.11; 1771 app.cr.;
 1773.14; 2043
 - λαμβάνω μ. 813 A.6/7, B.6, 10,
 17/18
 μεσάτος 1686
 μέσος 651 (πόρτα)
 μεταβαίνω 1436.14/15
 μεταβόλος 1149
 μεταδιατάσσω 1763.127
 μεταλαμβάνω 1763.106
 μεταλλάσσω 1312 A.13; 1357.19
 μεταέμπω 863.12/13
 μετάφρενον 2024 B.14
 μέτεστι 1297.22; 1300.21/21; 1301.23;
 1305.11
 μετέχω 856 A.6; 889, 1138, 1153.12;
 1199.9/10; 2250
 μετουσία
 - τῶν ἄλλων ἀπάντων 1297.21;
 1299.10; 1300.19/20; 1301.21/22;
 1305.9/10
 - ἱερῶν 889
 μέτρον 957 app.cr.
 μημόριον 1836(4); 1870
 μηνύω 1305
 μής 613 I.3, 13, 23, 32; 847.4; 860.24;
 1199.1; 1261, 1287 bis A.6; 1305.14;
 1348.1; 1348.15; 1423, 1451, 1536 d;
 1790/1791, 1797-1799, 1845, 1884,
 1900, 1903, 1963, 2021.5; 2026.3, 14
 - κατὰ μῆνα 1763.54; 1771, 1773.13
 μήτηρ 663.5; 671, 895.3; 1202, 1270 III;
 1287 bis A.2; 1320 b.12; 1454a, 1455,
 1462, 1471, 1477, 1510, 1512, 1554,
 1557/1558, 1561, 1563, 1601.8; 1607,
 1908.7; 1981.6 (ἐκ μητρός); 2155; cf.
 s.v. μάτηρ
 μετόπων 1889
 μήτρα 1803
 μητρίπαις 872.46
 μητροκομία 1876
 μητρόπολις 877, 1330.12; 1437.5/6; 1783,
 1908.2; 1909
 μικ(κ)ός 1943
 μικρός 1943 app.cr.

μίλιον 1206; cf. s.v. μέλιον
 μίμεομαι 899, 1763.135
 μίμημα 1763.24; 1768.26; 1769.24
 μιμησκειν 900.1; 2024 B.10
 - ἐμνήσθη 2101
 - μνησθῆ ὁ ἀγοράζων 1163
 - μνησθῆ ὁ ἀγοράσας 2176
 - μνήσθητι 1040(5)
 μίνδις 1710
 μινυνθάδιος 1737
 μισάγαθος 1763.183
 μισάδικος 1763.184
 μισθός 670, 860.29; 1309, 1902, 2191
 μισθός 847.7; 856 A.12, B.4/5; 860.22;
 861.7; 862.9; 1301.36-38; 1707.1
 μίσθωμα 466
 μίσθωσις 820, 1707.19, 21
 μισθωτής 1707.15
 μίσος 1075.30/31, 33; 1763.168
 μισόχρηστος 1763.171
 μνᾶ 586
 μνᾶμα 966; cf. s.v. μνήμα
 μνεῖα 1229.58
 - μνεῖα δικαίων 1154
 - μνεῖας χάριν 630-632, 1537, 2096/
 2097
 - μνῆς χάριν 1471, 1510
 μνεμεῖον 1814, 1856 A
 μνήμα 1541, 1630.8; 1677, 1727, 1847,
 1849; cf. s.v. μνᾶμα
 μνημεῖον 593?, 1335, 1678 bis, 1688; cf.
 s.v. μνεμεῖον
 μνήμη 593?, 635?, 1229 app.cr.; 1763.164
 - αἰώνιος μ. 891.13
 - ἀρίστου μ. 1584
 - ἐν ὅσῃ μ. 1040(4)
 - μακαρία μ. 648
 - μνήμης εἵνεκα 895.2
 - μνήμης ἔνεκα 663.8
 - μνήμης ἔνεκεν 1453, 1675, 1692/
 1693, 1695, 1697, 1712, 1721, 2083,
 2085/2086
 - μνήμης χάριν 628, 655, 971, 973,

1341.18; 1442, 1453b, 1454, 1454a,
 1461, 1470, 1471 bis, 1475, 1477-
 1479, 1506, 1508/1509, 1511-1513,
 1524, 1526-1531, 1534, 1536 d,
 1538/1539, 1542, 1546-1548, 1551,
 1552 b, 1553/1554, 1556-1561, 1563,
 1570, 1590, 1605, 1607, 1629, 1738,
 1909 bis, 2088, 2091
 μνημόσυνον 1413, 1910
 μνήμων 2148
 μόλυβος 905, 2024 A.1
 μονοκτίστης 1885?
 μονόκτιστος 1885?
 μονομερής 1841 I.10 (πράγμα), 13
 μόνος
 - εἷς μόνος 1636
 - μ. καὶ πρῶτος ἀπ' αἰῶνος 1355 C.1
 μόρος 2057
 μορφή 1763.23; 1768.25; 1769.23
 Μουσείον 650 B.5
 μουσικός
 - ἁγών 850 B.17; 864.22
 μουσόπλαστος 1099
 μουσός 6680
 μύζομαι 1005(10)
 μυρεψός 1739
 μυριακός 2191 (ἀρχαί)
 μωμητός 2024 B.9
 μῶμος 1689
 μαρός 2024 B.10
 ναυαρχίς 2261
 ναύκληρος 1686, 1781
 ναυφορία 877
 ναυκρ. 486 III.2
 νεανίσκος 1312 A.19, 23, 26-28, 30, 34
 νεικάω 487.9; 550.7; 1355 A.10; cf. s.v.
 νικάω
 νείκη 1276 (Καίσαρος); cf. s.v. νίκη
 νεκρός 1805
 νέκυς 1780 A.3
 νέοι 1312 B.24; 1373.7, 35, 44; 1627.2
 νέος 659 A.4 (ν. ἀγαθά); 951 (Περσίς

νέα), 1474 (βρέφος), 1637, 1769.20
 (τέμενος)
 - ἑορταί 1769.34
 νεότης 2176
 νεῦρον 813 B.8
 νεφετός 2024 B.8
 νεφρόν 2024 B.16
 νεώριον 504
 νεώτερος 1303, 1484, 1757
 νηλεγώς 872.58/59
 νήπιος 1320 b.14; 1474
 νησιάρχης 907
 νικάω 473 bis, 1229.55 (δίκη); 1355 C.2;
 1437.10/11; 2101(3)
 - νικά ἡ τύχη τῶν Πρασίνων 1390
 app.cr.
 cf. s.v. νεικάω
 νίκη 877, 888, 1344.9; 1846 app.cr.; cf. s.v.
 νείκη
 νίψις 1319?
 νιφετός cf. s.v. νεφετός
 νομάδες 1876
 νομίζω 853.7; 854.2; 1373.21; 1763.11,
 134; 1766.11; 1768.11; 1769.11
 νόμιμος 512 A.4, B.7; 1698.2 (τέκνον)
 νόμισμα 887, 1704, 1841, 2121 B
 νομοθεσία 1383 (Ῥωμαϊκή)
 νομοθετέω 659 A.26, 44/45, 47 (ψηφισμα
 αἰώνιον νομοθετηθέν/νenoμοθετημέ-
 νον)
 νόμος 659 A.13/14, B.5, 16; 828, 865,
 1636 (τῆς θέμιδος), 1707.14; 1763.34,
 68/69, 109, 141/142
 - ἐκ τοῦ ν. 850 A.17, B.11; 853.23
 - κατὰ τὸν ν. 853.13; 854.9; 1300.28
 - κατὰ τοὺς ν. 857.1/2
 - πάτριος 1763.84
 νομοφυλάκειον 2148
 νομοφύλαξ 661 bis
 νόος 476
 νόσος 1168 B.15; 2191
 νοσιᾶ 2024 B.13
 νοσσός 2024 B.13
 νοῦς 1763.171
 νοῦσος 627, 1908.6
 νῦν 848.11; 856 A.1; 1312 A.13, 36;
 1357.18 (τὰ νῦν)
 νύμφη 609, 1539
 νύξ 2161 (στρατηγὸς διὰ νυκτός)
 ξείνος 965/966; 1348.2
 ξένη, ἡ 1312 B.8 (ἐπὶ ξ.); 1853
 (χρήζουσιν ἀπὸ τῆς ξ.)
 ξένια, τὰ 817, 850 A.17, B.11; 853.14
 ξενικός 513 B-D (λύσις); 2263 (δόδος)
 ξενίς 2263 (δόδος)
 ξενοδόχος
 - τοῦ Σαμψῶν 2132(71)
 ξένος 1707.2, 4, 6; 1763.146; 2071(2); cf.
 s.v. ξείνος
 ξέστης 1949
 ξυλωμάτων 2163
 ξυστάρχης 486 I.2; 487.2; 1279, 1355
 A.2, 32, 37
 ξυσταρχία 1355 A.28; 1355 C.13, 32
 ξυστός 486 I.2; 487.2; 1355 A.2, 31
 (σύμπας)
 ὀβολός 790(1)
 ὀγγία 2124; cf. s.v. ὄγγια, οὐγκία
 ὀγγίω 2144
 ὀδηγέω 1763.193; 2024 A.2
 ὀδός 1320 b.13 (μακρά); 1958 app.cr.;
 1991 app.cr.; 2263
 οἶδα 860.11, 19; 863.36; 864.22; 1312
 A.46; 1778
 - εἰδέναι ὅτι 1287 bis A.4
 οἰκεῖος 1711, 1763.137
 οἰκειότης 850 B.20
 οἰκέω 813 A. 1-3; 1678 bis; 1866
 (εὐτυχῶς τοῖς ὦδε οἰ.)
 οἶκμα 490, 2176
 οἶκησις 1198
 οἰκητής 1423, 1620.1
 οἰκία 503.2, 9; 891.7; 1498, 2223

- ἔγκτησις γῆς/γᾶς καὶ οἱ. 540.3; 801, 1299.9; 1300.18/19; 1301.20/21; 1305.9
- οἰκοδομή 1913
- οἰκοδόμος 1287 bis B; 2063(4)
- οἰκονόμος 877, 898, 1300.27; 1301.37; 1342, 1676.5
- οἶκος 866.2; 1294, 1332.14; 1462; 1464.27 (θεῖος); 1604, 1763.187; 1790 app.cr. (αἰώνιος); 2155, 2206
- οἰκουμένη
- τῆς οἱ. δεσπότης 1463 app.cr.
- σωτήρι τῆς οἱ. 1574-1576, 1578
- οἶμος 2263
- οἰνοδότης 1114
- οἶνος 1153.4; 2024 B.16
- οἶομαι 850 A.6, 25
- ὄλιος 1763.145
- ὄλλυμι 1290 (τὸν σὸν κράτος οὐ ποτ' ὀλλῆται)
- ὀλοδοιμεί 1505
- ὀλοφύρομαι 467
- Ὀλυμπιονεΐκης 1433
- ὄμβρος 2024 B.8
- ὀμέστιος 950
- ὀμνυμι/ὀμνύω 565.18/19; 659 A.35, B.31/32; 937, 942.6; 947.5; 1110.13
- ὀμοῖος
- ἐφ' ἴση καὶ ὁμοῖοι 1300.17/18; 1301.19/20; 1305.7/8
- ὀμοῖος 1312 B.25
- ὀμονοῶ 992, 1153.12
- ὀμόνοια 764, 863.14; 1200, 2119 C
- ὀμοσέπτος 1032 (ὁμοσέπτος 1032)
- ὀμοσίπτοι 983
- ὀμός 937
- ὁμοφροσύνη 1920(5)
- ὁμώνυμος 1763.54
- ὀνειδίζω 872.58
- ὀνγκία 1051; cf. s.v. ὀγγία, σὺνγκία
- ὄνομα 659 A.49, 51; 904 A.8; 1287 bis A.5; 1312 A.48; 1348.4; 1620.2; 1707.3 (ἐπ' ὀνόμασι); 1776, 1908.1
- ὄνυξ 813 B.15; 2163
- ὀπά 2044/2045
- ὀπίζομαι 467
- ὀπισθοβαρής 1763.69
- ὄπλον 1437.11; cf. Index VI
- ὄραμα 2223
- ὄργανον 1229.19/20
- ὄργη 1763.181; 2241
- ὀργίζομαι 2024 A.3; 2241
- ὀρθῶς 857.2; 1273
- ὀρίζω 942.15/16 (ὁ. χάραν); 947.12, 78; 1763.52/53
- ὄριον 2024 B.11
- ὄρκος 659 A.36, B.21
- ὀρμάομαι 1336 bis
- ὄρνις 466
- ὄρνυμι 904 A.3
- ὄρος 1198, 1395, 1926 (Βερενείκη)
- ὄρος 653, 674, 877, 1649; cf. s.v. ὄρος
- ὄρφανός 1462
- ὄρφανοτροφ(ε)ῖον 653, 771
- ὄρφανοτρόφος 649
- ὀρχέομαι 899
- ὀρχηστής 877
- ὄστα 1312 A.43 (ἀνακομιδή)
- ὀστοθήκη 1335, 1445, 1716
- ὀστοποιός 713 app.cr.
- ὀτρύνω 872.56
- οὐδεις πρὸ ἐμοῦ, οὐδεις μετ' ἐμέ 2023
- οὐνκία 731 app.cr.; cf. s.v. ὀγγία, ὀνγκία
- οὐς 1763.196
- ὀφείλω 1651.13; 1698.5; 1699-1702, 1763.180
- ὀφθαλμικός 2191 (ιατρός)
- ὀφθαλμός 1166.6; 1763.169, 196; 2024 B.13
- ὄχλος 880.8; 1760.14; 1763.98; 2043
- ὀψίκιον 803(2); 1387(3); 1450(9); 2132(35)
- ὀψώνιον 2191
- παγκράτιον 1636 app.cr.; cf. s.v. πανκράτιον
- παιδεία 1776(2); 2191

- παιδεύω/ομαι 1357.6; 2024 B.13
- παιδίον 611, 1185 bis, 1204, 1319, 1414, 1493
- παιδίσκη 611?
- παιδοτριβέω 877
- παῖς 486 II.2, IV.8; 550.18; 592 (θυγατρός π.), 775.8; 796-798, 799 bis, 801.1; 819, 1005(9, 12); 1224, 1312 B.26; 1320 b.14; 1355 A.28/29 (εἰς τὴν τῶν π. διαδοχὴν), 38; 1355 B.2, C.3/4; 1357.5; 1474, 1627.3; 1747 bis, 1763.112, 118, 133; 1770, 1780 A.7
- παλαιός 550.15 (καταλογὴ π.); 1090.7 (ἐκ παλαιού); 1763.20; 1768.22; 1769.20 (δύναμις)
- χρόνοι 853.3, 16, 1201
- παλαισμοσύνη 1920(5)
- παλαιστρατιώτης 663.1/2, 4/5
- πάλιν δέ 1229.11/12
- παλινδρομέω 1763.155/156
- πανάγυρις 850 B.23
- πάνηρετος 1627.3
- πανβασίλεια 1290 (Ρώμη)
- πανδαμάτειρα 1908.6 (νοῦσος)
- πανδημεί 1771.2
- Πανελλήνιον 1090.10
- πανηγυριαρχέω 877
- πανηγυριάρχης 877
- πανκρατιστής 486 I.3; 487.3; 1355 A.4
- πανκράτιον 486 III.1, app.cr., IV.5, 7/8; 487.11/12; 1355 B.1; cf. s.v. παγκράτιον
- πανοικί 1176
- πανοίκιος 659 B.13
- πάντοτε 659 B.18/19
- πανχρύσεος 1098
- παππείας 1856 A
- πάππος 1327.13; 1328.14; 1329.8; 1561
- παρά 877, 1077 app.cr.
- παραβάλλω 1841 I.16
- παραβραβεύομαι 1229.54
- παραγγέλλω 1763.58/59
- παραγίγνομαι 848.11; 849.7; 850 A.1, 20, B.1, 14; 851 app.cr.; 860.14; 863.6; 864.11; 1312 A.5, 15/16, 43, B.10, 20; 1373.8; 1764.4; 1771.14, 23/24; 1773.25, 33; 1777.6
- παραγραφή 1806
- παράγω 877, 1010, 1423, 1991 app.cr.
- παραδείκνυμι 1373.57
- παράδοξος 486 I.4; 487.4; 1279, 1355 A.5, 33, 35-37
- παραδόξως 1763.15; 1768.16; 1769.15
- παραδρομίες 920
- παραίρεομαι 1312 A.16
- παραίτιος 1229.57; 1357.12
- παρακαλέω 539.19; 846 app.cr.; 860.16; 863.2, 40; 864.27; 942.10/11; 947.9, 65; 1300.10; 1312 A.31, B.22
- παρακατατίθημι 1077 app.cr.
- παρακελεύω 1153 app.cr.
- παράκλησις 863.13
- παρακολουθέω 863.52; 1312 A.12
- παρακομίζω 1153.6
- παραλαμβάνω 1189 B.4; 1707.20/21; 1763.141 (ἀρχήν)
- βασιλείαν 1763.18; 1768.19; 1769.18
- παραλείπω 659 B.8
- πάραλος 803(1, 3)
- παραμονή 1885
- παρεπιδημέω 1312 B.8
- παρεπιδήμος 1763.97
- παρπρεσβεύω 659 B.26
- παραστάς 1651.9
- παραστάσιμον 1841 I.6
- παράστασις 889 (ιερών π.)
- παρτίθημι 659 B.14
- παρτυγχάνω 1312 A.28; 1763.110/111; 1770
- παρχυρήμα 1651.3
- παρεπιδημέω 2259
- παρεπιδημία 539.8
- παρέρχομαι 1297.9; 1300.12; 1348.2
- παρεύρεσις 1698.8; 1763.129/130
- παρέχω/ομαι 1312 A.28, 26; 1357.15; 1763.98; 1771.7; 1773.19; 1841 I.5,

III.8
 - χρεῖαν/ας 864.19; 1229.56; 1300.9;
 1301.7; 1301.12/13
 παρίστημι 1464.15/16; 1763.24; 1768.26;
 1769.24
 παροδ(ε)ίτης 1341.23; 1474
 πάροδος 2263
 πάροιχος 1342 ap.cr.
 παροξύνω 2024 B.18
 παροράω 1312 B.22
 πᾶς
 - ἐκ πάντων 844.9; 860.13/14
 παστάς 490
 παστός 2057
 πάσχω 617, 880.2
 πατήρ 663.5; 895.3; 1168 B.5, 13; 1169.5,
 16; 1202, 1270 III; 1312 A.41/42;
 1348.9; 1454a, 1455, 1471, 1525, 1528,
 1554, 1557/1558, 1561, 1563, 1599,
 1605 app.cr., 1610, 1675, 1707.14;
 1721.8; 1981.7; 2003 (ἐκ π.), 2024
 B.11, 19; 2084, 2155
 - πατήρ πατρίδος 1869
 πάτος 2263
 πάτρα 1341.15
 πάτηρ 775.5; 1689, 1908.4
 πατριά 1270 I
 πατρία 981
 πατρίκιος 732(8); 757(14); 772, 1361,
 1387(3); 1458(3); 2132(17/18, 31, 35,
 38, 41, 70, 77)
 πάτριος 1763.84 (νόμος)
 - κατὰ τὰ π. 1312 B.39/40
 πατρίς 659 A.28, B.20/21, 35; 768, 863.9;
 919, 965, 1154, 1229.18; 1312 A.6, 25,
 32, 37, B.7, 9, 12, 1312 B.15; 1331.20;
 1348.9; 1357.10; 1373.18; 1464.4, 24/
 25; 1597, 1601.2; 1627.6; 1730
 - πατήρ πατρίδος 1869
 πατρόθεν 1166.2
 πατρῶιος 788(8); 1032, 1763.138; 1768.
 19
 - βασιλεία 1763.18; 1768.19; 1769.17

πάτρων 567 ter, 1341.14; 1558, 1562,
 1579-1582, 2044/2045
 πάτρω 1229.55; 1341 app.cr.; 1344.17;
 1557, 1558 app.cr.; 1562 app.cr.
 παύω 2000
 - ἐνθάδε πέπλυνμαι 1139
 παχύνω 2024 B.17
 πεζός 550.13 (πесζός)
 πειράομαι 863.11/12; 1619, 1620.9;
 1622.9; 1623.10; 1624.7/8
 πέλαγος 905
 πέλμα 877, 1845 app.cr.
 πέμπτον, τό 1329.15
 πέμπω 846.29; 853.11; 863.1; 896, 1273,
 1436.17
 πενθερά 1508, 1531
 πένθος 1245
 πενταετηρικός 1092 (ἄρχων)
 πενταετηρίς 862.9
 πεντηκοστή 2144
 πεντηκοστής 856 A.10
 πεπαλαχμένος 1780 A.1
 περαία 878
 περαϊώ 1841 III.3
 περί, οἱ 1312 A.3
 περιαιρέω 659 A.48
 περίβολος 879.4
 περιγίγνομαι 1312 B.18
 περιγραφή 1707.19 (ἐπὶ π.)
 περιέχω 659 A.43, B.25
 περίμετρος 659 A.10
 περιοδονείκης 486 I.3; 487.4; 1355 A.4
 περίοδος 1768 app.cr.
 περιοικοδομά 822.6, 14/15
 περίοικος 1717, 2041
 περιοχή 1763.22; 1768.24; 1769.22
 περίπατος 2263
 περιποιέω 1312 B.8/9
 περισπᾶω 1763.121/122
 περίστοον 1517
 περιτίθημι 1312 A.17 (π. ἐαυτῷ
 βασιλείαν); 1763.85
 πέρμα 1845

πέτρα 2024 B.15
 πέτρος 966
 πικρός 1763.182/183
 πικρότατος 1763.185
 πικρότερος 900.12
 πιλότεκνος 2001
 πίνω 2148
 πίνω 2024 B.16
 - πῖε, εὐφραίνου 780(20)
 - πῖε, ζήσας 1921(2)
 - πῖε, ζήσεις αἰεὶ 1921(3/4)
 - πῖε, ζήσης 1164(1); 2125(12, 32, 34)
 - χαῖρε καὶ πῖε 80
 πιπράσκω 1707.1, 5, 7, 10, 17/18, 21;
 2043
 πίπτω 1312 A.34, 47 (πεπτωκός)
 πιστεύω 1229.49
 πίστις 659 B.19; 1360.8; 1464.21-23 (ἐπὶ
 τῆς π. γραμμάτων)
 πιστότατος 1763.14; 1768.14/15; 1769.14
 πιττάκιον 1980
 πλάκωσις 1845
 πλάνης 1763.153
 πλάξ 592
 πλατεῖα 2263 (ὁδός)
 πλατύνω 2024 B.17
 πλέθρον 613 I.1/2, 10/11, 20, 22, 29,
 II.2/3, 8, 15/16, 21, 28/29, 36
 πλείστον
 - περὶ πλείστον ποιέομαι 863.17
 πλειστονίκης 1355 A.33-36; 1433
 πληθός 844.7 (σύνπαν); 1229.9, 19, 64,
 71; 1763.43/44, 47, 96
 πληρόω/ομαι 1763.17, 95; 1768.18/19;
 1769.17
 πλοῖον 1153.5; 1779 bis, 1813
 πλουμάριος 877, 1739
 πλοῦτος 1320 b.4
 πόδιον 1963
 πόσης 845.6
 ποθῶ 906, 2024 B.14
 πόθος 1075.34
 ποιέω 478, 801 (πολίτας π.), 1297.11/12
 (πρόξενον π.); 1312 A.25, 38, 42, 44,
 1312 B.38; 2066
 - ἐποίησα/ἐποίησα 1543, 1547, 1790
 - ἐποίησεν 1914
 - ἐποίει 574, 746, 877, 881, 952(1);
 1259, 1432, 1568, 2099, 2106
 - ἐποίησε/αν 566, 664, 1009, 1062,
 1112(1); 1322, 1520, 1572, 1588,
 1823, 1907, 1909 bis, 1912, 2176
 - ποεῖ 1146/1147
 - πρόνοιαν ποιέομαι 1312 A.35
 ποιήσεις 1038 (λάθα ποιήσεις); cf. s.v.
 πόησις
 ποιητής 877
 ποιμήν 877 (λαῶν)
 ποινή 1763.68, 174, 184
 ποινικαστάς 2148
 πολεῖτης 659 A.2; cf. s.v. πολίτης
 πολεμᾶω 942.18, 21; 947.14
 - ἀπὸ χώρας 942.12; 947.9/10
 πολεμικός 1312 A.30 (πρᾶξις)
 πολέμιος 1763.164, 188; 2048
 πολεμιστήριος 192.119
 πόλεμος 719, 735 (Τρωϊκός), 877, 1229.4,
 10, 14, 24, 49
 - ἀσφάλεια πολέμου καὶ εἰρήνης/
 εἰράνας 539.11; 540.3
 - ἔπομαι καὶ πολέμα καὶ ἱρήνας
 942.10/11; 947.8/9
 - ἔσπλους καὶ ἔκπλους καὶ ἐν π. καὶ
 ἐν εἰρήνῃ/α 798.13/14; 801; 856
 B.1/2; 1199.12; 1297.17-20; 1301.25-
 27
 πολιάρχος 558
 πόλις 510, 512 A.5, B.8; 513 B/C; 539.13;
 547 A.6, B.5; 550.5/6; 558, 565.6/7,
 18, 23; 607, 659 A.2, 6, 10, 16, 24, B.5,
 12, 14, 16, 24; 848.17; 849.4; 850 A.2,
 5, 9, 11, 21, 24, B.1, 5/6, 14, 19; 851
 B.2; 853.26, 29; 854.8, 15; 855.11/12;
 856 A.5; 860.22; 863.4/5, 9/10, 28, 42,
 45; 864.10; 879.7; 1036, 1090.2, 5/6;
 1198, 1199.5, 8, 11; 1209, 1229.10, 12,

14, 17, 20, 29, 51; 1273, 1297.7, 29;
1300.12; 1301.8, 11, 13, 17, 29; 1312
A.4, 10; 1312 A.9, 32, 40, B.7, 8/9, 15,
17, 21/22, 26; 1348.7; 1373.19, 21, 25,
51; 1582, 1604, 1701, 1714, 1707.17,
20; 1757, 1763.50; 1888, 1981.5; 2200
(ἀκταία), 2223
- ἑπαρχος π. 2125(10)
- κοινὸν τῶν π. 1373.48
- λαμπροτάτη 1260, 1330.11-16
- υἱὸς τῆς π. 1627.4
πολίτας 846.25; 856 A.5; 860.14
πολιτεία 539.10; 540.2; 565.4/5, 8; 785,
796-798, 848.15; 856 A.15/16; 1199.9;
1312 A.36, B.38; 1355 C.11/12 (ἰθαγε-
νής)
πολίτευμα 863.15; 1198; 1198, 2223
πολιτεύομαι 658.9; 992, 1198, 1312 B.10,
27; 1640 (ἐν ταῖς κατὰ Λυκίαν
πόλεσιν πάσαις)
πολιτεύω 485 bis
πολίτης 801, 846.4, 21/22; 856 app.cr.;
890.13; 921, 1199.6, 10; 1229.21;
1300.9, 16/17; 1301.9, 18, 22/23;
1305.7/8; 1312 A.32, B.12; 1342.18;
1360.4; 1763.146; 1852 app.cr.; cf. s.v.
πολείτης, πολίτας
πολιτικός 715 (σῶμα)
πολίτης 890.13
πολίχνιον 1584 app.cr.
πολλάκις 1329.4; 1357.17; 1464.27/28;
1763.25; 1768.27; 1769.25
πολυανθρώπινα 2165
πολυετής 1763.17; 1768.18; 1769.17
πολύκλυτος 872.56/57
πολυμερῶς 2043
πολύολβος 1780 A.6
πολυτέλεια 1763.27; 1769.27
πολύτεκος 2001 app.cr.
πολυτελής 1763.17
πολύτροπος 1763.177
πόμα 627
πονηρός 565.5 (π. πᾶγμα πράσσω);

1763.182; 2132(38)
πορεῖον 860.29; 1309
πόρνη 900.9
πόρτα 651
πορτικός 1319
ποσότης 1841 I.5, II.8
ποταμός 942.24; 947.17
ποτήριον 1084
ποῦς 813 B.14; 1737, 1763.153
πᾶγμα 565.5 (πονηρὸν π.); 1841 I.9/10
(μονομερές), III.11 (βουλευτικόν), 12;
1958.11
- τὰ ἐν Συρίᾳ π. 1436.12
- τὰ κοινὰ τῆς πόλεως π. 1312 B.17
- τὰ π. 659 B.13; 1312 A.44
- τὰ π. τῆς πόλεως 565.6, 18; 1312
A.4
- τὰ π. τῶν Ῥωμαίων 1312 A.20, 23,
39/40
πραγματεύομαι 877
- πραγματευόμενοι Ῥωμαῖοι 1673
πραγματευτής 1537
πράκτωρ 1841 app.cr.
πᾶξις 1312 A.30 (πολεμική), 31; 1332.4;
1651.15; 1700/1701, 1763.15; 1768.17;
1769.16
Πράσινοι 1390 app.cr.
πῶσις 1707.16
πράσσω 565.5 (πονηρὸν πᾶγμα); 1301.
10; 1312 A.10; 1619 (πρόστιμον);
1763.138
- λέγω καὶ π. 890.7/8; 1229.44; 1312
A.17
πῶτος 860.8, 10; 861.3/4; 862.7 (ἀγών);
1238 (ἐπιστατήσας); cf. s.v. πῶτος
πᾶττω 1651 app.cr.; 1841 III.19
- πεπραγμένα 140.12
πῆπων 659 A.20; 1312 B.11; 1763.29,
32/33, 77, 94, 199; 1764.2, 6/7;
1769.29, 32/33; 1771.21, 26;
1773.30/31, 35; 1777.4, 8
πρεσβεία 659 A.30, B.37; 1229.41/42;
1357.10; 1373.56; cf. s.v. πρεσβή

πρεσβεύω 658.2; 659 A.42, 45, B.23,
B.12; 1436.8; 1601.3
πρεσβευτής 659 A.35, 37, 39, 42, 50/51,
B.20; 846.8; 863.1; 864.24; 1229.16;
1312 A.43; 1331.6; 1621.2
- π. ἀντιστράτηγος 1627.
- π. καὶ ἀντιστράτηγος 1579
- π. Σεβαστοῦ 1436.23
πρεσβευτικός 659 B.21 (ὄρκος)
πρεσβεύω 659 A.5
πρεσβή 659 A.27, 32, 44, B.10/11; cf. s.v.
πρεσβεία
πρέσβυς 1029
πρεσβύτερος 547 B.1/2; 1312 B.39; 2024
B.11; 2046.7
πρίαμαι 613 I.1, 9, 19, 28, II.1, 7, 14, 20,
27, 33; 1651.2-4
πριμογένη 1093
προαιρέομαι 822.11; 863.13; 1312 A.24,
B.5, 29; 1373.22; 1763.103
προαίρεσις 856 A.2
προασφαλίζω 659 A.31
προβάλλομαι 659 A.41/42
πρόβατον 2024 B.16
προβολή 1841 III.9
προβούλευμα 816
προβουλεύω 848.13/14
πρόβουλος 504
προγίγνομαι 1312 A.30 (προγεγεννημένος)
προγονικόν 1708
πρόγονος 454.5; 659 B.17; 860.5, app.cr.;
1270 III; 1312 A.30; 1360.10; 1584,
1585 app.cr.; 1763.132/133; 2211
προγράφο 565.19/20
- τὰ προγεγραμμένα 659 B.30; 1312
B.35
πρόδικος 1077
προεδρεύω 1305.14
προεδρία 755, 1199.11; 1229.63, 70;
1297.14
πρόεδρος 1297 app.cr.; 1300.5; 1301.3;
1305.3, 13; 1627.4
προενημενός 1620.2; 1621.2/3
προέρχομαι 1312 B.10
πρόθεσις 1312 A.19
προθηήσκω 1559
προθυμέομαι 659 B.20; 2043
προθυμία 1312 B.29
πρόθυμος 851 B.3
προθυμότερος 1381
προθύμως 1229.8; 1312 B.27
προΐστημι
- ὁ προεστὼς τῆς ἡγεμονίας 659 A.39,
49, B.10
πρόκειμαι 1391, 1792
προκινδυνεύω 550.4
προλείπω 1344.14
προμετωπίδιον 2163
προμήθεια 1312 A.11/12
πρόναος 1603
προνοέομαι 539.14, 16; 863.43/44;
1763.76/77
πρόνοια 846.7; 1312 A.35; 1651.12; 1855
προξενία 539.10; 540.2, 7; 755, 785, 796/
797, 846.25
πρόξενος 484, 539.12; 540.5; 570, 801,
846.4; 1199.8; 1297.12; 1301.30/31;
1373 app.cr.
προοράω 545
προϋλάτιον 1956.3
προσαγγελία 1699, 1702
προσαγγέλλω 589, 855.16/17; 1698.5/6
προσάγω 904 A.7; 1198
προσβαίνω 486 II.1 (π. ἐκ παιδός); 1355
C.4/5 (τὸν ἀνδρα)
προσεγγάω 454.4
προσγράφο 659 A.48/49
προσδοκέω 1763.160, 174; 2024 B.7
προσδρομή 550.10, 12/13
προσέρχομαι 1763.164
προσθήκω 1373.15
προσθήκη 1845
πρόσκαιρος 659 A.42
πρόσδοος 863.34; 1198, 1305.11; 1763.26/
27, 87, 128; 1769.26/27; 1771, 1773.
11/12; 1919 (ἐπὶ τῶν π.), 2176

οπροσορίζω 1763.96
 προσπατώ 891.10
 πρόσταξις 1841 app.cr.
 προστασία 1275
 προστατής 842, 845.3; 846.20; 856 A.8,
 B.9; 860.7; 861.6; 862.5, 13; 1275
 προστατικός 2201 (άρχειον)
 προστιθῆμι 1763.137
 πρόστιμον 898, 1615, 1617, 1619,
 1621.12/13; 1623.11, 15; 1624.8; 1714
 προσφέρομαι 1312 A.3/4 (σπουδήν); 1312
 A.5/6 (ἀποδείξεις), B.16 (φιλοπονίαν)
 πρόσωπον 659 A.38
 πρότερον 1312 A.3, 36
 προτιθῆμι 1517
 προυμῆριος 877
 προϋπάρχω 850 B.20
 προσηγίζω 659 A.43 (προσηγισμένος)
 πρυτανεῖον 863.33; 2201
 - σίτησις ἐν π. 1232
 πρύτανις 503.11; 506, 877, 1092, 1199.3;
 1299 app.cr.; 1301 app.cr.; 1305.1; 2201
 πρωταγωνιστέω 1312 B.15/16
 πρωτονοτάριος 2132(53, 71, 78); 2140
 πρῶτος 494.5; 550.3 (χώρα); 864.7
 (Διονύσια), 8 (ἡμέρα); 1075.39
 (πρώτη ἡθέτησε); 1327.9 (ρήτόρων),
 10 (π. κοινοὶ ἄγῳνες); 1328.12
 (ρήτόρων); 1329.12-14 (π. κοινοὶ
 ἄγῳνες); 1330.10/11 (ἡ π. τῆς Ἀσίας
 κάλλιε καὶ μεγέθει); 1355 C.1 (μόνος
 καὶ π. ἀπ' αἰῶνος); 1357.4 (γένους π.);
 1773.5/6 (π. ἀναλαβὼν τὴν κίταριν);
 2176 (ἐν τοῖς π. φίλοις)
 - π. ἄρχων 1209, 1312 A app.cr.
 - ἀπὸ π. ἡλικίας 890.5; 1312 B.5
 - π. μετὰ τὰ ἱερὰ 863.35; 864.17/18;
 1297.17; 1301.24/25; 1305.12
 cf. s.v. πρῶτος
 πρωτοσπαθῆριος 1450(7) (βασιλικός)
 πρωτοστάτης 550 app.cr. (ταγός)
 πρωτοστράτωρ 1450(8); 2132(57)
 πτέρυξ 2024 B.14

Πτολεμαϊκός 1051 (δραχμή)
 πτώμα 633
 πυγίζω 1005(4/5, 11, 13, 15, 17)
 πυγμή 486 III.1/2, IV.4, 7; 1355 C.6; 1636
 app.cr.
 πυθμεύω 904 A.3
 πύκτης 486 I.4; 487.4; 1355 A.5
 πυλά 933 bis, 939, 941; cf. s.v. φυλή
 πύλη 1312 A.42/43
 πύλος 877
 πυρά 2024 B.16
 πύργος 709, 1780 A.4
 πυριφόρος 904 A.5 (τόξον)
 πάγων 906
 πωλητήριον 2201
 πωλητής 847.7; 856 A.12/13, B.4; 860.23;
 861.7; 862.10
 πωλικός 550.8 (κέλης)

ράβδος 1436.16/17 (πρὸς πέντε ρ.)
 ρεῖθρον 1348.8
 ρέκτας 1034
 ρῆμα 2024 B.7
 ρῆσις 1760.6?
 ρήτωρ 1327.8; 1328.12, 2099
 ρίζα 1763.182
 ρίς 997
 ροδεών 879.7
 ρύμη 2263
 ρυπαρός 879
 ρύσις 880.1

σαλπιστής 550.17
 σαλτᾶριος 898
 σανίς 2148
 σαόφρων 477
 σατράπης 1813
 σεβαστός 891.3
 ΣΕΙΤ- cf. s.v. σι-
 σέλας 895.6 (σ. Ἡφαίστου)
 σελῖς 1166.6
 σεμίδαλις 1051
 σεμνός 1348.6

σεμνότατος 1598
 σῆμα 609, 775, 1737
 σημείον 2163
 σημαφόρος 1909 bis
 σθένος 659 B.26, 34
 σιλεντᾶριος 2132(49)
 σιγουλᾶρις 1841 II.5/6
 σίτησις 1232
 σῖτος 810, 2043
 σιτοφύλαξ 1034
 σιτωνέω 1464.9
 σιτώνης 810, 1034
 σιτωνία 810
 σιτώνιον 1034, 2043
 σκεοθήκη 504
 σκεπάζω 2024 B.13
 σκηνή 1760.7
 σκῆνος 2223
 σκῆπτρον 476
 σκολιός 2024 B.9
 σκόρδον 586
 σκύφος 9947, 1049
 σορός 1287 a; 1287 bis A.1, B; 1676.4
 σοφία 1354, 1776(2); 2267
 σοφός 609, 2024 B.10
 σπαθᾶριος 661, 757(4); 1450(6, 9);
 2132(8/9, 24, 36, 51, 72, 79)
 σπαθαροκανδιδᾶτος 757(1); 2132(57)
 σπείρη 664, 653 bis, 1899, 1909 bis
 σπεύδω 906, 1312 A.42; 2024 A.3
 σπλάγχνον 1763.183
 σπορτοῦλαι 1841 I.4
 σπουδή 863.53; 1312 A.4, B.13, 16; 1343,
 1373.23; 1855, 1893, 2191
 στάδιον 550.18; 1283
 στάλα 560, 844.6; 846.27; 847.7; 853.2;
 856 A.13, B.6; 860.24; 861.8; 862.11;
 cf. s.v. στάλα
 σταρταγέτας 939
 σταρτός 933 bis, 939
 στατήρ 510, 512 A.4, B7; 547 B.6; 1077,
 1929
 σταυρός 633

σταφυλή 2024 B.16
 στέαρ 2024 B.16
 στεγανόμος 1763.187/188
 στείχω 1780 app.cr.
 στεναγμός 1778
 στενωπός 2263
 στερεός 860.31 (ψάφος)
 στεφανηφόρος 890.1/2, 9; 1199.1; 1209
 app.cr.; 1210.2; 1231, 1270
 στεφανίτης 866.1
 - ἀγών 473, 850 A.16; 1355 B app.cr.;
 1379
 στέφανος 755, 846.28; 848.14/15; 849.8;
 857.10; 860.7, 15, 28; 861.2/3; 862.6;
 864.21, 29; 1229.65/66; 1309, 1373.34;
 1673
 - ἀθάνατος 1270 app.cr.
 - θαλερός 864.19
 - θαλαυθῶ 849.8; 1357 app.cr.
 - χρύσεος 844.4; 857.6; 862 app.cr.;
 864.8, 13; 1229.69
 - χρυσός 848.18; 863.28, 32; 1229.60;
 1355 A.24; 1373.28/29, 32/33, 36;
 1763.86
 στεφανῶν 848.18; 857.5; 862.1; 863.28,
 31; 864.6/7, 12, 18; 890.42/43;
 1229.60; 1312 B.36/37; 1355 A.23;
 1357.17, 20; 1373.28, 35; 1763.85
 στήλη 539.20; 565.21; 659 B.25 (ἐν ταῖς
 τρισὶ σ.); 846.4, 15, 17; 1297.25;
 1299.14; 1300.24; 1301.32, 35;
 1341.20; 1373.40 (σ. δύο), 55, 59;
 1515, 1721.10; 1763.8, 62, 77/78;
 1766.9; 1768.8; 1769.8; 1773.8; cf. s.v.
 στάλα
 στηλογραφέω 611
 στηρίζω 1818
 στίβος 2263
 στοιά 1602 app.cr.
 στόλος 2149
 στοναχή 965
 στοργή 966, 1075.18
 στραταγέω 540.6

στραταγός 850 B.14; 1034
 στρατεία 653 (είστρατία), 1363
 στρατεύμα 1312 A.27
 στρατεύομαι 1229.5; 1269
 στρατηγείον 2201
 στρατηγέω 510, 512 A.1, B.1; 547, 550.6;
 cf. s.v. στραταγέω
 στρατήγιον 2201
 στρατηγός 510, 547 A.1/2, B.3; 553, 561,
 644, 661, 757(14); 863.38; 872, 1209
 app.cr.; 1229.45; 1312 A.2, 35, B.2;
 1330.19; 1331.17/18; 1360.2; 1381,
 1387(3); 1450(7); 1458(3); 1464.5;
 1771.14; 1773.24; 1876, 1955.6; 2045,
 2132(4); 2161
 cf. s.v. στραταγός; cf. Index VI
 στρατηλάτης 1387(2); 1450(3); 2132(74,
 82)
 στρατιώτης 663.3; 1297.8; 1464.16/17;
 1533 (Ιστρατιώτης), 1562/1563, 1907,
 1999, 2149, 1852.1/2
 στρατοπεδία 1312 A.10
 στρατός 1763.165
 στράτωρ 2132(23)
 - βασιλικός 2132(4)
 συγγερός 966, 1768 app.cr.
 σύ 877 (καὶ σύ)
 συγγένεια 850 A.4, 13, 23, app.cr.; 1719,
 2262
 συγγενής 863.4; 1062, 1090.3; 1192;
 1229.3; 1341.18; 1763.136
 συγγραφή 1189 B
 συγγραφή 1929
 συγκατασκευάζω 822.12; cf. s.v.
 συνκατασκευάζω
 συγκλητικός 1327.13; 1328.14; 1329.8
 σύγκλητος 1312 A.16, 43; cf. s.v. σύνκλητος
 συγκύροντα, τά 1956.3
 σύλλυσις 863.11
 συλλύω/ομαι 504, 864.15; 1369
 συμβαίνει 659 A.24; 1229.10, 21; 1312
 A.5, B.17/18, 21; 1764.8; 1771.28;
 1773.37; 1777.10

σύμβιος 663.6; 971, 1168 B.8; 1169.8;
 1173, 1442, 1470, 1536 b; 1537, app.cr.;
 1547, 1714, 1794, 2127 (σύβιος); cf.
 s.v. σύνβιος, σύνβις
 συμμαχέω 942.8/9; 947.7, 61
 συμμαχία 658.10; 850 A.10; 1090.7; 1312
 A.21; 2212
 σύμμαχος 659 A.8, 12, B.3/4; 1229.15
 συμμετρία 2165
 σύμπας 844.7 (πλήθος); 1357 app.cr.
 (δημος)
 συμπτρύνειν 1092
 συμφερόντως 857.3; 1312 B.10/11
 συμφέρω 1373.12
 - τὰ συμφέροντα 890.8; 1229.25;
 1229.25; 1360.5/6
 συμφορά 659 A.11
 σύν, οἱ 531 app.cr.; 1645/1646
 συνάγω 475, 1373.19
 συναγωνιστής 1763.200, 205/206
 συναγωνοθέτης 1327.14
 σύναιμος 895.3
 συναναγράφω 1312 A.47
 συναρχία 2028
 συναυξάνω 1584, 1764.1; 1771.20;
 1773.30; 1777.3
 σύνβιος 1479, 1509, 1527, 1531, 1534,
 1539, 1554, 1570, 1721 app.cr.; cf. s.v.
 σύμβιος
 σύνβις 1040(1)
 συνβίσις 1484
 συγγ- cf. s.v. συγγ-
 σύνδικος 1038, 1876
 σύνεγγυς 1771.3; 1773.15
 συνεδρία 659 B.22
 συνεδρία 1229.51
 συνεδρίον 491, 1287 bis A.4 (οἱ περὶ τὸν
 Ὀλύμπιον Δία γυμναστικοί); 1373.7
 σύνεδρος 863.25, 34/35; 1090.4; 1373.6/7,
 9, 30-32, 52/53, 56, 60
 συνεπιδίδωμι 1312 B.28 (ἐκντόν)
 συνέρχομαι 1771.2; 1773.15

σύνευνος 455
 συνέφηβος 877
 συνήγορος 1327 app.cr.; 1328.16
 συνήδομαι 659 B.12
 συνθήκη 1299.12
 συνίστημι 1229.14/15 (πολέμου σ.)
 συνκατασκευάζω 860.21/22; cf. s.v.
 συγκατασκευάζω
 συνκληρονόμος 1707.13
 σύνκλητος 659 A.12-15, B.4, 15, 23, 29,
 36; 1330.15; cf. s.v. σύγκλητος
 συναλαμβάνω 1787
 σύνδοδος 486 II.5, IV.2; 1182
 σύνοιδα 813 A.6, B/6, 9/10, 17
 συνοικέω 1185 bis
 συνόμαιμος 406.2; 966
 συνομολογέω 1297.28/29
 συμπ- cf. s.v. συμπ-
 σύνστασις 659 A. 8 (ήγεμονίας)
 συνστεφανόω 473
 συνστρατεύομαι 1236, 1312, 1312
 A.31/32; 1909 bis
 συντάξεις 2144
 συντέλεια 1464.25/26
 συντελέω/εομαι 850 A.8; 853.19; 855.6;
 889; 1312 A.31; 1373.38, 51/52
 συντηρέω 659 B.29/30; 1312 A.29
 σύντροφος 2086
 συντυγχάνω 1771.13; 1773.24
 συνφύλαξ 844.9
 συνχωρέω 1701
 συνχώρησις 1981.2 (ἐκ)
 συσσίτιον 1925
 σφαλερῶς 650 B.7
 σφοδρός 2024 A.1
 σφραγίδιον 2163
 σφραγίζω 659 A.37; 863.38
 σφραγίς 659 A.37; 863.39; 2163
 σχιστή 2263 (ὁδός)
 σχοίνισμα 2024 B.12
 σχολαστικός 1292, 2132(87)
 σφίζω/ομαι 650 B.6; 880.13
 σῶμα 715 (πολιτικόν), 880.17; 906,
 1763.37, 78; 1769.37
 σωματοθήκη 1617-1619, 1620.1; 1622.2;
 1623.4; 1624.2; 1713/1714, 1739
 σῶος 659 B.11
 σωρηδὰ 1780 A.3
 σωτήρ 567 ter/quater; 893.8; 1312 A.14;
 1332.15 (σ. καὶ κτίστης); 1411, 1787,
 1869
 - σ. τῆς οἰκουμένης 1574-1576, 1578
 σωτηρία 644, 854.14; 877, 942.1; 947.1;
 977, 1344.6; 1472, 1498, 1858/1859,
 1869, 1873, 1884, 1901, 2007, 2043
 σωφροσύνα 965
 σωφροσύνη 1357.8
 σῶφρων 1774
 ταβουλάριος 803(6)
 ταγεύω 550.2
 ταγός 539.17; 550 app.cr.; 613 app.cr.
 ταγωνάτης 613 I.4/5, 14/15, 24, 33
 τάλαντον 565.11; 2043
 ταμεῖον 633
 - ἱερῶτατον 1319, 1621.15
 ταμίας 512 A.5, B.9; 513 B/C; 539.13;
 661 bis, 846.17; 850 A.14/15, app.cr.;
 860.27; 866 app.cr.; 1034, 1309, 1651.8;
 2029
 ταμεύω 547 app.cr.
 ταξιαρχέω 1238
 τάξις 735, 1763.73; 1841 I.8; 2165
 ταπεινός 1947 B
 ταπείνωσις 1763.130
 ταραχή 1200, 1312 B.20
 τάσσω/ομαι 1312 (ταγόντες), 1763.34,
 161; 1769.34
 - τασσόμενος 1301.4; 1312 A.15 (ὕπο
 τὴν βασιλείαν)
 - τεταγμένος 644, 860.29/30; 1229.65;
 1309 (ἐς πορεῖον τ.)
 ταυροθηρία 550.9
 ταῦρος 2024 B.16
 τάφος 768, 1445, 1698.1; 1699-1701,
 1805, 1856 C (θάφος); 2008

ταχέως 2043
 τάχιστα 1153.14; 1312 A.43
 ταχύ 1763.154
 τεμ- cf. s.v. τιμ-
 τέκνον 549.6; 628 (ἀδελφῆς τ.); 659 A.10
 (τ. ἀπώλεια); 890.13; 1168 B.8, 10/11;
 1169.8/9, 12, app.cr.; 1185 bis, 1220,
 1287 b; 1287 bis A.1, 3; 1344.6, 13, 15;
 1348.11; 1462, 1470, 1475, 1480,
 1491, 1495, 1497, 1499, 1506, 1514,
 1530, 1539, 1543, 1546/1547, 1552 a,
 1553, 1556, 1558, 1560-1563, 1570,
 1623.7; 1675, 1676.2; 1678 bis, 1698.2
 (νόμιμον); 1699-1701, 1713, 1721.8/9;
 2022.4/5; 2024 B.9; 2096/2097, 2127,
 2223
 τεκνών 768
 τέκτων 1287 b
 τέλειος 550.9 (τέλῃος)
 τελεῖω 1884, 2062(5)
 τελευτάω 648, 1414/1415, 1900, 2008,
 2099
 τελευταῖος
 - τὸ τ. 1229.55; 1312 A.31
 τελευτή 1737
 τελέω 860.27; 965, 1309
 τέλῃος 550.9
 τέλος 659 A.30, 50 (ἐπὶ τέλει); 934, 1312
 B.19, 23
 τέμνω 1958.12
 τερπνός 1138
 τέρνις 1763.14; 1768.15; 1769.14
 τετράλειτρον 731
 τετράρχης 1436.2/3
 τετρούνκτιον 731 app.cr.
 τεύχος 1517.2
 τεύχω 650 B.5; 966
 τέχνα 844.5; 846.23
 τεχνίτης 915
 τέχνη 2191
 τεχνίτης 603.3; 1162(4); 1785
 τέκω 1763.169; 2024 A.4
 τηρέω 1166.5; 1229.59; 1312 B.18, 23;

1763.60, 65
 τίθημι 592 (πλάκα), 895.4 (τιμήν); 1039
 A.1? (θυγατέρας); 1515, 1651.11 (ἐν
 ἀνηλώματι); 1676.6; 1945 app.cr.
 - ἄγωνα 550.3, 5; 853.29; 855.18/19;
 1165
 τίκτω 1737, 1803
 τιμά 846.31
 τιμάω 844.3; 846.24, 31; 860.20; 1229.8,
 68; 1341.11/12; 1355 C.10; 1373.10/
 11, 28, 31, 47/48; 1416, 1528, 1533/
 1534, 1538-1540, 1542, 1548, 1583,
 1601.5; 1673, 1846 app.cr.; 2187
 τιμή 613 I.2, 12/13, 22, 31, II.17, 30/31,
 37/38; 802 bis app.cr.; 895.4, 7; 1090.8;
 1312 A.11, 33, 48, B.9, 29, 31; 1330.
 17; 1355 C.31; 1357.20; 1601.5 (μέγι-
 σται τ.); 1707.22; 1763.21, 35/36, 60,
 77, 87, 90/91, 131, 136, 142, 166, 193;
 1764.1; 1768.23; 1769.21, 35/36; 1771.
 21; 1773.30; 1777.3/4; 1908 app.cr.;
 2043
 τίμημα 1841 III.13, 16
 τίμια, τά 539.11/12; 863.44; 1373.22
 τιμιώτατος 1527
 τιμουχείον 2201
 τιμωρία 1763.179
 τιμωρός 1763.66, 184/185
 τίνω 1763.180/181
 τοκεύς 1348.5
 τόκος 1287 bis A.5
 τόλμη 1763.206
 τόμος 1934
 τόξον 904 A.5
 τόπος 653, 766, 822.6, 15; 862.12; 863.50;
 877, 879.6; 1075.4/5; 1229.22; 1373.
 55; 1676.5; 1763.106, 156, 161; 1764.
 5; 1771.25; 1773.7, 34; 1777.7; 1803,
 1848, 1850/1851, 1907, 2026.13; 2223,
 2234
 - ἐπισαμότατος 844.7
 - ἐπιφανέστατος 1229.62; 1312 A.38;
 1373.58

τράγος 2024 B.16
 τράπεζα 1707.23; 1763.93; 2223
 τραῦμα 2191
 τρέπομαι 1312 A.47
 τρέφω 775.8; 1320 b.8; 1701 (τετροφημέ-
 νος), 2024 B.19
 τριακάς 856 A.9
 τριακοστή 1779 bis
 τριβαῖον 714
 τρίβλιον 714
 τρίβος 2263
 τριβούνος 325, 330
 τριετές 1327 app.cr.
 τρικέλευθον 2263
 τριούνηκτιον 731 app.cr.
 τρίπους 466
 τρίτον, τό 547 B.4; 561, 1627.2
 - ἐπὶ τῷ τρίτῳ 1651.15; 1700
 τροπή 1312 A.44
 τρόπος 565.2; 659 A.24, 28, 34, 45, B.27,
 39; 903, 1348.6; 1621.11; 1702,
 1763.121, 159, 165, 180, 181, 185
 τροφεύς 1597
 τροφίτις συγγραφή 1929
 τυγχάνω 1312 A.45, 48, B.32; 1342.19;
 1355 A.25; 1373.49; 1474
 - ὁ τυχών 1312 B.26
 τύμβος 467, 609, 1040(3); 1462, 1474
 τυπηδόν 1306
 τύπος 488, 1763.7, 132; 1766.7; 1768.6;
 1769.7; 1841.1; 2163
 τυπόω 1841 I.7, II.3
 τυφλός 1763.152 (ἀγνωσία)
 τύχη 659 A.6; 1763.148; 1768.22;
 1769.20/21, 31; 1780 A.16; cf. Index V
 ύάλινος 1349 (εἰάλινα)
 ύγία 2119 D
 ύγιαίνω
 - ύγιαίνουσα χροῦ 2139
 - ύγιαίνων πίε, ζήσης 2125(32)
 ύδρευμα 1926
 ύετός 2024 B.7
 ύιοθεσία 817 (ιερεὺς καθ' ύιοθεσίαν)
 - καθ' ύί. 824, 1230
 ύιός 550.2, 8; 604, 656, 663.3, 7; 758,
 775.7; 807, 831, 836, 891 app.cr.;
 1210.4; 1312 A.40, 42; 1331.8, 14;
 1341.5; 1423, 1524, 1525, 1536 b;
 1537, 1611.5, 7; 1617, 1619, 1620.2;
 1622.5; 1625.3; 1651.5; 1677, 1693,
 1695, 1697, 1707.11; 1721.3; 1727,
 1732, 1771.8; 1773.19; 1788, 1849-
 1851, 1913, 1981.3; 2044
 - ύί. τῆς πόλεως 1627.4
 ύλη? 1005(6)
 ύοθεσία 817 (ιερεὺς καθ' ύί.)
 ύπάντησις 2206
 ύπαρχος
 - ἀπὸ ύπ. 2132(66)
 ύπάρχω 659 A.27; 850 A.4/5, 10/11, 23;
 853.22; 860.18; 863.4, 34; 864.16,
 890.7; 1301.29/30; 1357.15
 - τὰ ύπάρχοντα 1460
 ύπατία 1022
 ύπατικός 1332.12; 1435
 ύπατος 757(1-3, 5/6); 803(1, 3, 8, 13/14);
 1327.4; 1436.21; 1458(2); 1909, 2132
 (5, 23, 25, 45, 57/58, 60, 72, 80, 85)
 - ἀπὸ ύπάτων 803(4, 7); 2132(14,
 33/34, 67, 70, 91)
 - στρατηγὸς ύ. 2045
 ύπεναντίος 659 A.41, 43, B.38; 1229.11
 ύπέρ 659 B.20 (τῆς ιδίας πατρίδος), 23,
 35 (ἐλευθερίας); cf. Index V
 ύπερβαίνω 1841 II.8/9
 ύπερήφανος 1947 B
 ύπερθε 1780 A.3
 ύπέρλαμπρος 1841.1
 ύπέρογκος 1841 I.5
 ύπεροχή 1763.31; 1769.31
 ύπερτίθημι 1841 III.4
 ύπέχομαι 979 (γενεάν)
 ύπηρεσία 1464.24; 1598
 ύπηρετώ 1464.28
 ύπηρετής 1763.184

ὑπισχνέομαι 659 A.19; 877, 1327.17;
 1329.16; 1627.7
 ὕπνος 2223
 ὑπογράφο
 - καθώς ὑπογράφεται 1517.5
 - ὑπογεγραμμένος 659 A.35/36; 1355
 A.12/13, C.14
 ὑπογυμνασίαρχος 920
 ὑπόδειγμα 1763.135
 ὑποδέχομαι 890.12; 1229.13, 57; 1229 b
 ὑπόδικος 1651.2
 ὑποδοχεύς 1763.187
 ὑπόθεσις 1841 III.8 (ἐνκληματική)
 ὑποκατιθήμι 503.2/3
 ὑπόκειμαι 633, 1312 B.23
 ὑπολαμβάνω 1312 B.21
 ὑπολήνιος 1763.95
 ὑπομένω 659 A.7, 9; 1229.14 (δαπάνας);
 1312 A.24
 ὑπομνησκω 659 B.8; 1841 app.cr.
 ὑπόμνημα 1841 I.11/12; 2205
 ὑποπόδιον 1963 app.cr.
 ὑπόστασις 659 A.6
 ὑποστέλλω 2043
 ὑπόσχεσις 659 A.20/21
 ὑποσώριον 1698.7
 ὑποτάσσομαι 898, 1312 A.26, 28
 ὑποφύλαξ 2161
 ὑφίσταμαι 1312 A.17, B.6
 ὑψηλός 1763.194 (φρόνημα)
 φαῖδρός 1781
 φαίνομαι 864.1
 φανερός 853 app.cr.; 1312 A.25, 28/29;
 1342.17; 1707.2 (ἐκ τοῦ φανεροῦ)
 φάος 895.8; 1138, 1320 b.10, 12
 φάρμακον 2191
 φάρυγξ 900.10
 φαῦλος 965
 φεῖδομαι 1373.23
 φεῖσκος 1676.5; cf. s.v. φῆσκος
 φέρω 921
 φεύγω 1763.156

φήμη 454.6
 φημί 1312 A.40; 1852.3
 φθίνω 965
 φθιτός 1920(2)
 φθόνος 1391, 1689, 1763.167; 1792
 φιλαγαθία 1981 app.cr.
 φιλαγάθος 890.11, 24
 Φιλαδέλφειον 650
 φίλανδρος 877, 1774
 φιλάνθρωπα, τὰ 659 A.14, 17, 19, 25, 33,
 B.6, 16/17, 24, 35; 860.13; 863.38, 42
 φιλανθρωπία 1312 B.23
 φιλέλλην 1090.3; 1730, 1763.3; 1766.3;
 1768.3; 1769.3; 1773.3
 φίλη 780(10)
 φιλία 658.10; 659 A.7; 850 A.4, 23, B.10;
 877, 1075.19; 1090.7; 1312 A.21
 φίλιος 1320 b.14
 φιλογεῖται 2107
 φιλοδέσποτος 1010
 φιλοδοξέω 1373.13/14, 22
 φιλόκαισαρ 1627.3; 1730
 φιλόλογος 1010, 2191 (ιατρός φ.)
 φιλόπατρις 1584, 1586, 1597, 1601.6;
 1604, 1627.3; 1742
 φιλοπονία 1312 B.16
 φιλοπόνως 1312 B.6
 φιλοράμιος 1090 app.cr.; 1730, 1763.2;
 1766.2; 1768.4; 1769.2; 1773.2
 φίλος 582; 659 A.8, 12, B.3; 853.3, 16,
 26; 863.4; 877, 1096, 1330.3; 1435,
 1596, 1730 app.cr.; 1958.16; 2062(4);
 2083, 2176 (ἐν τοῖς πρώτοις φ.),
 2205/2206; cf. s.v. φίλη
 φιλοσέβαστος 1279
 φιλόσοφος 1329.3
 φιλοστοργία 1312 A.42; 1601 app.cr.; 1697
 φιλόστοργος 1312 B.12
 φιλότεκνος 891.11
 φιλοτιμία 864.20; 1312 B.13; 1373.11,
 22/23; 1436.5
 φιλοτιμότητα 1373.17
 φιλοφρόνωνς 863.41

φιλοφροσύνη 775
 φῆσκος 1721 app.cr.; cf. s.v. φεῖσκος
 φλέγομαι 1763.189
 φλογών 1747 bis
 φοβεσάνων 950
 φόβος 898, 1763.156
 φονεύτρια 899
 φορέω 849.7; 2109
 φόρος 2144
 φράτερ 713 A.3
 φρατρία 983, 992, 2155
 φρήν 609, 1348.6
 φρόνημα 1763.194
 φροντίζω 1787
 φροντίς 659 A.23; 1763.25, 149; 1768.27;
 1769.25; 1818
 φρορός 906
 φρούραρχος 929, 1338
 φρουρέω 1297.7
 φρούριον 1297 app.cr.
 φυή 476
 φυλά 854 app.cr.; 856 A.9, 17; cf. s.v. πυλά
 φύλαξ 1229.22; 1763.13/14; 1768.14;
 1769.13/14
 φυλάσσω 659 B.11, 18, 19; 851 B.1;
 872.43; 1422, 1763.24; 1768.26/27;
 1769.24 cf. Index V
 φυλάττω 906
 φυλέτας 856 A.11
 φυλή 846.18; 877, 983, 992, 1270 III; cf.
 s.v. πυλά, φυλά
 φύλον 1953
 φυσικός 1113/1114
 φύσις
 - ἀνθρωπίνη 1763.147
 - ἐκ φύσεως 877
 - φύσει 551, 877, 890.4; 891.5; 1270
 I/II; 1312 A.2; 1597
 φυτοσπόρος 1953
 φύω 775.7
 φώλαρχος 1113/1114
 φωνή 454.4; 1763.70, 145, 150/151, 170

χαίρω
 - χαίρε 459, 576, 604, 780(3); 811 bis,
 896, 956, 965, 966, 968, 1010, 1020,
 1026(3); 1052-1054, 1153.15; 1320 a;
 1321, 1423, 1456, 1564, 1743-1754,
 1774/1775, 1810, 1812, 1832, 2095,
 2104, 2258
 - χαίρειν 592, 766, 807, 855.2; 1010
 - χαίρετε 767(8); 806, 972
 - χαίρετέ μοι 1341.22/23
 χαλεπός 1763.65
 χαλκεύτευκος 1165
 χαλκεύς 1010
 χαλκοπράτης 803(5)
 χαλκοῦς 844.4
 - εἰκὼν 1229.61; 1312 A.37/38;
 1373.29, 37
 χαρά 778(2); 1312 A.21
 χαρακτήρ 1763.22/23, 204/205; 1768.25;
 1769.22/23
 χαράσσω 1348.13; 1763.62; 2151
 χάριν 659 A.25/26; cf. s.v. μνήμης χάριν
 χάρις 476, 659 A.16 (αἰώνιος χ.), B.19;
 750(3); 846.7, 34; 864.1; 895.2; 1312
 A.11; 1763.84, 101, 140; 2143(2);
 2165, 2227
 χαρτ-- 1841 I.11
 χάρτης 1841 III.2, 5, 18
 χαρτουλάριος 732(9); 757(8); 803(9);
 1450(5, 9); 1458(4); 2132(66, 75,
 79/80)
 χεῖλος 900.8
 χειμών 1889
 χεῖρ 813 B.12; 1093, 1763.171/172; 2103
 app.cr. (χειρί?)
 - ἐκτείνω χ. 1763.25; 1768.27/28;
 1769.25/26
 χειρίζομαι 1312 A.7
 χειροτονέω 846.22; 854.5, 7; 1312 A.23
 χεῦμα 987
 χθών 1320 b.11; 1920(6)
 χιλίαρχος 653 bis
 χοιροτυπέω 1074(9)

χοιροτύπος 1074(9)
 χολή 900.12
 χόλος 1763.175, 183/184
 χοραγέω 2043
 χορευτός 1005(14)
 χορηγέω 1373.16
 χορηγία 1763.103
 χορικός 846.30 (άγών)
 χορός 1760.1
 χόρτος 2024 B.8
 χούς 957 app.cr.
 χράομαι 856 B.9; 2139
 χρεία 659 A.32; 864.20; 1229.56; 1300.9;
 1301.7; 1301.12; 1312 A.19, 27, B.11;
 1357.15; 1763.75; 1771.8; 1773.19
 χρεοφυλακτικός 1779 bis
 χρεοφύλαξ 1779/1779 bis
 χρεοφυλάκιον 2148
 χρήζω 1763.151
 χρήματα 540.4; 785, 796-798, 801, 856
 B.3/4; 2043
 χρηματίζω 659 B.22
 χρηματισμός 659 A.34, B.21
 χρηματιστήριον 2148
 χρήσιμος 860.21; 1229.45; 1300.11
 χρήσις 1763.12; 1768.12; 1769.12
 χρηστός/ή 896, 966, 1010, 1052/1053,
 1320 a; 1321, 1743-1747, 1749-1754,
 1810, 1920(2); 2001, 2095, 2258
 χρυσόσυνη 1920(5)
 χρηστότης 1357.13
 χρόνος 860.26; 1320 b.8; 1348.12; 1415,
 1763.53, 63/64, 137, 141; 1764.3;
 1771.12, 22; 1773.23, 32; 1777.5;
 1885, 1890
 - ἅπας χ. 540.4; 659 A.31; 942.9;
 947.7/8, 62; 1763.8; 1766.8;
 1768.7/8; 1769.8
 - ἐκ τῶν προτέρων χ. 860.19
 - ἐν πολλοῖς χ. 2139
 - ὅσον ἂν ἐγὼ ζῶ χ. 891.18
 - παλαιοὶ χ. 853.3/4, 16; 1201
 - πᾶς χ. 1373.39

χρύσεος 488, 844.4; 857.6; 862 app.cr.;
 864.8, 13; 1229.69
 χρυσοκόπος 1433
 χρυσοπτερυγός 1747 bis
 χρυσός 848.18; 863.28, 32; 872.48; 906
 (δέσποινα χ.); 1229.60; 1319 (λίτρα
 χ.), 1355 A.24 (βραβεῖον); 1373.28,
 33, 36; 1673 (εἰκὼν)
 - στέφανος 848.18; 863.28, 32;
 1229.60; 1355 A.24; 1373.28/29,
 32/33, 36; 1763.86
 χρυσοῦς 1929, 2023, 2163 (τύπος)
 χρυσοχόος 704
 χώρα 659 B.5, 16; 709; 942.24; 947.16/17;
 1198, 1229.22; 1312 B.14; 1763.26, 64,
 87/88, 93, 125; 1769.26; 1771, 1773.
 11/12; 1806, 1841 I.8; 2200
 - ἱερά 704
 - ὀρίζω χ. 942.15/16; 947.12, 78
 - πολεμάω ἀπὸ χ. 942.12
 - πρώτη 550.3
 χωρέω 659 B.14
 χωρίον 674, 879.5/6, 8; 1182; 1229.45;
 1707.1, 6, 16, 18; 2200
 ψάμμος 1920(6)
 ψαφ- cf. s.v. ψηφ-
 ψαφίζω
 - τὰ ἐψαφισμένα 846 app.cr.; 860.12
 ψάφισμα 844.6; 847.7; 856 A.11/12, B.5;
 860.5/6, 16, 23; 861.8; 862.10/11;
 863.39
 ψᾶφος 856 A.15; 860.30/31
 ψηφίζω/ομαι 848.15; 855.9, 18; 863.42;
 1300.29; 1348.14; 1636
 ψηφισμα 539.14/15, 18; 659 A.26, 47/48
 (ψ. αἰώνιον νομοθετηθέν/νενομοθετη-
 μένον), A.29/30, 35-37, 39, 43, B.25;
 828, 863.1, 49; 1209, 1273, 1297.25;
 1299.13; 1300.24; 1301.32, 36; 1307;
 1312 A.12, 45, B.35; 1373.30, 40, 54;
 1707.13/14, 21/22; 2205
 ψηφοθετέω 1427

ψηφοθέτης 1884 (ψι-)
 ψήφος 846.18
 ψηφώω 1886, 1893
 ψηφωσις 1842, 1880 app.cr.; 1884; cf. s.v.
 ἱνίφωσις
 ψιλή 613 I.20
 ψωμίζω 2024 B.15
 ὠδίνω 1737
 ὠδὶς 476, 2024 A.3
 ὠνέομαι 1153 app.cr.; 1312 B.19
 ὠνή 611?, 613 I.3, 13, 23, 31/32; 1483
 app.cr.; 1651.4, 7
 ὥρα 1805 (τοῦ θανάτου)
 ὥροι 942.24; 947.16
 ὥρολόγιον 1206
 ὠφελέω 880.5
 ὠφελία 1312 B.17

LATIN WORDS

ab epistulis 1464 app.cr.
 aedilis 625
 Caesar noster 2123 A
 censor 1818 app.cr.
 decumanus 2263
 decurionatus 1165 app.cr.
 diarium 713 app.cr.
 didascalus 1154
 dies quinquennialium 2120-2122
 dominus 1517.6
 epistula 617, 1464 app.cr. (ab epistulis)
 exemplum 617
 filius 1630.3
 frater 1630.1
 illustrius 732(7)
 heres 1630.4
 liberta 1630 app.cr.
 libertus 877, 1630.2
 monumentum 1630.4
 officium 1517.16
 opus 650 A
 passus
 - millia passuum 1879 bis
 pater 1138
 pisto 877
 potestas, tribunicia 1879 bis
 praefectus 650 app.cr.
 praefectus cursus 617
 praefectus fabrum 625
 praeses provinciae 1517.14
 preco 713 app.cr.
 procurator 1517.11
 provincia 1517.15
 quaestor 625
 refacio 1879 bis (refecerunt)
 sepulchrum 1630.3
 servus 877
 socera 1154
 tribunicia potestas 1879 bis
 vivos 1138

VIII. SELECTED TOPICS

- abbreviation sign 1361, 1414/1415,
 1790/1791, 1793-1795, 1814, 1842,
 1845 app.cr.; 1849 app.cr.; 1855/1856,
 1860, 1884, 1891, 1893, 1900, 1910,
 1960/1961, 1963, 1972, 1976,
 2019/2020, 2026, 2054, 2060
 Abdera 1337
 abecedarium 735, 1065 A; 1085, 1143
 Abydos 1373 app.cr.
 accident 1306
 acclamation 517, 559 app.cr.; 811 bis, 867
 B/C; 877, 888, 906, 995, 1010, 1103,
 1162(1/2); 1172 A; 1290, 1344, 1390,
 1392, 1433, 1787(2); 1836(5); 1868,
 1948, 1962, 1972, 1975, 1994, 2125(3-
 5, 22, 28)
 - erotic 1089
 account 809, 811, 917?, 1077, 1291-1293,
 2023, 2152
 acculturation 1003
 Achaemenids 1350
 Achaian Koinon 2212
 Achilles, cult of 784
 acrostich 2190
 actor 673
 Admetos 563
 adoption 817, 877, 1135 app.cr.; 1230,
 1232, 1287 bis app.cr.
 - of women 556, 877, 1039?
 advocate 1806
 Aelius Aristides
 - or. 30.2/3 1331 app.cr.
 afterlife 1225, 2171, 2223; cf. s.v.
 eschatology, hero, soul
 age
 - at death 505, 626, 767(8); 877, 888,
 906, 956, 965/966, 1010, 1022, 1062,
 1320 b; 1341, 1414/1415, 1559,
 1850, 1897, 1900, 1908, 1939/1940,
 1944, 2001/2002, 2008, 2019, 2032,
 2053(5), 2054, 2057 B; 2099
 - at marriage 1098
 age class 521
 agonistic inscription 474, 486, 550, 1243,
 1355
 agora 943
 agriculture 879, 997, 1076, 1363, 1569,
 1725, 1877, 2144, 2153; cf. s.v. grain,
 land, olive, vineyard, wine
 Agrippa, M. Vipsanius 567 ter/quater
 Agrippina the Younger 2166
 Aineas 570
 Ainos 658
 Aischines
 - 3.129 491
 Aitolian Koinon 540, 1299 app.cr.; 2212
 Akmonia 2155
 Alabanda 2157
 Alexander the Great 582/583, 828, 847
 app.cr.; 875, 1382, 2203
 Alexander Balas 1756
 Alexandria 2191, 2213
 Alkamenes 1282
 Alkestis 563
 allegory 1776(2); 1838
 alliance 658/659, 934, 942, 947, 2212
 allotment tablet 1432
 alphabet 987
 - Aigina 1049
 - Athens 1049
 - Boiotia 995
 - Chalkis 1002 app.cr.; 1035
 - Crete 933
 - Elymean 1031
 - Ionic 1113
 - Lakonian 374
 - Selinous 1032
 - Sicily 981
 - Sikyon 995
 altar 877
 Amastris
 - amphoras 795, 1424

- Amphiktyony, Delphic 482, 488, 491,
 2211, 2227
 Amphissa 488
 amphora cf. s.v. dipinto, Panathenaic amphora
 - graffiti on 780
 - lead miniature 1761, 1833, 1837,
 2108, 2145
 amphora stamp 496, 524, 735, 742/743,
 751, 759, 765, 882, 984, 1010, 1027,
 1633, 1781, 1965, 2034, 2146
 - Amastris 795, 1424
 - Chersonesos Taurica 524, 770, 795
 - Chios 524, 929, 1949
 - Herakleia Pontica 759, 781, 795,
 1424, 1428-1430
 - Ikos 911, 929
 - Italy 524
 - Knidos 524, 929, 1027, 1057(2);
 1633, 1949, 1965, 1981 bis
 - Kos 524, 929, 1867(1); 1949
 - Olbia 754
 - Pamphylian 1632
 - Parmeniskos group 524, 672 bis,
 929, 2147
 - Paros 524, 929
 - Pseudo-Samian 1295
 - Rhodes 524, 745, 781, 815, 821 bis,
 929, 958, 993, 1027, 1057/1058,
 1631, 1759, 1789, 1816, 1820, 1843,
 1882, 1916, 1949/1950, 1965, 1981
 bis, 2004
 - Sinope 524, 759, 770, 781, 795, 929
 - Thasos 524, 654, 712 bis, 759, 781,
 791, 795, 929
 amulet 733, 735, 749?, 808 bis, 880, 990,
 1070 bis, 1102/1103, 1105, 1109/1110,
 1803, 1928, 2101, 2109/2110, 2125(20/
 21, 29); 2143(1); 2237-2241; cf. s.v.
 phylactery
 Amyntas III, king of Macedon 587
 Anahita 2215, 2218
 Anaphe 2157, 2258
 anatomical dedication 614, 877, 2007
 ancestor 2211
 anchor 1044
 anger 2241
 animal husbandry 1076, 1188, 1361, 2144,
 2253
 Anthologia Palatina
 - 7.277 906 ter
 - 7.452 1760 bis
 - 7.525 1737 app.cr.
 - 7.586 1760 bis
 - 7.729 1737 app.cr.
 - 8.188 1737 app.cr.
 - 9.799-801 650
 - 11.35 1223
 - 16.387 1085
 Antigonos Doson 518, 1325, 2212
 Antigonos Gonatas 620, 719
 Antigonos Monophthalmos 832, 1325,
 2203, 2212
 Antinoos 1747 bis
 Antiochos I, Seleukid king 2209
 Antiochos I, king of Kommagene 1762-
 1766, 1768-1771, 1773, 1777
 Antiochos II 644, 2016, 2209
 Antiochos III 1191, 1325, 1373 app.cr.
 60/61; 1706, 2153
 Antiochos IV 1504
 Antiochos V 1845 bis
 Antiochos VII 1821
 Antoninus Pius 1273
 Aphrodisias 2160
 Aphrodite 2215
 Apollonia Pontica 2209
 Apollonios Rhodios
 - 3.716 1426
 - 4.700 467 app.cr.
 - 4.716/717 1032
 apotropaic text 1792, 2107
 Appian 1098
 aqueduct 1733
 Aquilius, M. 1383
 Arabia 1435 app.cr.
 Arbinas 1718

arbitration 504, 571 app.cr.; 992, 1325, 1382, 1719, 2200; cf. s.v. border dispute
 archer 522
 Archilochos 872
 architect 912, 1785
 archive 1297 app.cr.; 1314, 1767, 1779, 1779 bis, 2148, 2201
 Ares 2245
 aretology 2216, 2227, 2232
 aristocracy 543
 Aristonikos 1312, 1379
 Aristophanes
 - *Birds* 237 and 738 906
 - *Ecc.* 102. 906
 - *Knights* 1284/1285 669 app.cr.
 Arkadia 1308
 army 934, 999, 1080, 1297 app.cr.; 1433, 1781 (Sidon); cf. s.v. archer, cavalry, fleet, garrison, guard, mercenary, veteran, weapons
 - abuses of soldiers 617
 - in Crete 941
 - military character of Macedonian monarchy 582
 - military doctor 2191
 - military regulation 589
 - Ptolemaic 1929
 - Roman 617, 653 bis, 663/664, 877, 1312, 1464 app.cr.; 1517 app.cr.; 1878, 1895, 1926, 1960, 2006, 2149, 2151, 2161
 - supply 1363
 Arrian 1409
 Arsinoe (city) 2203
 Arsinoe II Philadelphos 2028, 2206, 2213
 Artemis 521, 624, 2218
 artisan 809, 2152
 Asandros 1198, 1269
 Asia, province 1327 app.cr.; 2143 bis
 Asia Minor 2210
 - migration from Asia Minor to Rome 1095
 - Peraia 2200
 - religion 2215, 2217/2218

Asklepiads 2191
 Asklepios 559 app.cr.; 2191, 2229
 Asoka 1769 app.cr.
 assembly 816 (Rhodes), 856 app.cr. (Samos); 1297 app.cr. (Kolophon); 1312 A app.cr. (Metropolis)
 association 822, 866, 2155, 2167
 - of athletes 1287 bis app.cr.
 - cult 475, 531 app.cr.; 603 app.cr.; 1416?, 1925, 2155, 2225, 2253
 - Dionysiac artists 645 bis
 - professional 877, 1096, 1287 (recipient of fine), 1416?, 1608, 1925, 2155/2156, 2211
 astrology 1142, 2238
 astronomy 1323, 1439 app.cr.
 asylia 850-855, 932, 940, 940 bis, 1261 app.cr.; 1266, 1307-1309, 1376, 1719, 1923, 2006, 2157
 Athena 2219
 Athens 488, 2180, 2201, 2235, 2262
 - account 809
 - building account 2152
 - council 2201
 - Getae in A. 2192
 - klerouchia in Sinope 1432
 - lamps 492(2)
 - libraries 2185
 - pottery 779, 800 bis, 995, 996, 1008, 1035, 1074, 1081, 1111/1112, 1140, 1789
 - sculpture workshop 638
 athlete 473/474, 485, 487, 550, 811 bis, 819, 866, 888, 952(2); 1095, 1243, 1279, 1355, 1437, 1636, 1729, 2003, 2159/2160; cf. s.v. agonistic inscription, association, boxer, contest, pankratiast, wrestler
 athletics 2158; cf. s.v. agonistic inscription, athlete, horse-race, race, victory
 Attalids 874 bis (cult of), 1312 B app.cr. (administration); 1381, 1466
 Attalos I 490
 Attalos II 1283, 1312, 1342, 1592, 2184

Attalos III 1283, 1457, 2182
 Atticus, friend of Cicero 584
 auction 820
 Augustus 567 ter, 1431, 1434
 authenticity of document 1310; cf. s.v. forgery
 Avidii, family of 2214
 balance 1050/1051
 ball
 - catapult ball 1244
 - clay 999
 bank, banking 1034
 banquet 596(1); 817, 890 app.cr.; 906 bis, 2156, 2201, 2227
 barbarians 2208
 barley 179
 bastardy 1070
 bath 1208, 1671, 1733, 2159
 bell 1288 ter
 benediction 1866, 1867(2); 1930, 2115, 2119, 2125(1, 12, 14/15, 25, 32/33), 2139
 benefactor 1223, 1787, 1896, 2156, 2211; cf. s.v. euergetism
 Berenike 2155
 Biblical quotation; cf. s.v. New Testament, Psalm
 - *Exod.* 15 2024 A
 - *Deut.* 32 2024 B
 - *Gen.* 3.19 2022 app.cr.
 - 1 *Kings* 8.36 1971
 - *Prov.* 3.34 1947 B
 - *Prov.* 5.3-4 900 app.cr.
 - *Prov.* 10.7 1154 app.cr.
 - *Sophia Sirach* 25.24 900 app.cr.
 Biblical scene 1979
 bilingual inscription
 - Greek/Aramaic 1813, 1817, 1911, 1915
 - Greek/Demotic 877
 - Greek/Hebrew 1851, 2127
 - Greek/Latin 527, 584, 617, 735, 877, 1097, 1136, 1138, 1150, 1157-1162, 1284/1285, 1517, 1879 bis, 1995, 2006, 2173, 2186
 - Greek/Lycian 1677, 1711, 2173
 - Greek/Lydian 1350
 - Greek/Nabataean 1879
 - Greek/Palmyrene 1815
 - Greek/Phoenician 1826, 2173
 - mixed with Greek and Latin letters 1157, 1162
 bilingualism 713, 1050, 1085, 1093, 1137, 2186/2187
 bird's cry 906
 birthday 1287 bis app.cr.; 1362, 1763, 2227
 bishop 1444
 Bithynia 1327 app.cr.; 2209, 2211
 Bithynion 477
 Boiotia 987
 - Boiotian Koinon 451, 2227
 bone tablet 760 bis
 booty 589, 802 bis, 934 (division of), 1030 (dedication)
 border dispute 2144; cf. s.v. arbitration, delimitation, territory
 Bosporan kingdom 762
 bouleuterion 982
 boundary 942, 1339
 - inscription on rock 1649
 - stone 527, 653, 704, 877, 1818, 1876, 2065
 boustrophedon 1002 app.cr.
 Bouthrotos 584, 2244
 boxer 952(2); 1355 C app.cr.
 bracelet, silver 2237
 brazier, clay 1227
 bread seal 886, 2140
 brick, stamped 984, 1865
 brigands 1080, 1188, 2161, 2210
 bronze
 - balance 1050/1051
 - bell 1288 ter
 - bullet 1001
 - bust of Tyche 2079

- carpenter's square 1831
- cauldron 802 bis
- handle 818, 1043
- plate 749
- ring 734, 778
- situla 2139
- stamp 2126
- standard 735
- strigil 746, 1010
- support of a statuette 1036
- tablet 1002, 1035, 1039, 1077
- tripod 2078
- vase 819
- weight 790, 877, 886
- building accounts 2152
- building inscription 650/651, 666/667, 877, 1240, 1280, 1585, 1602, 1627, 1685, 1730-1732, 1741, 1787, 1790-1792, 1797-1799, 1854/1855, 1877, 1913/1914, 1959, 2026, 2127, 2186
- bullet 1001 (bronze); cf. s.v. sling bullet
- burial 485, 1805; cf. s.v. burial
 - in front of the city gate 1312 A app.cr.
 - within the city 1223, 2167
- Byllis 584
- Byzantine inscription 877, 1410; cf. s.v. lead seal
- Byzantion 644, 2209
- Caesar, C. Iulius 1223, 2217
- calendar 784 (Olbia), 1104, 1198, 2162 (Corinth); cf. s.v. month
- Callimachus 1737 app.cr.
 - ep. 58.2 906 ter
 - hymnus ad Dianam 225-227 1317
- cameo 735, 2163
- canal 1998; cf. s.v. water management
- captive cf. prisoner
 - liberation of 546, 715, 720, 2209
- Caracalla 1411, 1464, 1573
- caravan trade 1896
- carpenter's square 1831
- catalogue cf. s.v. list
- catapult 1244
- cauldron, bronze 802 bis
- cavalry 546, 1361
- Ceionii, family of 2214
- Celts
 - Celtic names 877, 1440
- census list 877, 879
- Chalkis 983 (colonies in Sicily)
- Charites, cult of in Athens 16, 214
- Chersonesos Taurica 2262
 - amphoras 524, 770, 795
- chiliastys 877
- Chios
 - amphoras 524, 929, 1949
 - Peraia 2200
 - pottery 780
- choral dance 1074(9)
- Christianity 641, 653, 674, 888, 898-905, 1040, 1093, 1145, 1162, 1187, 1214, 1393-1398, 1410, 1760, 1793-1795, 1835, 1836(5); 1840, 1996/1997, 2027, 2030, 2035/2036, 2040, 2060-2063, 2066, 2155, 2165, 2220/2221, 2223; cf. Biblical quotation, New Testament, Psalm
 - acclamation 867 B/C; 877, 1392, 1787(2); 1868, 1948, 1962, 1972, 1975, 1994, 2007 app.cr.
 - altar 877
 - amulet 733, 880, 990 app.cr.
 - baptistery 1185, 1686
 - bishop 1444
 - boundary stone 2065
 - bread seal 886, 2140
 - building inscription 650, 667, 877, 1787, 1790-1792, 1797-1799, 1854/1855, 1877, 2026
 - chancel screen 1822, 1858/1859
 - church 1395 (owner of a quarry), 1877
 - curse 877
 - dedication 1858/1859, 1974
 - dipinto 1860, 1867(3); 2038
 - diptych 2069
 - epigram 1920(3)

- epitaph 592, 648, 711, 877, 905?, 951, 962, 1010, 1022, 1025 bis, 1072, 1100/1101, 1186, 1287 b; 1414/1415, 1417, 1443/1444, 1737, 1778, 1814, 1856, 1900, 1944-1946, 1978, 2014, 2018-2022, 2100
- *Euchologion mega* 2019 app.cr.; 2021 app.cr.
- euergetism 1877
- eulogia 1863, 1976
- funerary epigram 1737
- funerary liturgy 2014, 2018/2019, 2022 app.cr.
- gem 742
- glass pendant 2125(6-11, 16/17, 27)
- graffito 754, 884, 1294, 2038, 2220
- hermitage 1970-1978
- incense burner 2131
- invocation 634/635, 877, 1186, 1910, 1947 A
- labels of Biblical scenes 1979
- lamp 1867(2); 1954, 2128/2129
- marriage of monks 1794
- martyr 711, 1861 app.cr.
- martyrium 946, 1898
- monastery 1793-1795, 1800-1802, 1845 app.cr.; 1854, 1858-1864, 2072
- Monophysites 718 app.cr.
- mosaic inscription 668?, 1164(2); 1838, 1842, 1845, 1855, 1875 c; 1877, 1880/1881, 1884-1886, 1890-1894, 1898, 1901, 2068, 2130
- owner's inscription 877
- paganism and Christianity 981 (survival of pagan rites), 2061, 2223
- pilgrim 1108
- prayer 867 A, 877, 1862, 1971, 1973, 1973, 2040(12); 2132, 2141/2142
- ring 735, 2142
- seal 2132-2135
- sentence 1391, 1792, 1977, 2025, 2062(4)
- sermon 899
- symbol 877
- temple conversion 904, 2026 app.cr.
- tile 636, 730, 1788
- trisagion 718
- Virgin Mary 2220
- Christogram 1391, 1737, 2125(7)
- chronology 815
- chthonic cult 1032
- Cicero
 - *ad fam.* 13.25 539
 - *Verr.* 2.3.61-63 1028
- circus faction 1786, 2234
- citizenship 544, 584; cf. s.v. civic subdivision, naturalization, tribe
 - duties of citizen 1689
 - grant 565, 796-799, 801, 846, 856 A; 1297 app.cr.; 1299-1301, 1305, 1314/1315, 2159
 - honorary 486 IV app.cr.
 - reconciliation 992
 - registration 1325
 - reorganisation 992
 - Roman 584, 1327 app.cr.; 1464 app.cr.
- city cf. s.v. assembly, citizenship, council, finances, foreigners, kinship, sympolity, synoikismos, urbanization, village
 - agora 943
 - beauty 2165
 - bouleuterion 982
 - civic organisation in Syria 1781
 - civil strife 764, 992, 1200, 2155, 2202
 - destruction 659, 1266, 1373 app.cr.
 - elite 2204
 - fiscal organisation 984
 - freedom 659, 1223, 1312 A app.cr.
 - grant of polis status 1504
 - identity 1192, 1811
 - institutions 1034 (Tauromenion)
 - network of 1719
 - patronage 1579-1582
 - privileges 1193

- re-foundation 1198
- streets 2263
- civic subdivision 981, 983, 992, 999, 1077
app.cr.; 1313; cf. s.v. chiliastys, phratry, tribe
- civil strife 764, 992, 2155 2202; cf. s.v.
exiles, stasis
- clan 1790, 1795, 1802
- Claudius 1640, 2255
- cleruch, cleruchy cf. s.v. klerouchos
- coin, inscription on 2192, 2265
- coinage 1651 app.cr.; 1704, 1779 bis, 1929,
2023, 2158; cf. s.v. mint
- colonization 872, 981, 983, 1035, 1076,
2041
- colony
 - military 584, 1706
 - Roman 584, 625
 - Seleukid 1266
 - Syracusan 991
- comedy 1066
- commemorative text 877
 - of the inundation of the Nile 1961,
1963
- commercial graffiti/sign 957, 988, 995,
1010
- Commodus 1594 app.cr.?
- concubine 877
- confederation 2212; cf. s.v. Amphiktyony,
koinon
- confession inscription 1344 app.cr.;
1346/1347, 1349, 1358, 1852?, 2221,
2243, 2253
- confiscation 633
- conflict 1344 app.cr., 2202; cf. s.v. border
dispute, civil strife, revolt
 - marital 1075 app.cr.
 - social 2202
- constitutional change 2203
- contest 811 bis, 2029
 - medical 2191
- contract 503, 662, 735, 1779 bis, 2152
- contributors, list of 1280 bis
- conventus
 - in Asia 2143 bis
 - civium Romanorum 1464 app.cr.
- copper
 - ring 1864
- copy of document 1310, 1762-1766, 1768,
1771, 1773, 1777
- Corinth 2244
- Corinthian League 2212
- council
 - in Rhodes 816
- Crassus, P. Licinius 1312
- Cretan War, First 815 C; Second 815 A
- Crete
 - settlers in Miletos 1314
 - mercenaries in Thessaly 522/523
 - pirates 1336 bis, 2157
- crime 2210; cf. s.v. brigands, homicide,
manslaughter, murder, piracy, police, theft
- crown 1270 app.cr.; 2227
 - priestly 1433, 2163, 2227
- crowning 1312 A app.cr.; 1357 app.cr.
 - annual 662
 - repetition of 2181 bis
- crucifixion 633
- cry 2101(2)?
- cult cf. s.v. deification
 - founder 1378, 2243
 - of friends of Hellenistic kings 2205
 - introduction 991
 - of living individuals 2167
 - regulation 720 bis
- curse 877, 1337; cf. s.v. funerary imprecation
 - justification of 1075 app.cr.
 - tablet 735, 747, 777?, 813, 1038,
1075, 1107, 1226, 1786, 2237, 2241
- cursus honorum 625
- cursus publicus 617
- custom dues 1980, 2144
- cymbal 2265
- dance 1074(9); 2160
- damnatio memoriae 1330 app.cr.; 1956,
2166

- Dardanos 570
- Darius I 1310
- day
 - δεκάτη 1363.38/39, 57, 80, 106;
1769.39; 1771.4; 1773.16; 1777.11
 - δωδεκάτα 822.2
 - διχομηνία 890.2
 - ἐβδόμη 1299.1
 - ἐκκαίδεκάτη 1363.38, 56, 79, 107;
1769.38; 1771.3, 9; 1773.13, 16, 21
 - ἔκτη 1312 A.2, B.1
 - ἔκτη ἱσταμένου 1198.1
 - ἐνάτη ἱσταμένου 1300.2; 1305.1/2
 - ἡμέρα Ἀρεως 1085
 - ἡμέρα Ἀφροδίτης 1085
 - ἡμέρα Διός 1085
 - ἡμέρα Ἑρμοῦ 1085
 - ἡμέρα ζ' 648, 653
 - ἡμέρα Ἡλίου 1085
 - ἡμέρα Κρόνου 1085
 - ἡμέρα Σελήνης 1085
 - καλάνδαις Ἰουλίας 1100
 - ὀγδόη 1417, 2019.21/22
 - πέμπτη 2019.22
 - πρό ... εἰδὼν Μαΐων 1104(3/4)
 - πρό ... εἰδὼν Σεπτεμβρίων 1104 (8)
 - πρό ... εἰδὼν Φεβρουαρίων 1104(5)
 - πρό θ' 1104(10)
 - πρό ... καλανδῶν 1104(7)
 - πρό ... καλανδῶν Μαρτίων 1022
 - πρό ... καλανδῶν Μαΐων 1104 (2, 6)
 - πρό ... καλανδῶν Ὀκτωβρίων
1104(1)
 - πρό ... καλανδῶν Φλεβαρίων 1025
bis
 - πρό ... νωνῶν Μαρτίων 1104(9)
 - Σαββάτω 648 app.cr.
 - τετράς ἀπὸντος 891.16
 - indicated with numerals 1104(10);
1287 bis A.6; 1341.2; 1344.21;
1348.1; 1414/1415, 1451, 1955.10;
1963, 2020.7; 2021.5; 2026
- Dea Roma 2217
- deadline 860.26/27
- death 2171; cf. s.v. afterlife, age at death, burial,
eschatology, funeral
 - abroad 1942
 - at childbirth 1737, 2057
 - in office 815 D
 - at sea 906 ter, 1760 bis
 - in war 1780 app.cr.
- death penalty 633
- debt 491, 503
- decree 659 ('eternal decree'), 856 app.cr.
(procedure in Samos); cf. c.v. proxyen
- language of 1271
- ratification 1297 app.cr.; 1298 app.cr.;
1305 app.cr.; 1312 B app.cr.
- decurio 625
- dedication 2224, 2227, 2229; cf. s.v.
anatomical dedication, epigram, hair, relief
- of children 1039?
- of slaves 611
- deed of sale 613
- defixio cf. s.v. curse tablet
- deforestation 1188
- deification of mortals 567 ter/quater
- Deiotaros, king of Galatia 1433
- delimitation 942, 997, 1076
- Delos 2152, 2186, 2258
- Delphi 583, 1052 (and Italy), 2029, 2061,
2185, 2266; cf. s.v. Amphiktyony
- accounts 809, 2152
- Demeter 834, 2155
- Demetrios Poliorketes 523
- Demetrios II, Seleukid king 1756
- democracy 816 (Rhodes), 1337, 2203
- democrats 764
- Demosthenes 2254 (statue)
- 33.8 503
- dexiosis 1762/1766, 1768/1769, 1771
- dialect 1707 app.cr.
 - Aiolian 1364
 - Akragas 987
 - Boiotian 452
 - Cretan 933

- Gela 994
- Nabataean 1869 app.cr.
- Thessalian 851 app.cr.
- digamma 994
- dikastic pinakion 1432
- Dio Cassius
 - 51.20.6 2217
- Dio Chrysostomos 1409
 - *Or.* 31.74 820
- Diocletian 1650
- Diodoros
 - 16.23.3 and 16.29.3 481
- Diodoros Paspalos 1379, 2167
- Diogenes of Oionanda, philosopher 1690
- Dionysiac artists 866, 1201, 1386
 - association 645 bis
- Dionysios, tyrant of Herakleia 1429
- Dionysos 488, 624, 1311, 2225/2226
- Dioskoures 1934
- dipinto
 - on amphora 759(4); 780, 1949, 2146
 - commemorating the rise of the Nile 1932
 - on funerary relief 1936
 - on lintel 1862
 - on piece of architecture 1394, 1396-1398, 1401-1406, 1970-1978
 - on rock 2038
 - on vase 735, 780, 792/793, 884, 957, 1010, 1024, 1074, 1860, 1867(3)
 - on wall 1222
 - on wall of burial chamber 1943-1948, 1993
- diplomacy 932; cf. s.v. arbitration, embassy, envoy, treaty
- diptych 1142
- discrimination 903 (of Jews), 1953 (racial discrimination)
- disease 2007 app.cr.; 2109, 2240; cf. s.v. anatomical dedication, healing, medicine, plague
- distance marker 1283
- distribution
 - land 1314
 - money 891 app.cr.
- divine justice/punishment 1226, 1852 app.cr.; 2243, 2249, 2253
- division sign 1320 app.cr.
- doctor 528, 535, 580, 727, 787, 844, 846, 946, 1095, 1114, 1139, 2191, 2225
- document cf. s.v. authenticity, copy, decree, dossier
- doll
 - clay 2011
 - lead 1035
- donation 1603
- donativa of emperor 2120-2124
- Dorian
 - colonies in Sicily 983
- dossier of documents 1316, 2148
- dream 1225
- drinking inscription cf. s.v. sympotic greeting
- Dyrrhachion 584
- eagle 597/598
- ears (in relief) 598
- earthquake 815 C; 1154 app.cr.; 1280 bis
- economy 2144; cf. s.v. agriculture, artisan, bank,
 - beehive, caravan trade, commercial graffiti, deed of sale, fishing, grain, land, loan, mortgage, negotiatores, occupations, pastoralism, trade, transhumance
 - Arabia 1877
 - Delos 810
 - Hellenistic royal 1363
 - Lemnos 908
 - Pisidia 1569
 - Rhodes 816, 1181
 - of rural sanctuaries 2253
 - Syria 1781
- edict 1841 app.cr.
- education 661 bis, 1312 A/B app.cr.; 1357 app.cr.; 1409, 2165, 2267
- Egypt, Egyptian 977 app.cr.; 1051 app.cr.; 2258
 - bilingualism 2186

- gods 624
- Jews 1847-1851
 - cf. s.v. Nile, nilometer, revolt
- Elea
 - Eleatans abroad 787, 811, 813 bis, 834 bis
- election 854 app.cr.
- Eleusis 2235, 2245
- Eleutherolakones 2227
- elite 584, 809, 816 (Rhodian), 1029, 1608, 1640 (in Lykia), 1896 (Arabia), 2152, 2156, 2160, 2204, 2246, 2251, 2258
 - intellectual 1409
- Elymeans 1031
- embassy 1326, 1357 app.cr.; 1719, 2029; cf. s.v. envoy
 - to the emperor 659, 1273, 1352, 2207
 - to a Hellenistic king 2205
 - to Rome 1601
- emotionality 1344 app.cr.; 2241
- emperor 1273, 1806
 - donation 1157-1161
 - emperor cult 606/607, 624, 891 app.cr.; 1210, 1384, 1603, 1783, 2048, 2155, 2217, 2227, 2227 bis, 2230, 2254
 - embassy to 659, 1273, 1352, 2207
 - freedman 1097, 1992
 - letter 1273, 2207
 - oath of loyalty to 1352, 1370, 1431
 - rescript 1517
 - strategos of the Thessalian Koinon 512, 547
- envoy 498, 583, 1312 B app.cr. cf.; s.v. embassy
- ephebe, ephebeia 584, 888, 2235
 - ephebic catalogue 888, 2046
 - graffiti of ephebes 926
- Epeiros 2162
- Ephesos 1312 B app.cr.; 2155, 2158, 2191, 2217, 2227 bis, 2235
- Epicurean philosophy 1690
- Epidauros 2229, 2242, 2244
 - accounts 809, 2152
- epidosis 1197
- epigram 452, 1197 bis, 1917, 2172
 - dedicatory 454, 477, 559 ap.cr.; 570, 650, 774, 877, 1225, 1515
 - didactic 735
 - funerary 455, 467, 563, 609, 627, 721, 768, 775, 877, 888, 895-897, 906 ter, 936, 950, 962, 965/966, 1040(3); 1098, 1244, 1271, 1320, 1348, 1368, 1422, 1426, 1474, 1737, 1760 bis, 1780, 1805, 1836(3); 1896, 1908, 1920, 1953, 2057, 2094, 2150, 2170/2171, 2223
 - honorary 877, 945, 1165-1168, 1689
- epigraphic habit 1897
- epigraphists
 - W.J.Banks 1903, 1908
 - Y.Béquignon 507
 - A.Boeckh 2173
 - P.Borrell 2173
 - M.Guarducci 2177
 - R.Herzog 843
 - J.Kennedy Bailie 2173
 - A.Maiuri 843
 - L.Robert 2178
 - M.Segre 843
 - W.Sherard 2174
 - A.Vogliano 1917, 1966
- epigraphy
 - collections 813 (Tomasso Obizzi), 2176 (Warsaw)
 - history of in the Black Sea 754
 - inscriptions in novels 2190
 - manuscript tradition 1048
 - selection of inscriptions 2179/2180
 - in teaching 2175
- epiphany 1263; cf. s.v. miracle
- epithet 2222
- eponymous
 - magistrate 890, 1231
 - priest 815, 817

- equester, ordo 584, 625, 1640, 2182
 era cf. s.v. regnal years
 - Actian 511, 547, 596(1); 606, 626, 663, 671, 1345, 1348, 1471 bis, 1767, 2032
 - of Arabia 1883, 1900, 1999
 - creation of the world 653, 1828
 - death of Augustus 877
 - of Eleutheroupolis 1842 app.cr.
 - Galatian 1441
 - of Gaza 1844
 - Macedonian provincial 606, 671
 - of the martyrs 2019 app.cr.
 - of Ptolemaios I Soter 871
 - of Ptolemais 1872
 - Seleukid 1787(2); 1790/1791, 1793-1795, 1797-1799, 1808, 1814, 1815 app.cr.; 1819(2, 5); 1826, 1915 app.cr.
 - of Skythopolis 1872
 - Sullan 1341, 1344, 1348 app.cr.; 1360, 1423, 1451, 1460, 1536 d
 - Thessalian? 547
 - of Tyre 1826 app.cr.; 1829
 Eros 477, 2101(9)
 eschatology 1838, 2223; cf. s.v. afterlife
 Euboia, Euboian 819 app.cr.
 euergesism 1223, 1853, 1877, 1895, 2246;
 cf. s.v. benefactor
 eulogy 1344
 Eumenes I 1381
 Eumenes II 874 bis, 1312 B app.cr.; 1362, 1379, 1386, 1504, 1706, 2203
 Eupatrides 1032
 eye-disease 2007 app.cr.
 exiles 1030, 1229 app.cr.; 1325
 exorcism 990, 2240
 faction, circus 1786, 2234
 family 497, 575, 877, 1344 app.cr.
 (quarrel); 2155; cf. s.v. adoption, bastardy, clan, genealogy, guardian, heiress, orphan, stepmother
 federalism 2212; cf. s.v. koinon

- fees
 - for doctors 2191
 - for official services 1841
 festival 981
 figs 1188
 finances 984; cf. s.v. epidosis, tax
 financial document 917?
 fine 898, 1651 app.cr.
 - for violation of grave 633, 877, 1721
 - payable to a god 1615-1625, 1698, 1702
 - payable to a professional association 1287
 fishing 1614 app.cr.
 fleet
 - Roman 2149, 2261
 flute, invention of 1889 app.cr.
 foreigners 755 (honors for), 661 bis, 877 (in Samos), 987 (in Akragas), 1085 (in Pompeii), 1095 (in Rome), 2152
 forgery 580 app.cr.; 639?, 980?, 995?, 1033?, 1046?, 1073?, 1144?, 1310, 2007, 2125
 fortification 659 app.cr.; 1787, 1926
 fortress 1312, 1325, 2200
 foundation 877, 888, 906 bis, 1287 bis A
 founder 877, 1192
 - of cult 1378, 2243
 Fragellae 2244
 freedman 575, 584, 625, 877, 1085, 1135
 app.cr.; cf. s.v. manumission
 - doctor 2191
 - imperial 1097, 1992
 freedom of city 659, 1223, 1312 A app.cr.
 'friends', of Hellenistic kings 583
 funeral 1010; cf. s.v. burial
 - public 661 bis, 2167
 funerary cf. s.v. burial, death, grave
 - cult 485, 906 bis, 1096, 1109
 - imprecation 877, 1462, 1474, 1535, 1541, 1548, 2071(2)
 - monument 2167
 - practices 1185 bis, 1335, 1805, 1896, 2155, 2167
 Gadatas 1310
 Galatians 1343, 1457
 - Wars 1457
 garlic 586
 game board 1218
 garrison 766, 844 app.cr.; 877, 906, 928, 1238, 1269, 1338
 garum 1095
 Gauls cf. s.v. Galatians
 gem 735, 742, 750, 752/753, 998, 1857, 1933, 2012, 2101, 2105, 2109-2117, 2136, 2143, 2237/2238
 genealogy 570, 877, 1640
 Germani 1276
 Geta 1594 app.cr.?
 gladiator 591, 625, 769, 877, 1195, 1336
 glass 1349
 - bead 2125(30)
 - bottle 885
 - paste 1103
 - pendant 2125(1-11, 13-29)
 - vase 735, 742, 1162(4/5), 1163, 1921, 2125(12, 31-34); 2176
 glassblower 2181
 gold
 - amulet 1803, 2240
 - capsule for amulet 808 bis
 - leaf 990, 1070 bis
 - ring 735, 1010, 1056, 2101(47-49)
 - tablet 747, 1102, 1109/1110
 goldsmith 704
 Gordianus III 1704
 governor, Roman provincial 877, 1193, 1203, 1260, 1274, 1327 app.cr.; 1328, 1329-1332, 1435/1436, 1579, 1640, 1818 app.cr.; 1841, 1879 bis, 1901, 1909
 - prolongation of service 1328
 - votive altars for 2182
 - wife of 877
 graffiti 877, 1400, 1930, 1995, 2017, 2220
 - acclamation 1290, 1836(5)

- in cave 1294
 - of ephebes 926
 - on figurine 754
 - in grave 623 bis
 - on Hadra hydria 1935
 - on lamp 1951
 - on loom weight 781 bis
 - on marble pieces of architecture 1393, 1395, 1398
 - on rock 906, 1926, 1884-1991, 2038
 - on silver cup 1157-1161
 - by soldiers in Egypt 1924, 1999
 - on statuette 1288
 - on terra sigillata vase 500.1; 742
 - on tile 506, 634, 636, 669, 738, 742, 960, 1093, 1264, 1606, 1788, 2255 bis
 - in tomb 1108, 2053
 - on vase 525, 533, 586, 670, 710, 714, 779, 784, 788/789, 793, 802, 808, 883/884, 905 bis, 909, 957, 988, 996, 1001, 1008-1010, 1026, 1035, 1049, 1058, 1073/1074, 1079, 1084, 1088/1089, 1141, 1151, 1264, 1288, 1789, 1819
 - on wall 763, 1005, 1037, 1085, 1104, 2060(3)
 - on wall of cistern 1874
 - on wall painting 811 bis, 1290-1293
 grain 877
 - price 2043
 - production 1188
 - shortage 516
 - supply 810, 1034
 - trade 816, 1095, 2029
 grave cf. s.v. burial
 - protection of 633, 877, 1615, 1620, 1698-1702, 1711, 1721
 greeting 668(3); 2033, 2104
 grotto 2225
 guard 898 app.cr.
 guardian 554
 gymnasium 541, 584, 847 app.cr.; 874 bis,

- 877, 906 bis, 920, 989, 1193, 1223,
1312 B app.cr.; 1741, 1757, 1935-1940,
1966, 2028
- Hadra hydria 1942
- Hadrian 477, 877, 1208, 1384, 2227 bis,
2254
- hair, dedication of 1263, 2231
- Halikarnassos 2217, 2247
- handbook, magic 1803
- handle, bronze 818, 1043
- healing cult/deity 704, 2052, 2229,
2243/2244; cf. s.v. anatomical dedication,
incubation
- payment for healing 2244
- heiress 941
- Hekataios 1153
- 'Hekatestele' 1545
- Helenos 570
- Hellankios 620
- Hellenisation 1028/1029, 1035 (in Sicily),
1711, 1720 (in Lycia), 1724 (in
Cilicia), 1781, 1783 (in Syria), 1897 (in
Arabia), 1931 (in Egypt)
- henotheism 2248
- Herakleia (in Italy)
- Herakleiotai abroad 811
- Herakleia Pontica
- amphoras 759, 780/781, 795, 1424,
1428-1430
- Herakleia under Latmos 1269
- herm 627 bis, 1282, 1389
- hero, heroine 877; cf. s.v. Achilles
- cult 895 app.cr.; 2247
- healing hero 2229
- heroization 357, 2167
- Herodes Agrippa I and II 1823
- Herodotos
- 1.44.2 467 app.cr.
- heroization 835-839
- Hesychios
- s.v. *ταγογία* 613 app.cr.
- Hierapolis 2155, 2221
- Hierokaisareia 2215
- hippodrome 1786
- Hippokrates 1032
- historiography 821
- Histria 709
- Homer 735, 849 app.cr.; 906 ter, 950, 962,
1074(9); 1084, 1098, 1166 app.cr.; 1306,
1426, 1720, 1760 bis
- hymn to Demeter 367
- homicide 1032; cf. murder
- homosexuality 906, 1005; cf. s.v. kalos-
inscription
- honey 533, 2153
- honors 755, 1223, 2182, 2211
- horoi 908
- horse, name of 1786
- horseman 543
- horse-race 1786
- house 503
- hunting 477, 2242
- Hyllarima 815 C (Rhodian control)
- hymn 488, 877, 1747 bis, 1966, 2017,
2216, 2227, 2235
- Hypaipa 2215
- Iasos 2201
- identification 999 (clay balls used for i.)
- identity 1070, 1181, 1192, 1811
- Ikos
- amphoras 911, 929
- Illyria 1052 (and Italy), 2162 (calendar),
2192
- incantation 990 app.cr.
- incense burner 2131
- incubation 465, 2229
- India
- trade 1813
- indictio 674
- inheritance 497, 941; cf. s.v. heiress
- initiation 2231
- inscriptions cf. s.v. abbreviation sign, acrostich,
alphabet, boustrophedon, *damnatio memoriae*,
division sign, forgery, isopsephic, letter-cutter,

- palindrome, pierre errante, punched inscription,
stoichedon
- instrumentum domesticum 885-887, 2190
- intaglio 2106
- interest 1287 bis app.cr.
- inventory 2163
- invocation 634/635, 735, 877, 1085, 1105,
1186, 1792, 1910, 1947 A; 2079
- Ionian, Ionians 987
- Ioulis 2247
- Iranian
- Iranian name 877, 1727
- Isauria 2187
- Isis 2232
- Isokrates
- 15.232 491
- isopsephic inscription 1836(5); 1883
- Italy
- amphoras 524
- Italians in Delos 811 bis
- trade 811
- iteration 542, 547, 561, 933 bis, 937, 1034
- Iupiter Dolichenus 1765, 1767
- ivory
- diptych 1142
- Jerusalem 1504
- jewel 2265
- Jews 877, 1042, 1046/1047, 1051 app.cr.;
1136/1137, 1154, 1162(1); 1836, 1838,
1840, 1847-1851, 1853, 1873, 2006,
2013, 2127, 2155, 2233-2234 bis
- diaspora 1853, 2234 bis
- discrimination 903
- glass pendant 2125(33/34)
- magic 990 app.cr.
- names 1839, 2196
- revolt under Hadrian 1436
- synagogue 1154 app.cr.; 1836, 1853,
2006, 2127, 2155, 2234 bis
- joke 669 app.cr.; 1093
- Josephus
- *Ant.Jud.* 13.120 1756
- judge 1651 app.cr.
- foreign 539/540, 857, 863, 864,
1200, 1719, 2202
- judicial defixio 1038
- Jupiter 624
- justice cf. judge, law, lawsuit
- divine 1226, 1852 app.cr.; 2243, 2249,
2253
- Kalaureia 2245
- Kallatis 644/645, 709/710, 2209, 2225
- kalos-inscription 906, 1111
- Kalymnos 1200
- Kassandra 570
- Kibyra 1090 (and Puteoli)
- Kilikia 2252
- piracy 877
- king
- advisors 2205
- and city 1381, 2157
- and civic elite 2204
- donation of land 1363
- embassy to 2205
- 'friends' of 583, 2205
- land 1363
- letter 518, 566, 582, 605, 855, 1191?,
1381, 1386, 1706, 1845 bis, 2200
- Macedonian 582/583, 613 app.cr.
- ordinances 1923
- cf. s.v. Achaemenids, Alexander the Great,
Alexander Balas, Amyntas, Antigonos,
Antiochos, Asoka, Attalids, Attalos, Darius I,
Deiotaros, Demetrios, Eumenes, Herodes
Agrippa, Lysimachos, Perseus, Philip,
Ptolemies, queen, regnal years, ruler cult,
Seleukids; cf. Index II
- kinship 992 (fictitious)
- between cities 1090, 1192, 1308,
1719, 2208, 2262
- Kleobis and Biton 489
- Kleopatra II 1922
- Kleopatra VII 1742, 1923, 2006
- klerouchia, klerouchos 1432

- Knidos 2191
 - amphoras 524, 929, 1027, 1057(2); 1633, 1949, 1965, 1981 bis
- Koinon
 - Achaian 2212
 - Aitolian 540, 2212
 - Boiotian 451, 2227
 - of the Chrysaoreis 1228/1229
 - of the Eleutherolakones 2227
 - Lycian 1679
 - of the Nesiotai 907
 - provincial 2211
 - Thessalian 542, 547, 553, 581, 916, 2227
- Kolophon 857, 1312
- Kos 1309, 2157, 2182, 2185, 2191, 2244, 2246/2247
 - amphoras 524, 929, 1867(1); 1949
- Kyrene 2203
- Kyzikos 2201, 2227 bis
- label 670 I
 - on dedication 780 app.cr.; 1039 app.cr.
 - on mosaic 668(2), 735, 1427, 1776, 1838, 1871, 1877, 1889, 1891, 2118
 - on wall painting 811 bis, 1289, 1979
- lamp 2015(9)
 - benediction on 1867(2)
 - Christian 1867(2); 1954, 2128/2129
 - city's name 989, 1952
 - graffito 1951
 - owner's inscription 742
 - signature 492, 500.2; 735, 959, 985, 1000
 - stamp 1059
- land 653; cf. s.v. border dispute
 - dispute 1707, 1876, 2144
 - distribution 1314
 - lease 493, 653, 1188, 1380
 - ownership 879, 1363, 1707, 2200, 2253
 - private 518, 613
 - public 543, 877
 - royal 1363
 - sacred 483, 493, 596(2), 704
 - sale 543
 - tenure 1350
 - use 908, 997, 2153, 2176
- Latin inscription 506, 597-600, 650, 877, 1010, 1042, 1157, 1162; cf. s.v. bilingual
 - Greek in L. letters 1085, 1108, 2125(34); 2173
 - L. in Greek letters 713, 735, 1085, 1093, 1136, 1162(1); 1907
- Latmos 1269
- law 939-941, 1002; cf. s.v. advocate, confiscation, crime, death penalty, dikastic pinakion, heiress, homicide, inheritance, judge, lawsuit, lawyer, police, prison, witness
- lawsuit 504, 939, 940 bis, 941, 1200, 1229 app.cr.; 1312 A app.cr.; 1707, 1806, 2157
- lawyer 1327 app.cr., 1416
- layer-out of corpses 1805
- lead
 - amphora (miniature) 1761, 1833, 1837, 2108, 2145
 - amulet 2240
 - anchor 1044
 - bar 961
 - doll 1035
 - miniature amphora 640
 - mirror 735
 - mirror-mount 1146-1148
 - pipe 594
 - seal 649, 661, 705, 732, 757, 771/772, 803, 1356, 1361, 1387, 1449/1450, 1458
 - sling bullet 840, 910, 928, 2102
 - tablet 503, 777, 1038, 1149, 1153, 1786, 2237
 - tessera 981
 - weight 731, 735, 1288 bis (1, 3); 1418-1420, 1826
- leaf
 - gold 1070 bis
 - silver 1105, 2237

- lease
 - of land 493, 653, 1188, 1380
- Lebena 2244
- legatus, Roman 1312
- legend 553
- Lesbos 516 (and Thessaly), 1382
- letter 777?
 - of the Areios Pagos 1353?
 - business 1153
 - of emperor 1273, 2207
 - of Persian king 1310
 - of polis 617
 - of Roman magistrate 617, 766, 2207
 - royal 518, 566, 582, 605, 855, 1191?, 1381, 1386, 1706, 1845 bis, 2200
 - of royal official 1191?, 1351
- letter-cutter, identification of 1280 bis
- letterforms 783 (in Olbia), 933, 1835 (Christian inscriptions in Palaestina)
- lex sacra 465/466, 485, 865, 979, 1032, 1237, 1358?, 1762-1766, 1768-1771, 1773, 1777, 2235, 2247; cf. s.v. cult regulation
- libation 1032
- Liber Pater 624
- library 1779 bis; 1934, 2185
- life, priest for 817, 2246
- linguistic phenomena 726 app.cr.; 1039 app.cr.; 1089; cf. s.v. bilingualism, dialect, digamma, translation
 - confusion between dative and genitive 635, 1495, 1862, 2189
 - confusion between dative and accusative 1622, 1971
 - confusion between liquids 1738 app.cr.
 - dative 2189
 - gemination of sigma 613 app.cr.
 - hyperdoric forms 850 app.cr.
 - phonology
 - γεγράφεται for γέγραπται 994
 - ἡατήν for ἐαυτήν 1204
- θύγατρα for θυγάτηρ 1348 app.cr.
 - λ instead of ρ 1025 bis
 - aspirate instead of tenuis 1108; 1470 (Ἀνθίοχος), 1559, 1856 C (Θάρος); 2019.4/5 (καταπαθήσας)
 - prothetic iota 1514 (Ἰστροπο-νίκη), 1533 (Ἰστροπονώτης), 1543 (Ἰστεράννη), 1557, 1563, 1828 (Ἰψίφωσις)
 - psilosis 1364
 - tenuis instead of aspirate 1630.7 (ἀπελευτέρη)
 - voicing of κ before λ 669 app.cr.
 - syntax of Ephesian inscriptions 1271
- list 298; cf. s.v. ephelic catalogue
 - of casualties 2148
 - of contributors 1197, 1280 bis
 - of custom dues 1980
 - of fees for official services 1841
 - of horse breeders 567
 - of persons 595, 603, 2047
 - of priests 817
 - of prophetai 1270
 - of stephanephoroι 1324
 - of victories 474, 486, 1355
 - of victors 550, 1243
- literacy 1085, 1152
- Livy
 - 39.25.16 529
 - 42.57-61 550 app.cr.
- loan 491, 503
- loom weight 781 bis, 975/976, 1288 bis (4); 2265
- lot 596
 - land 543
- love 906, 2011, 2101(9); 2241; cf. s.v. acclamation/erotic, sexuality
- love defixio 1075
- Lucius Verus 1276, 2214
- Lucullus, Licinius 546

Lydia 2215, 2253
 - Lydian in Ikaria 888
 Lykaonia 2187
 Lysimachos 2200

Macedonia, Macedonians 2187, 2192
 magic 1786, 2238-2241; cf. s.v. amulet,
 apotropaic text, curse tablet, exorcism, gem,
 incantation, love defixio, phylactery
 - handbook 1803
 - love 1075, 2010
 - voces magicæ 1070 bis, 1075, 1102,
 1105, 2012

magistrates 1034 (in Tauromenion)
 - buildings for 2201
 - death in office 815 D
 - honorarium 816
 - iteration 933 bis, 937
 - involvement in lawsuits 939, 940 bis,
 941

Magnesia on the Maeander 2157
 Maionia 2215
 make-up set 2137
 manslaughter 1032
 - involuntary 1032

Mantineia 1308
 manumission 544, 877, 1077 app.cr.; 1712,
 2266
 - record 510-513, 547, 561, 575

marble
 - Prokonnesian 2044
 - quarry 1388-1407
 - Thasian 2044
 - trade 1095, 1888
 - workers 1096

Marc Antony 1769 app.cr.
 Marcus Aurelius 1276
 marriage 1348 app.cr.; cf. s.v. concubine, family
 - age at 1098
 - of the heiress 941
 - marital conflict 1075 app.cr.
 - mixed 584, 877
 - of monks 1794

martyr 711
 masculinity 2160
 mason 877, 2151; cf. s.v. letter-cutter
 - mason's mark 1388?, 1407?, 1726,
 2031, 2062

masseur 2191
 mathematician 877
 measure 877
 - Ptolemaic system of standards 1051

measurement, unit of 613
 medicine 1113/1114, 2191; cf. s.v. disease,
 doctor, healing
 - medical amulet 2238
 - medical bottle 1086

Megalopolis 1308
 Melos 2225
 Memnon, historian 2209
 memory, collective 1720
 Mende 780(19) (amphora)
 menstruation 880
 mercenary 522/523, 877, 1269, 1297
 app.cr.; 1924, 2150

Messalina 2166
 metrical text 1792; cf. s.v. epigram, hymn
 - lex sacra 979
 - oracle 904

metrology 510, 1929
 metronymic 888, 1010
 midwife 2191

migration 726 (from Asia Minor to
 Moesia), 756 (Sarmatian), 1095 (to
 Rome), 1348 app.cr., 2057 (from Italy to
 Kyrene)

milestone 1206, 1650, 1879 bis
 Miletos 2185, 2217, 2235
 military colony 584, 1706
 mint, imperial 2120-2122
 miracle 821; cf. s.v. epiphany
 mirror 735
 mirror-mount 1146-1148
 Mithras 1567
 Mithridatic Wars 659, 877
 monarchy cf. s.v. emperor, king

monastery 1793-1795, 1800-1802, 1845
 app.cr.; 1854, 1858-1864, 2072

monogram 506, 524, 705, 732, 734, 757,
 780, 795, 803, 1086, 1288, 1787, 1804,
 1855, 2040(2); 2125(10/11), 2132

monotheism 2248

month
 - Ἀγαγύλιος (Thessaly) 513 C.6
 - Ἀγριάνιος
 - Kos 860.24/25
 - Corinth 2162
 - Ἀλιωτρόπιος (Corinth) 2162
 - Ἀπελλαῖος
 - Corinth 2162
 - Gerasa 1891 C
 - Korkyra 503.8
 - Panamara 1261
 - Palmyra 1813
 - Ἀπιλλαῖος (Gerasa) 1893
 - Ἀπρίλιος 1845
 - Ἀρταμίτιος (Rhodes) 1631 A, K
 - Ἀρτεμισίων (Kolophon) 1300.1;
 1301.1
 - Ἀρτεμίτιος (Corinth) 2162
 - Αὔδναῖος (Kommagene) 1763.38, 79;
 1769.38; 1771.4; 1773.15
 - Αὔδοναῖος (Gerasa) 1891 C
 - Αὔδοναῖος (Palmyra) 1813
 - Βαδρόμιος (Rhodes) 821 bis, 1631 B
 - Γαμήλιος (Corinth) 2162
 - Γορπιαῖος (Palmyra) 1813
 - Δαΐσιος
 - Aizanoi 1451
 - Lydia 1312 A.2
 - Metropolis 1341.2
 - Syria 1791
 - Δάλιος (Rhodes) 1057, 1820
 - Δαμάτριος (Kroton) 1077 app.cr.
 - Δατύσιος (Corinth) 2162
 - Δημήτριος (Prusa) 1414
 - Δίος
 - Amastris 1423
 - Herakleia under Latmos 1198

- Syria 1790/1791
 - Δύστρος
 - Gerasa 1891 C
 - Philadelphia 1348.1
 - Εὐκλείσιος (Corinth) 2162
 - Εὐμενιδεῖος (Entella) 1032
 - Θάβη (Egypt) 1963, 2002, 2019.21
 - Ἰανουάριος 648
 - Ἰούλιος 1100
 - Ἰούνιος 1778, 1842
 - Ἰπποδρόμιος (Thessaly) 510
 - Κάρνειος (Rhodes) 1631 I, L
 - Κρανεῖος (Corinth) 2162
 - Λεσχάνοριος (Thessaly) 547 B.6
 - Λάτιος
 - Cyprus 1757 app.cr.
 - Kommagene 1763.38, 80; 1769.39;
 1771.5; 1773.17; 1777.12
 - Μάιος 1104(2-4, 6)
 - Μάρτιος 1022; 1104(9)
 - Μαχανεύς (Corinth) 2162
 - Νοέμβριος 1040(4); 1415
 - Ξανδικός (Macedonia) 596(1)
 - Ξανθικός (Syria) 1797
 - Οκτώβριος 1104(1)
 - Πάναμος
 - Rhodes 745
 - Corinth 2162
 - Πάνημος -
 - Egypt 1999
 - Kaystos Valley 1536 d
 - Lydia 1344.21
 - Metropolis 1312 B.2
 - Oine 891 app.cr.
 - Παῦνι (Egypt) 2022 app.cr.
 - Παχών (Egypt) 2022 app.cr.
 - Πελεύσιος (Samos) 877
 - Περίτιος
 - Arabia 1884
 - Gerasa 1891 C
 - Macedonia 613 I.4, 13, 23/24, 32
 - Πεταγεῖτιος (Rhodes) 1631 F, H
 - Ποσιδεών (Kolophon) 1299.1

- Σεβαστός (Egypt) 1955.10
 - Σεπτένβριος 1104(8)
 - Σιουαν (Petra) 1903
 - Σκιροφοριών 101.3/4
 - Σμίνθιος (Rhodes) 1916
 - Ταργηλιών (Samos) 890.2
 - Τῦβι (Egypt) 2020.7
 - Ὑακίνθιος (Rhodes) 822.2
 - Ὑπερβερετός (Madaba) 1900
 - Ὑπερβερετός (Macedonia) 626
 - Φαμενώθ (Egypt) 1944, 2021.5
 - Φαῶφι (Egypt) 1944
 - Φεβράριος 1104(5)
 - Φλεβάριος 1025 bis
 - Φοινικαῖος
 - Korkyra 503.12
 - Corinth 2162
 - Χοιάχ (Nubia) 2026.4, 14
 - Ψυδρεὺς (Corinth) 2162
 mortarium, stamped 735, 744, 1830
 mortgage 503; cf. s.v. loan
 mosaic inscription 668, 735, 952, 1164,
 1427, 1720, 1776, 1838, 1840, 1842,
 1845, 1855, 1866, 1871-1873, 1875,
 1877, 1880/1881, 1884-1886, 1889-
 1894, 1898, 1901, 1910, 2033, 2068,
 2118/2119, 2130
 mould
 - for bowl 1468, 2103
 - for sling bullets 615, 928
 municipium 1034, 1092
 murder 2157; cf. homicide, manslaughter
 Muses 476, 1889 B
 music 2242; cf. s.v. cymbal, dance, flute
 musician 673
 Mycenaean religion 2245
 Mykonos 2247
 Mylasa 2203
 Mysia 2252
 mystery cult 477, 2155 (and imperial cult),
 2225/2226, 2251
 myth 563, 570, 620, 821, 1776, 1838,
 1873, 1888

Mytilene 1382, 2247

Nabataeans 1879

Nagidos 2203

name; cf. s.v. signum

- Carian 1257

- composite 1010, 2198 (in -νικος)

- Dacian 737

- deriving from abstract ideas 1010

- deriving from animals 877

- deriving from ethnics 1010

- deriving from place names 2199

- deriving from plants 877

- deriving from rivers 675, 877

- divine names as personal names
 1781

- of doctors 2191

- epic influence 877

- Greek in Rome 2195

- hereditary 663 app.cr.

- hypocoristic 877, 1010

- Iranian in Olbia 786

- Jewish 1839, 2196

- Latin cognomina 2197

- Lusitania 1155

- Lykian 1641

- Nabataean 1879

- nickname 636, 877, 1010, 1545
 app.cr.; 2199

- numerical value 1637

- obscene 877

- Pompeii 1085

- puns on names 1920(3)

- second name 663.5-7; 671, 674,
 1319, 1618, 1714/1715, 2032,
 2101(44 B); 2199

- of slaves 2194

- Samos 877

- Syria 1781

- theophoric 877, 1032

naturalisation 544

Naxos 872, 2258

Neapolis

- Neapolitans abroad 811

negotiores 584, 2217

neighborhood 2155

Neoplatonism 1873

Nero 453, 164, 1998

New Testament 2223

- Luke 2.25 1856 app.cr.

- Mark 5.25-29 880

- Matth. 12.30 2062(4)

- Paul, 1 Cor. 13.13 2025 app.cr.

- Paul, 2 Cor. 6.5 1902

- Paul, Rom. 16.12 951

- Paul, Tit. 3.1 898 app.cr.

new year 1955 app.cr.

Nikaia 2217

Nikandros

- Alexipharmaka 630 467 app.cr.

Nikomedeia 2262

Nile, inundation of 1961, 1963, 1998

nilometer 1932

novel, inscriptions in 2190

Nubia, Nubian 1953

numerals 613, 780, 822, 995, 999, 1051,
 1055, 1074(16); 1244, 1637

Nysa 2185

oath 1852

- citizen 659, 764, 1337

- on the emperors 1370

- of envoys to Rome 659

- of loyalty towards the emperor 1352,
 1370, 1431

- treaty 1198

obscene text 623 bis, 669, 877, 906, 2107

occupations cf. s.v. actor, architect, carpet-
 weaver, doctor, glassblower, goldsmith, layer-
 out of corpses, mason, masseur, mathematician,
 midwife, musician, philosopher, poet, potter,
 sailor, sculptor, smith, soldier, sophist, stone-
 worker, tragic poet, veterinarian

ἀγρείτης, ἀλείπτης, ἀρχίατρος, ἀρχιτέκτων,

ἀλητής, αὐλῳδός, αὐράριος, βαφεύς, εἰμα-

τιοπώλης, ἐλασιπώλης, ἔμπορος, ἱατροαλεί-

πτης, ἱατρίνη, ἱατρομαῖα, ἱατρός, ἱατρός
 ὀφθαλμικός, κεραμεύς, κεραμῆς, κορινκλά-
 ριος, κωμιοδός, λατόπος, μαῖα, μαρμαρά-
 ριος, μυρεψός, ναύκληρος, οἰκοδόμος, ὄρχη-
 στής, ὀστοποιός, πλουμάριος, ποιητής, προ-
 μάριος, πύκτης, ῥήτωρ, σπατολεαστής,
 σχολαστικός, τέκτων, τεχνίτης, φιλόσοφος,
 φυσικός, χαλκεύς, χαλκοκράτης,
 χρυσοκόπος, χρυσοδόκος, ψηφοθέτης

Oinoanda 2160, 2218

Olba 2252

Olbia 2201, 2247, 2252

- amphoras 754

oligarchy 1372

olive 997, 1076, 1188

- oil 811, 1095

Olympia 2213

Olympic games 1032

Olympos (in Lykia) 1266

oracle 785, 872, 904, 1311, 1587, 1637,
 1689, 1691, 2029, 2235

oration 453

Oropos 2244

orphan 554, 2022 app.cr.

Orphics, Orphism 787, 977, 1567

Oscans 984, 1028 1118, 1135 app.cr.

owner's inscription 533(1/2); 586, 712,
 735, 742, 779/780, 793, 877, 905 bis,
 957, 995, 1010, 1026(1); 1028,
 1074(1); 1079, 1088, 1157, 1162(4);
 1393-1398, 1819, 1831, 1864, 2101,
 2110-2112, 2137, 2265

palindrome 1070, 1075 app.cr.; 1085, 1105,
 1145

Palmyra 2258

Panachaioi 2227

Panamara 2231

Panathenaic amphora 929 bis, 2058

Panhellenion 2211, 2227

pankratiast 1279, 1355, 2159

parapegma 1323

Paros 2231

- amphoras 524, 929
- Parthians 1276
- passer-by, address of 1836(3); 2170
- pastoralism 483, 1725, 2144, 2236
- pasture 2144, 2236
- patronage 584, 1579-1582
- Pausanias
 - 1.34.5 465
 - 2.26.7 559 ap.cr.
 - 10.4.10 1032
 - 10.8.1-5 482
 - 10.35 493
- peace 2210
- Peloponnesian War 587
- Peraia 2200
 - of Chios 2199
 - of Mytilene 1382, 2199
 - of Samos 878, 1325, 2199
- perfumes 811, 1739, 2144
- Pergamon 1331 app.cr.; 2185, 2200, 2244
- Perikles 1432
- Perseus 854 app.cr.
- Persia, Persian
 - king 1350
- personification 1344 app.cr.; 1838
- petition 1517
- phallus 570, 877, 2107
- Philadelphia 2215, 2218, 2221
- Philetairos 1365
- Philip II 582, 605, 2212
- Philip V 522, 544, 583, 605, 2203
- philosopher 495, 546, 1095, 1329, 1367, 1385
- philosophy 477, 1409, 1690, 1873, 2094
- Philostratos
 - *vit. soph.* 1.25 2254
- phratry 531 app.cr.; 1198; cf. s.v. civic subdivision
- phiale, inscribed 706
- Phrygia 674, 2253
- phylactery 747; cf. s.v. amulet
- Pidasa 1269
- pierre errante 659, 1010, 1025?, 1050, 1060-1062, 1852 app.cr., 2013, 2089
- pilgrim 1108, 1856 app.cr.; 1995, 2186
- Pindar
 - *Pyth.* 1.46 1038 app.cr.
- pipe, water 594
- piracy 877, 1188, 2157
- Pisidian War 1592
- Pitane 2200
- plague 1587
- plate, bronze 749
- Plato
 - *Laws* 865 d 1032
- Platonism 1354
- Plinius Minor
 - *ep.* 10.52 1370
- Plouton 2245
- Plutarch
 - *mor.* 14 c 619
 - *Solon* 19.3 2201
- poet 845, 1165 app.cr.
- Polemon, sophist 2254
- police 2210
- pollution 1935
- Polyainos
 - *Strat.* 4.16 2209
- Polybios
 - 33.15.3 815 C
 - 4.55.5 522
- Pompey 1769 app.cr.
- Pontos 1327 app.cr.; 2211, 2215
- portrait 517, 2224
- Poseidippos 619, 897 app.cr.; 2163, 2213, 2260
- Poseidon 2245
- posthumous honors 1202, 1204, 1584
- potter 524, 759/760, 781, 794/795, 929, 1070, 1428
 - potter's signature 718 bis, 744, 978, 1009/1010, 1093, 1112, 1227, 1287
 - quater, 1288, 1469
- prayer 1105, 1210, 2227
 - Christian 867 A, 877, 1862, 1971, 1973, 1973, 2040(12); 2132,

- 2141/2142
- price 613 (of land), 633 (of grave), 1789(1); 2266 (of slave)
- Priene 2200/2201
- priest, priesthood 815, 817, 842, 2243, 2245
 - donation for 2023
 - election 2246
 - husband and wife as p. 2227
 - priestess 622
 - privileges 2246
 - sale of priesthood 842, 1651, 2246
- prison 1890 app.cr.
- prisoner of war 715, 720
- prize 473 (in contest)
- procession 877, 2227, 2263
- procurator 1784
- prophet 454
- propitiation 1344 app.cr.
- proskynema 1925, 1967, 1884-1991, 2023
- prostitution 766, 1980
- proverbial phrase 903, 905
- provinces, Roman cf. governor
 - assembly 2211
 - boundaries of 1818 app.cr.
 - conventus in Asia 2143 bis
 - koina 2211
 - lex provinciae 1383
- provincial administration, Roman 1841 app.cr.
- proxeny 570, 796-799
 - p. decree 785, 858, 1297, 1301, 2144
- Psalms quotation 877
 - 24.11 1971
 - 75.12 901
 - 90.1 1948 A
 - 117.9 902
 - 117.20 1687, 1787(3)
 - 120.8 1970
 - 145 1838
- Ptolemaic system of standards 1051
- Ptolemaieia 907
- Ptolemies 877 (Samos), 1261 (Caria), 1678 (Lycia), 1919, 1929, 2028 (ruler cult)
- Ptolemy I 847 app.cr.; 871, 907, 2203
- Ptolemy II 719, 871, 907, 1317, 1678, 2206, 2209, 2213
- Ptolemy III 1301 app.cr.; 2016, 2028
- Ptolemy IV 847 app.cr.; 1756, 1846
- Ptolemy V 1931, 1983
- Ptolemy VI 1922
- punched inscription 1028, 1051, 1055/1056, 1157-1161, 2141
- punishment, divine 2243
- purification 1032
- purple trade 1650
- Pythagoras 1354
- quarry 1931, 1983, 2023
 - marble 1388-1407
- queen, Hellenistic 2206; cf. s.v. Arsinoe, Berenike, Kleopatra
- quotation 899; cf. s.v. Biblical quotation, New Testament, Psalm
 - Homeric 1074(9); 1720
- racial discrimination 1953
- race in armour 1437
- raid 877
- ransom 720
- reconciliation 992, 1200, 1337, 2202
- reform 2203
- refugee 1229 app.cr.
- regnal years
 - of kings 1283, 1312 B; 1345, 1742, 2026
 - of emperors 648 (Justinian), 1767 (Augustus, Tiberius), 1955 (Tiberius), 1956 (Domitian), 1958 (Alexander Severus), 2008 (Augustus, Commodus), 2020-2022, 2026 (Diocletian)
- relief
 - dedicatory 610, 614, 638, 643, 724/725, 729, 748, 808 ter, 1374, 1438, 1448, 1451/1452, 1460,

- 1472/1473, 1505, 1515, 1520-1523, 1568, 1808, 2073-2076, 2224
- funerary 495, 532, 537, 628, 655/656, 664, 825, 1006, 1053, 1320, 1448, 1461, 1462, 1470-1471 bis, 1474-1477, 1509, 1530, 1534, 1536, 1539, 1541, 1543-1545, 1547-1554, 1556-1563, 1935, 2001-2003, 2055/2056, 2081/2082, 2089, 2095-2097
- res gestae Divi Augusti 1434
- rescript 1517
- re-settlement of population 1269
- revenge 1075 app.cr.; 1346
- revolt
- in Egypt 1931
 - Jewish under Hadrian 1436
- rhetoric 1312 A app.cr.; 1327 app.cr.; 2165
- Rhodes 1325, 2167, 2185, 2200, 2244
- amphoras 524, 745, 781, 815, 821 bis, 929, 958, 993, 1027, 1057/1058, 1631, 1759, 1789, 1816, 1820, 1843, 1882, 1916, 1949/1950, 1965, 1981 bis, 2004, 2247
 - garrison 834, 1238
 - and Caria 1181
 - Peraia 1188, 1238, 1257, 1264, 1707.
- Rider
- god 1808
 - hero 2055/2056
 - Thracian 624, 664, 724/725, 2096
- ring 712, 734/735, 778, 1010, 1056, 1864, 2101, 2104, 2142
- rite of passage 521, 1039 app.cr.
- river-god 877
- road 617 (Via Egnatia), 1188, 1363, 1958, 2263
- rock-cut inscription 906, 1010, 1023, 1241/1242, 1836(5); 1856, 1907, 1926, 1931, 1884-1991, 2023, 2038, 2064, 2072
- Roma, Dea 2217
- Roman citizenship 584, 877, 1275, 1327 app.cr.; 1464 app.cr.; 1640, 2159
- Romanization 1720 (in Lycia), 1767 (in Kommagene), 1897 (in Arabia), 2224
- Rome 658/659 (and Maroneia), 1192/1193 (and Aphrodisias), 1312 (war of Aristonikos), 2044 (and Kyrene), 2251
- cives Romani 2217
 - Roman influence in Nakona 992
 - Roman residents 659
- cf. s.v. migration
- ruler cult cf. s.v. emperor
- Hellenistic 874 bis, 1755, 1762-1766, 1768-1771, 1773, 1777, 2028, 2153, 2205/2206, 2209
- sacred regulation cf. s.v. lex sacra
- Sacred War, Third 481
- Sacred War, Fourth 488
- sacrifice 465/466, 811 bis, 842, 865, 890
- app.cr.; 906 bis, 992, 1032, 1237, 2227, 2236, 2246/2247
 - sacrificial animal 483, 493
 - sacrificial calendar 2247
 - sacrificial tariff 466, 2247
- sacrilege 1305
- sailor 531
- salary 809, 2152, 2191
- sale, deed of 613
- Samos 1325, 2200 (Peraia)
- Samothrake 2200 (Peraia)
- sanctuary
- bank 491
 - land ownership 2243, 2253
 - livestock in 2236
 - payment for healing 2244
 - recipient of fine 877
 - rural 2249, 2253
 - urban 2249
 - water in 2229
- Sappho 1320 app.cr.
- sarcophagus 767(8), 1035, 1098/1099, 1287-1287 ter, 1433, 1615, 1622-1625, 1641, 1676/1677, 1698-1703, 1713
- Sardis 2155, 2218, 2221

- Sarmatians 756
- Scipio, P. Cornelius 1383
- sculptor 1006, 1282 (Alkamenes), 1448, 2151
- signature 478, 566, 574, 735, 812, 815 B, D/E; 823, 877, 1259, 1448, 1520, 1544, 1547, 1566, 1568, 1796, 1823, 1834?, 1912
- sculpture cf. s.v. bust, portrait, relief, statue, statuette
- Second Sophistic 2165
- seal 649, 659, 661, 732, 757, 771/772, 803, 1356, 1361, 1387, 1449/1450, 1458, 2132-2135
- bread 886, 2140
- sealing 526, 1767, 1779, 1779 bis
- seasons 1889, 1891
- security 2210
- Seleukid
- administration 1779 bis
 - ruler cult 2153
- Seleukos II 2157, 2203
- Selge 2245
- Semitic names 877 (in Samos)
- senate 584
- senator 625, 1331 app.cr.; 1640, 2182
- senatus consultum 1266, 1383 (SC Popillianum), 2200
- Septimius Severus 1411
- sermon 899
- sexuality 1005, 1089, 2107, 2241; cf. s.v. concubine, homosexuality, love, prostitution
- ship, name of 1044 app.cr.; 1736
- shipwreck 877
- shopping list 1290
- Sicily 546
- sickle 2224
- sign, division 1320 app.cr.; cf. s.v. abbreviation
- sign
- signature cf. s.v. lamp, potter, sculptor, smith
- on epitaph 580 app.cr.
 - on glass vase 735, 2176
 - on intaglio 2106
 - on lead miniature amphora 1833
 - on mirror-mount 1146-1148
 - on mosaic 668(1); 952(1); 1776, 2033 app.cr.
 - on mould for bowl 2103
 - on ring 2101(5)
 - on silver vase 1157
 - on terra sigillata vase 735
- signum 877, 1165 app.cr.
- silk trade 1813
- Silvanus 624
- silver
- bracelet 2237
 - leaf 1105, 2237
 - phiale 706
 - plaque 1087
 - ring 712, 778, 2104
 - vase 1028, 1055, 1157-1161, 2005, 2120-2124, 2141
- Sinope
- amphoras 524, 759, 770, 781, 795, 929
 - tiles 760, 782
- situla 2139
- Skythia, Skythians 775
- slave 877, 941, 1085, 1093, 1185 bis, 1710
- app.cr.; 1779 bis, 1953, 2231, 2266; cf. s.v. freedman, manumission
 - asylia 940, 940 bis, 2157
 - dedication 611
 - doctor 2191
- sling bullet 615, 840, 910, 928, 2102
- smith
- itinerant 1152
 - signature 746
- Smyrna 2157, 2225, 2227 bis, 2254, 2262
- society 584, 625 (Roman Macedonia), 1569 (Pisidia), 2253 (Lydia, Phrygia); cf. s.v. aristocracy, benefactor, civil strife, clan, conflict, elite, exiles, family, foreigners, marriage, orphan, patronage, stasis
- social conflict 2202
 - social mobility 1896

- social position of doctors 2191
- soldier 522/523, 713, 1095, 1560, 1780
 - app.cr., 2017; cf. s.v. veteran
 - family of 663
 - fallen 2150
 - musician 673
 - Persian 1706
 - Roman 617, 625, 663/664, 766, 877, 1907
- Solon 2201
- sophist 1275, 1367, 1385, 2254
- soul 2241
- Sparta 2245
- specialization 2191 (in medicine)
- spirit, avenging 1032
- stamp 1815; cf. s.v. amphora, lamp, mortarium, tile
 - bronze 2126
 - manufacturers' 984, 1157-1161, 1227
 - on brazier 1227
 - on loom weight 1288 bis (4)
 - on plate 1446
 - on silver vase 1157-1161, 2120-2124
 - on vase 469, 718 bis, 884, 1287
- quater
- standard 735
- stasis 992, 1200; cf. s.v. civil strife
- statue 454, 541, 812, 897, 1239, 1327-1332, 1463, 1683, 1697, 1774, 1823, 1834, 1888, 1934, 2044/2045, 2050, 2182, 2224, 2229, 2254/2255, 2260
 - base, auction of 820
 - bronze 607
 - carrying of 2227
 - commission 455
 - cult 1365, 1384
 - expenses 455
 - paid by the relatives of the honorand 1312 A; 1601
 - posthumous dedication of 1697
 - protection of 1689
 - equestrian 944, 2182
- statuette 754, 1010, 1288, 2077
- stepmother 1348
- stoichedon 587, 783
- Stoics 1873
- stone-worker 2151
- stopper of wine amphora 1992, 2007 app.cr.
- Stratonikeia 2235
- street 997, 2263
 - cleaning of 918
- strigil 746, 1010
- subscription list 822, 834 bis, 1671
- sundial 877, 1206
- supplication 890 app.cr.; 2157
- sympolity 658 app.cr.; 1297 app.cr.; 1301 app.cr.; 1680
- sympotic greeting 780(3); 1010
- synagogue 1154 app.cr.; 1836, 1853, 2006, 2127, 2155, 2234 bis
- syncretism 1567, 1724, 1762, 1765, 1769 app.cr.; 1840, 2017, 2218
- synoikismos 1198, 1269
- Syracuse
 - calendar 2162
 - Syracusans abroad 811
- Syria 813, 1331 app.cr.; 2258, 2261
 - migration from Syria to Rome 1095
- Syrian War, Second 2209
- Tabai 1342
- tablet
 - bronze 1002, 1035, 1039, 1077
 - gold 1102, 1109/1110
 - lead 503, 777, 1038, 1149, 1153, 1786, 2237
 - wax 735
- Taras
 - Tarentines abroad 811
- tax 1312 B app.cr. (tax farmers); 1363, 1779 bis; 1841 app.cr.; 2144, 2168, 2191, 2266
 - on prostitution 766, 1980
 - on travel 1980
- Tegea 2203

- temple conversion 904, 2026 app.cr.
- Tenedos 2200
- Tenos 2157
- Teos 932, 2157 (asylia), 2185, 2202/2203
- Termessos 2160
- terra sigillata
 - graffito 500.1; 742
 - signature 735
- terracotta
 - statuette 1010
- territory 471, 1313
 - dispute about 1312 B; 1325/1326, 1382, 2144; cf. s.v. border dispute
- territorial subdivisions 1034
- tessera 981
- testament 877, 888, 891, 1623 app.cr.; 1611 app.cr.
- textiles
 - trade 1095
- Thasos 872, 1781, 2225, 2247
 - amphoras 524, 654, 712 bis, 759, 781, 791, 795, 929
 - marble 1888
 - pottery 780
- theater 574, 1731, 1758; cf. s.v. actor, comedy, Dionysiac artists, tragic poet
- Thebes 488, 1311, 2245
- theft 586, 813, 2116, 2210
- Themistokles 498
- Theocritus
 - *Idylls* 7.96-127 1317
- Theopompos, C. Iulius 1223
- theoria 849, 916
- theorodokos 583
- theoros 841, 1308
- Thessaly, Thessalians 2187, 2231
 - relations with Kos 849
 - Koinon 542, 547, 553, 849 app.cr.; 916, 2227
 - T. in Kolophon 1297, 1301
- Thrace 2187, 2192, 2209
 - Kotytto 1032
 - Thracian hero 877
- Thracian names in Samos 877
- Thracian Rider 624, 642/643
- Thucydides
 - 2.22 517
- Thyateira 2155, 2221
- Tiberius 1280 bis
- Tigranes I, king of Armenia: 1266
- tile 881
 - graffito 506, 634, 636, 669, 735, 738, 742, 960, 1093, 1264, 1605, 1788, 2255 bis
 - mould made 730
 - stamp 499, 501, 506, 538, 572/573, 578/579, 652, 735, 760, 782, 794, 929
 - ter, 981, 984, 993, 1010, 1027, 1432, 1804, 2255 bis
- Titus 1635
- Tomis 709
- topos inscription 877, 1241, 2234
- torch 2224
- trade 811, 816, 984, 1149, 1153, 1813, 1879, 1896, 2153; cf. s.v. commercial
- graffito, negotiatores
- caravan trade 1896
- grain 816, 1095, 2029
- India 1813
- Italy 811
- marble 1095, 1888
- purple 1650
- silk 1813
- trademark 957, 988, 995, 1026(3); 1081, 1111, 1140, 1789(1)
- textiles 1095
- wine 765, 816, 1095, 1992, 2153
- tragic poet 1066
- Trajan 1208, 1370, 1603
- transaction 713, 1149, 1153
- transhumance 2144
- translation
 - from Latin 1434
 - from Persian/Aramaic 1310
- travel 2029
 - of intellectuals 1409

- by sea 1156
- expenses 850 app.cr.; 860 app.cr.
- tax 1980
- treasure house 2048
- treaty 587, 658, 934, 942, 947, 1030, 1269, 1296, 2144, 2212; cf. s.v. alliance, sympathy
- trial cf. s.v. lawsuit
- tribe 515 (in Thessaly), 531 app.cr., 933 bis, 939, 941 (in Crete), 1039 app.cr.; 1313 (in Miletos)
- tribute 1363
 - Tribute-quota list 2148, 2200
- tripod 2078
- tyranny 828, 921, 1372
- Tyriaion 2203
- youth 2229, 2235, 2242
- urbanisation 1076
- vase cf. s.v. dipinto, glass, graffito, label, silver vase
 - inscribed 819 (bronze vase), 877 (stone vase), 1066, 1456 bis, 1634, 2256, 2265 vase 819
 - stamped 469
- vengeance 1075 app.cr.; 1346
- Vespasian 834, 1635, 1998
- veteran 584
- veterinarian 2191
- Vettuleni 2214
- victory
 - athletic 474, 550, 819, 866, 888, 1243, 1355, 2159
 - commemoration of 877
 - joint (in contest) 473
 - double (in contest) 486 III app.cr.
 - in war 582, 1269, 1276, 2158/2159
- village 709, 1363, 1416, 1423, 1521, 1696, 1787, 1807, 1842 app.cr.; 1876
- vineyard 1188
- violence 1852; cf. s.v. crime, conflict, vengeance

- virgin 521
- vita 872
- vote 1297 app.cr.
 - number of votes 846.19; 856 app.cr.; 860 app.cr.; 1197, 1300
- vow 2227
- Vulso, Cn. Manlius 1325
- wall cf. s.v. fortification
- wall painting, inscribed 1289
- war 491, 659 (in Maroneia), 832 (Wars of the Successors), 872 (between Paros and Naxos, Thasos and the Thracians), 874 bis, 934, 942, 1010, 1229, 1266, 1297 app.cr.; 1343, 1592 (Pisidian), 1780 app.cr.; cf. s.v. alliance, army, booty, captive, death, fleet, fortification, fortress, garrison, mercenary, Mithridatic War, Peloponnesian War, prisoner, raid, refugee, Sacred War, weapons
 - of Aristonikos 1312
 - in Black Sea 644/645, 715, 719/720, 2209
 - Galatian 1457
- war dead 455, 877, 1312 A; 2150
- water cf. s.v. canal
 - management 997, 1076
 - pipe 594
 - in sanctuaries 2229
- wax tablet 949, 1085
- wealth 1896
- weapons cf. s.v. bullet, catapult, sling bullet
 - dedication of 2229
- weather conditions 1323
- weight 2005, 2030(6); 2040(11)
 - bronze 790, 877, 886
 - lead 731, 735, 1288 bis (1, 3); 1418-1420, 1826
 - marble 1288 bis (2)
 - of catapult ball 1244
 - of silver vase 1055, 1157-1161, 2120-2122, 2124
- weight system 1051, 1087; cf. s.v. measure

- wine cf. s.v. vineyard
 - cultivation 1076, 1257
 - in medicine 2052 app.cr.
 - trade 765, 816, 1095, 1992, 2153
- wish of good luck cf. s.v. benediction
- witness 503 app.cr.; 613, 1038 app.cr.; 1039 app.cr.; 1149
- woman 503, 661 bis, 1354, 2241, 2251, 2267; cf. s.v. adoption, heiress, menstruation, virgin
 - eponymous magistrate 877
 - glassblower 2181
 - literacy 2265
 - potter 1093
- and religion 1311
- slave 2266
- taxes on 1980
- womb 1803, 2240
- woods 898 app.cr.
- word-play 1920(3)
- wreath cf. s.v. crown
- wrestler 811 bis, 1729
- writing exercise 735, 738, 1065 C; 1085
- Zakynthos 570
- Zephyros 477
- Zeuxis 1191

<i>IG I²</i>	<i>SEG LIII IG II²</i>	<i>SEG LIII IG II²</i>	<i>SEG LIII</i>
326	2144 123-127	2180 1401 d	2163
583	2175 141	2180 1407	2163
1019	2191 204	2180 1415	2163
	212	2180 1421	2163
<i>IG I³</i>	<i>SEG LIII</i>	2180 1424a	2163
14	2202 228	2180 1425	1349
61	2148 233	2180 1425 A	2163
71	2202 236	582, 2180 1428	2163
77	2202 237	2180 1443	2163
79	2268 334	2180 1455	2163
124	1062 app.cr. 337	2180 1460	2163
131	2201 351	2180 1479	2201
259-272	2148 356	2180 1485 B	1349
298-300	2107 app.cr. 360	2180 1534 A	2191
323/324	2107 app.cr. 374	2191 1534 B	1349, 2191
350	2107 app.cr. 380	918, 2201, 1535	2191
426	2144 2263	1553-1578	2148
791	2268 410	2250 1576 B	2107 app.cr.
857	2265 483	2191 1629	2180
1095/1096	2268 500	2201 1635	491, 2180
1149	471 523	2180 1638-1640	483
1365-1368	877 624	2180 1656/1657	2180
	641 582	1672 471, 809	
<i>IG II²</i>	<i>SEG LIII</i>	2191 2245	2191
1	2180 895	2201 2281	2196
10	2180 1012	2201 2313	2029
14	2180 1041	2185 2332	815
18	2180 1076	2250 2403	2180
20	2180 1095	2268 2498	2144
28	2180 1126	2268 2624	2268
29	2180 1128	2180 2639	2263
34	2180 1156	2180 2948	2225
42/43	2180 1183	2180 3297	2227 bis
47	2191 1191	2268 3780	2191
96	2180 1196	2144 3782/3783	2191
103	2180 1237	2180 3797	1367
105	2180 1325/1326	2225 3798	2191
107	2180 1361	2247 3799	2191
110-112	2180 1368	2225 3807	2191
111	2202 1388 B	2163 4122/4123	567 ter
116	2180 1400	2163 4513	2191

<i>IG II²</i>	<i>SEG LIII IG IV^{2.1}</i>	<i>SEG LIII IG V.2</i>	<i>SEG LIII</i>
4758	2228 75	2144 50	2191
4780	2214 94	581 268	2156
4962	2242 98	504 357	485
5222	2180 103 B	809 385	2191
5443	1052 121-124	1852 app.cr. 443	2263
5935	2191 121	2180 933	2156
6417	877 122	2244 991	2156
6873	2191, 2267 124	2244 pp. xxxvi/	2203
7343	2176 126	2244 xxxvii	
7752	2191 128	2242	
7810	2191 129	559 app.cr. <i>IG VII</i>	<i>SEG LIII</i>
8358 (a)	2149 603	2166 107	2225
8483	811 605	2166 235	2180
8491	811	245	2228
9052	2191 <i>IG V.1</i>	<i>SEG LIII</i> 349	567 ter
9094	796 app.cr. 159	2191 432	478 app.cr.
9870	877 179	2191 455	2022 app.cr.
10223-	877 213	2242 530	452
10233	218	477 560-562	590 bis
11674	2225 312	477 579-581	452
11946	908 374	567 ter 579	471
13159	2191 589	2245 686	2225
	608	2245 1673	462
<i>IG III</i>	<i>SEG LIII</i> 623	2191 1796-1805	452
3482	2191 730	2191 1735a	473 bis
	929	2242 1740	2107 app.cr.
<i>IG IV</i>	<i>SEG LIII</i> 929 c	2242 1794	452
365	2191 1116	567 ter 1818	452
395	2191 1145	2191 1828	477
428	1355 app.cr. 1176	2191 1856	474
556	2180 1199	2191 1857	474, 1355
723	2191 1245	2191	app.cr.
750	2206 1315	2151 1880/1881	452
782	2191 1564	2180 2019/2020	2267
927	2144	2247	452
1484	822 <i>IG V.2</i>	<i>SEG LIII</i> 2249	2191
	1	2180 2407	2180
<i>IG IV^{2.1}</i>	<i>SEG LIII</i> 3	483, 2144, 2418	2180
71	850 app.cr.	2236	471
75-77	504 6	809, 2180 2462	452, 2180

<i>IG VII</i>	<i>SEG LIII IG IX^{2.1}</i>	<i>SEG LIII IG IX.2</i>	<i>SEG LIII</i>
2465	2245 660	2191 324-326	510
2470	452 670	2225 327	513
2532	452 706	1039 B app.cr. 328	510
2534	452 748	483, 2144, 329	514
2537	452	2191 349 b	547
2688	2191 750	2191 365	523 app.cr.
2711	1601 app.cr. 794	504 415 b	547
2712	890 app.cr., 798	503 425	567 ter
	2227 807	2191 429	563
2713	453, 2166 882	506 501	517, 562
2852	452 1071-1136	506 517	544
3055	582 1074	506 520	545
3171	2144 1076	506 521	2144
3175	462 1079	506 531	547 app.cr.
3467	452 1096	506 541	551 app.cr.
4240	452 1098-1100	506 549	551 app.cr.
4247	452 1106	506 550	511
4249	452 1113	506 561	1487 app.cr.
4250/4251	2180 1118	506 585	2231
	1135/1136	506 604	567 ter
<i>IG IX.1</i>	<i>SEG LIII</i> 1551	2191 772	2191
87	493 1673	502 784	556
104	2191 1729	1307 1041 c	561
226-230	491 1750	570 1042	547
516/517	2191	1098	529
692	504 <i>IG IX.2</i>	<i>SEG LIII</i> 1109	2144
735-819	567 11	535, 2191 1123	521
881	2191 21	510 1232	542, 549 app.cr., 554
	68	540	
<i>IG IX^{2.1}</i>	<i>SEG LIII</i> 93	567 ter 1252	550 app.cr.
3 A	2212 132	560, 850 app.cr. 1276	2191
4 c	498 146	2231 1288	567 ter
17	815 161	815 1293	548
25	850 app.cr. 246	553 1295	542, 561
209	2191 268	537 1296	547
212	1092 312	2022 app.cr. 1299/1300	547 app.cr.
247-250	1092 313	2191 1342	512
571	1423 app.cr. 317	2191	
609	483 323	511	

<i>IG X.2.1</i>	<i>SEG LIII IG XI.4</i>	<i>SEG LIII IG XII.2</i>	<i>SEG LIII</i>
63	585, 627 775	2191 74	2200
65	2225 811/812	890 app.cr. 88	831 app.cr.
90	585 1045+1024	846 app.cr. 168	567 ter
98	585 1078	2191 170	567 ter
104/105	585 1123	907 203	567 ter
113	584 1200	2191 484	2191
115	585	526	828, 2180,
120	585 <i>IG XII.1</i>	<i>SEG LIII</i>	2203
124	584 46	815, 824, 1258	832
163	2191	app.cr.	
259/260	2225 63/64	815 <i>IG XII.3</i>	<i>SEG LIII</i>
267	585 66	815 4	815
309	2225 88	815 15	877
435	584 90	1223 30	815
487/488	584 128	2176 103	815
506	2225 155	815, 822 app.cr., 180-182	879 app.cr.
729	585	2225 221	2191
873	585, 627 app.cr.	2225 259	2191
875	585	815 324	1601 app.cr.
888	585	877 329	2225
		677 2144 343-349	879 app.cr.
<i>IG X.2.2</i>	<i>SEG LIII</i>	817 372	2242
1	605	815 377/378	1032
		833 815 625	1270 app.cr.
<i>IG XI.2</i>	<i>SEG LIII</i>	840 815 1089	2225
142	907	866 877 1098	2225
146	810	925 1258 app.cr. 1125/1126	2225
156	907	937 822 app.cr., 1259	2180
161	907	2225 1269/1270	815
164 A	2163	1879 1295/1296	2225
199	809	1032 2191 1316-1318	1032
203 A	809	1033 817 1669	2225
203 B	2163	1036 1181	
287 A	2144		
	<i>IG XII.2</i>	<i>SEG LIII Suppl.</i>	<i>SEG LIII</i>
<i>IG XI.4</i>	<i>SEG LIII</i>	6 829, 2203 1613	2046 app.cr.
559	491	8	2180
582	1373 app.cr.	35	2200 <i>IG XII.5</i>
633	2191	56	1
693	2191	66 c	567 ter 2

<i>IG XII.5</i>	<i>SEG LIII IG XII.6</i>	<i>SEG LIII IG XII.8</i>	<i>SEG LIII</i>
2A	2144 600	1329 app.cr. 151	1299 app.cr.
173	2231 914	868 156	641 bis, 2200
438	877 918	869 163	915
444	871 920	870 186	815
445	872 980	879 189-192	912
593	2247 1203-1216	906 198	912
599	844 app.cr. 1217-1223	890 app.cr. 260	2191
600	2191 1217-1292	888 267	2176
608	873 1218	890, 1360 387	2225
655	1225	app.cr. 405	2191
672	874 1221	893 602	2191
719	2191 1222	894 643	2225
823	2191 1229	892 p. 37	848
824	815, 2191 1242	895 p. 39/40	704
872	2263 1246	896	
893	1303 app.cr. 1259	897 <i>IG XII.9</i>	<i>SEG LIII</i>
912	2191 1260	891 90	2144
917	812 1263	903 147	920, 926
951	2225 1264	899 189	2180
988	2149 1265	904, 2061 191	2107 app.cr.
1018	811 1266	898 234-237	920
1027	1032 1267	905 236	923
1061	1301 app.cr. 1268	894, 900 239	920
1066	1301 app.cr. 1273	902 246 B	2107 app.cr.
1277	2180 1274	903 253	920
		282-284	920
<i>IG XII.6</i>	<i>SEG LIII IG XII.7</i>	<i>SEG LIII</i>	
7	567 ter 5	2180 382	920
11	877/878, 2200 62	2144, 2180 624	920
12	2191 221	2191 784	922
42/43	2200 231	2191 891	920
151	2191 445	906 ter 900 C	863 app.cr.
160	1193 506	907 1186	2262
168	892 509	2144 1260	2225
169	2176 515	906 bis	
172 A	878, 2200		
347	1317 <i>IG XII.8</i>	<i>IG XII</i>	<i>SEG LIII</i>
446	2213 19	<i>SEG LIII Suppl.</i>	
588	2213 30/31	908 6	2203
		908 11	2200

<i>IG XII</i>	<i>SEG LIII IG XIV</i>	<i>SEG LIII IG XIV</i>	<i>SEG LIII</i>
<i>Suppl.</i>			
126	2144	617-621	1091/1092
142	1382, 2200	617/618	1025
208	2200	623-629	1091
249	2191	633/634	1091
250	874 bis	636	1039 B app.cr.
303	2180	645	1076, 2144
307	1879	656-661	1113
387	2225	660	1135 B app.cr.
397	2225	666	1114, 2191
424	2191	689	2191
447	2225	713	1098
554	920	769	1225
625	920	809	2191
646	471	829	1090
1169	2225	852	2053 (a)
pp. 65-67	2203	872	1075
p. 113	1301 app.cr.	892	2191
p. 114	873	925	2225
p. 120	2191	942	2191
p. 144	2191	952	982/983
p. 210	2191	967	2191
		977	2225
		979	2225
<i>IG XIV</i>	<i>SEG LIII</i>	1018/1019	2251
13	1033 ter	1036	2214
158	2189	1078 (a)	982
268	1030	1092	1048, 1096
282	1029	1093	1096
287	1029	1330	2191
352	997, 2263	1347	1098/1099
365	1144	1424	2191
383-400	1010	1449	2225
402	1025	1462	2191
412	1025	1468/1469	2191
421	1005, 1034	1478	2191
423-431	1034	1518	1098
595/596	995	1529	2191
604	2191	1642	2225
608	1041	1680	2191
612	1025	1750/1751	2191

<i>SEG I</i>	<i>SEG LIII SEG IV</i>	<i>SEG LIII SEG VII</i>	<i>SEG LIII</i>
366	1312 A app.cr.,	12	1557 app.cr.
	2200	64	1003 app.cr.
405/406	877	71	1039 B app.cr.,
418	1091		1077 app.cr.
421	1091	75	1039 B app.cr.
566	1935	80	1138, 2191
574	2107 app.cr.	267	2144
		493	2191
<i>SEG II</i>	<i>SEG LIII</i>	521	2191
8	156	573	1306
332	2191	634	1354, 2267
366	2205	645	2218
579	2144	1929	1354
652	1327 app.cr.		
667	2191	<i>SEG VI</i>	<i>SEG LIII</i>
711-734	1593	1	1433
711	1605	4	1433
712-715	1600/1601	32/33	1433
712	1601	40/41	1433
713	1589 app.cr.	45	1433
716	1598	54	1433
717-719	1586 app.cr.	57	1433
718	1603	60/61	1433
719	1598	64	1433
720	1594	66	1433
724	1603	140	1920
725	1599	554	2191
729	1595	563	2191
732	1586 app.cr.	571	2191
		798	2191
<i>SEG III</i>	<i>SEG LIII</i>	809	1756
335	473		802/803
356	2144	<i>SEG VII</i>	<i>SEG LIII</i>
416	2191	156	1813
599	2191	184	1812
613	808 ter	247	1876
674	815, 822 app.cr.,	850	1879
	1879	862	1879
		893	1879
			5
			1
			2
			5

SEG IX	SEG LIII SEG XII	SEG LIII SEG XV	SEG LIII
55	2028	381	853
56	2044 app.cr.	389	2191
72	1032, 2029,	391	877
	2180	412	1087
73	2028	459	635
76	2048	554	2225
89/90	2048	1762, 1770	SEG XVI
111	2029	app.cr.	166
112	2028	231	1035
117	2049 app.cr.	257	2214
136	2039	2144	373
147	2044/2045	2268	497
165/166	344-347	452	543
199	2028	2191	553
352	2044/2045	504	583-585
357	2070	1091	584
408	2028	2191	813/814
410	2062	1152	850
571	2071	2144, 2263	2191
726	2039	2191	SEG XVII
817	2191	2205	211
866	1164	2268	243
		1097, 2176	320
		360 C	877
SEG X	SEG LIII SEG XIV	SEG LIII	381 D
238	2144	2201	1730 app.cr.
		406	1082 app.cr.
		452	2191
SEG XI	SEG LIII	877	494/495
377	2144	872 bis	636
624	2191	991	712
1179	1030	2191	1654 app.cr.
		2191	1806
		1084	817
SEG XII	SEG LIII	2191	820
87	2180	815	829
100	2180	2225	2144
333	2191	1836	SEG XVIII
360	815	13	2180
369	855	SEG XV	SEG LIII
371	841	370	156
372	850	517	916 app.cr.
373/374	841	527/528	872 add.
			877

SEG XVIII	SEG LIII SEG XX	SEG LIII SEG XXIII	SEG LIII
417	1113	198	1757 app.cr.
455	2191	326	1769 app.cr.,
519	2191	2205	SEG XXIV
555	2225	365	718 app.cr.
640	2191	389	1824
724	2026 app.cr.	410	1904
726	2191, 2203	411	2205
727	2028	413	1821
734	2028	467	1846
735	2042	474	1844
745-748	2040	503	2191
745/746	2268	692	2191
752/753	2040	705	2035
756	2063	707	2029
759/760	2030	716	2029
762	2030	726	2054 app.cr.
763/764	2062	735 (b)	2050 app.cr.
765-767	2063	761	2061, 2268
768-770	2061	764/765	2063
771	2040	778	2069
1178/1179	2030		
	SEG XXI	SEG LIII	445
SEG XIX	SEG LIII	436	2201
363 (r)	471	527	2180
400	811		551
440	2191	SEG XXII	563
467	2191	188	877
543	817	196 (b)	2191
567/568	877	219	796 app.cr.
569	2206	383	796 app.cr.
583	876 app.cr.	404	1657 app.cr.
615	1030	432	452
794	2191	508	2144
904	1821	509	1077
			136
			284
			350
SEG XX	SEG LIII SEG XXIII	SEG LIII	452
135	2191	302 d (ii)	492
142	1741	305	2144, 2191
174	1757 app.cr.	381	1879
			604 b
			606
			922
			922

SEG XXVI	SEG LIII	SEG XXVI	SEG LIII	SEG XXVII	SEG LIII
624	581, 583	1817	2029, 2043	1174 (a/b)	2030
694	1092			1175-1177	2030
815	735	SEG XXVII	SEG LIII	1186	2030
819/820	735	196	529	1194	2029
821	2232	336/337	675		
823	735	358	711	SEG XXVIII	SEG LIII
825	735	414-416	735	60	1312 A app.cr.
828-831	735	415	747	225	2191
833	735	418/419	735	291	2191
835	735	422	735	505	916 app.cr.
876	2203	497	832	517	2191
968	1096	510	2191	539	588
1027	2200	511	846, 2191	578	653 bis
1034/1035	920	513-515	2191	716	877
1066-1069	984	519	2191	745	957/958, 960
1068/1069	1003	603	926	759	2191
1070 (5)	1005	605	926	772	1049
1078	1086 app.cr.	654	1024	817-821	1113
1098	1024	716-718	2191	850	815
1125-1130	1052	769	2191	860	2191
1133-1135	1057	785	1340 bis	886	2191
1141	1077 app.cr.	841-843	1433	910	1347
1211	1113	850-853	1433	913	1344
1237	2225	855	1433	972	2191
1265	2225	857	1433	980	1696 app.cr.
1272	2225	863	1433	983	2191
1275	2225	866	1433	1078	1548 app.cr.
1277	877	868/869	1433	1187 (1-3)	2225
1282	2180	873/874	1433	1245	1718
1306	2168	933	477, 1587	1261	2191
1311	2191		app.cr., 1691	1303	928
1390	2191	937	2191	1370	1879
1623	1762, 1776	942	2180	1373	1879
1683	1836	947	2156	1376	1879
1684	1817	958	1378	1432	1870
1697	1836	993	2218	1434	1846
1699	1929	1021	1851 app.cr.	1436	1866
1717	2011 app.cr.	1024	1879	1479	1342 app.cr.
1809	2191	1125 bis	2030	1485	1995
1813	2015	1140	2030	1539	2032

SEG XXVIII	SEG LIII	SEG XXX	SEG LIII	SEG XXXI	SEG LIII
1568	1226	305	2191	262	2191
		421	2203	267 (4)	928, 2102
SEG XXIX	SEG LIII	844	2191	328	2144
43	2175	859/860	735	379	2191
227	2191	864	735	630	2191
403	1030	977	788 app.cr.	633	2225
430	474	1025	815	675	1887
515-518	529	1039	2203	701	783
531	542, 547 app.cr.,	1041/1042	2203	834	2191
	549 app.cr.	1079	877	844	990 app.cr.,
697	735	1117-1123	992		1851 app.cr.
760/761	877	1119	1029, 2202	861/862	1091
794	2200	1120	992	881	1086 app.cr.
813	920, 922	1125 (a)	1003	889 bis	1150
842	2265	1149	1072	903/904	2160
852	995	1175	2191	938	2191
860	995	1179	2191	950	2191
867	995	1193	1099	952	2191
869	995	1225	1114	954	2191
908	995	1226	1138, 2191	959/960	2191
922 (b)	1003	1237	2191	983	2225
924	2191	1280	2191	984/985	1337, 2202
941	1037	1303	1331 app.cr.	997	2191
946	1070	1360	2144	998	2215
987-989	1091	1442	2263	1002	2218
998	2191	1630	1757 app.cr.	1054	1367
1024	1113	1636	2191	1056	2209
1059	1162	1660	1765	1124	1289
1178	1344 app.cr.	1695	1852	1171	2191
1180	2191	1750	1995	1380	1771 app.cr.,
1203	2191	1769	2176		1776
1204	2225	1782	2030	1401	1879
1205	1350, 2218	1784/1785	2040	1404	1879
1516	1363	1785 (1/2)	2268	1416	2191
1603	1915 app.cr.	1786	2060	1435	1874
1613	2205	1787	2061, 2268	1455	1817
1792	1312 A app.cr.	1801	1887	1516	1967
1808	2205	1853	2191	1562	2176

SEG XXXI	SEG LIII	SEG XXXIII	SEG LIII	SEG XXXIII	SEG LIII
1578 (a-c)	2040	115	1303 app.cr.	1597	2025
1579	2040	147	1082 app.cr.		
1603	928	158	2191	SEG XXXIV	SEG LIII
1655	1025 bis app.cr.	464	547	282	2208
1687	2218	564	675	325	2191
		588	735, 739	486	521, 567 ter
		589	735	487	1062 app.cr.
SEG XXXII	SEG LIII				
297	1847 app.cr.	670/671	2191	497	2191
475	2225	673	2191	560	471
488	2225	675	2250	606	588
549	489	679	2148	623	584
604	547	682	2206	630-632	584
642	616	724	877	664	582
718-720	735	746	1003	708	675
914	992	759	1136, 2191	747	735
916	1003	761	1072	750	764
920-926	1010	781 (e)	1005 (15)	756	2209
1018	1091	786	2191	758	2201
1026/1027	1087	835	1736 app.cr.	774	801
1072-1077	1113	846	1317	775	802 bis
1158	1327 app.cr.	851	1317	866/867	877
1230/1231	1557 app.cr.	856	2191	869	877
1237	1345, 2153	870	2144	935	997
1261	2191	1034	1363, 2144	940	1005
1302/1303	2191	1035-1041	1366	957 (1-6)	1010
1384	1767	1105	1584 app.cr.	958 (1-5)	1010
1385	1762, 1766	1115	1433	965	1026
1517	2189	1123	1464	968	1030
1539	1915 app.cr.	1137	1464	1003	2191
1540	1879	1177	2148	1019	1088
1545	1884 app.cr.	1215	1776	1034	2191
1547	1838	1246 bis	2205	1045	2160
1573	1948	1254-1257	1807	1124	1271 bis
1594	2006	1296	1782	1198	1357 app.cr.
1601	2015	1298	2196	1251	2205
1612	2215	1306	1899 app.cr.,	1266	2225
1651 (8)	1092		2268	1290	2191
1665	2195	1545	2176	1437	1786 app.cr.
		1547	1102 app.cr.	1503	1868, 2268
		1591	2210	1511	1858 app.cr.

SEG XXXIV	SEG LIII	SEG XXXV	SEG LIII	SEG XXXVI	SEG LIII
1512	1832 app.cr.	1320	2225	1114	2225
1526	1955	1326	1423	1240	1733
1555	2176	1374	1464 app.cr.	1385/1386	1904
1557	2176, 2268	1377	1464 app.cr.	1390	1879
1562	2010 app.cr.	1476	2205	1441	2191
1563	1955	1482	1035	1493	1429, 2145
1577	1981 app.cr.,	1547	1868	1588	1150
	2268	1557	2268	1669	1847
1632	1921 (4)	1571	1890 app.cr.		
1642	2014/2015	1606	1995	SEG XXXVII	SEG LIII
1730	1765, 1767	1678	1935	152	2191
		1760 bis	1163 app.cr.	314	356/357
SEG XXXV	SEG LIII	1790	1557 app.cr.	340	2180
213-225	1075 app.cr.	1821	2218	494	851 app.cr.
213-227	1107, 2241			601	2225
389	2180	SEG XXXVI	SEG LIII	618 (5)	706 app.cr.
411 bis	471	331	581	673	1075 app.cr.
569-571	529	587	588	723	2191
612	567 ter	620	2191	725	877
744	607, 2227	692	735, 750	728	877
751	2225	694	788 app.cr.	765	1010
756	616	696/697	2191	793	1091
765	675	750	829, 2180,	817	1089
823	658		2202/2203	825-834	1146-1148,
828	665	751	2180		2268
844	727	752	829,	834	1146 app.cr.
855/856	735		2202/2203	838	1153
999	992	755	854 app.cr.	840	2191
1007/1008	1010	765	2191	841 (1)	1159 app.cr.
1010	998, 2101 (47)	824	1002 app.cr.	859	1363, 2144,
1014	1001	848/849	1010		2153, 2168
1015	1026	850	2191	886	1271 bis
1023	1049	885	995	895	2191
1031	1091	910	1072	912	2176
1045	1098, 2268	929	2191	1006	2206
1046	2176	946	2191	1010	2153, 2205
1051	1109	1060	1319	1036	1612 app.cr.
1116	2225	1089	1350	1081	2191
1266	2191	1090	1355	1083	1417

SEG XXXVII	SEG LIII	SEG XXXVIII	SEG LIII	SEG XXXIX	SEG LIII
1172	2176	940	1005	521	508
1173	1532	944	1010	534	2101 (25)
1239	1107	953	983	567	586
1299	1724	971	995	595	2205
1325	1733	973	1034	605/606	2144
1327	1724	976/977	1040	649	2225
1427	983	981	1040, 2268	672 A	707
1475	1840	982	1040	714	815
1484	2019 app.cr.	983	1040, 2268	737 B	815
1494	2126 app.cr.	986	1049	740-747	815
1538	1093	1019	1113	746 B	823
1543 (A)	1892	1020	1113/1114,	803 A	877
1548	1786 app.cr.		2191	905	906
1552-1595	1877	1036	1149	942	928
1553	1842 app.cr.	1198	1315	975	879 app.cr.
1555	2126 app.cr.	1209	2144	1001	1005, 1039 A
1633-1635	1970-1978	1210	1317	app.cr.	
1663	2155	1213	1317	1002	1039 A app.cr.
1702	2040	1276	2225	1003	995
1704	2058	1319	1471	1037	1091
1737	1349	1462	2227	1046	2206
1739	2176	1476	1183, 1719	1062	1091/1093
1789	2191	1483	1919	1078	1113
		1546	2205	1176	1280 bis
SEG XXXVIII	SEG LIII		1585	1243	1303 app.cr.,
380	2168	1612-1615	1840		1312 B app.cr.
470	574	1627 B	2126 app.cr.	1244	1302, 1312,
517	528	1651	1901		1342
619	2205	1663-1668	1879	1254	1325
666	2081 app.cr.	1663	1919	1276	2191
674	675	1670	1846	1275	1344 app.cr.
722	675	1676	1784	1278	1344 app.cr.
724	1847 app.cr.	1866	2035	1283	992
746	714	1881	2203	1284	2153, 2205
755	793	1910	2029, 2043	1292	1355
758	2201	2000	1312 A app.cr.	1324	1380
847/848	906			1334 app.cr.	285
878	2191	SEG XXXIX	SEG LIII	1337	2144
894	939	246	2191	1414	1718
920	985, 989	456	2191		

SEG XXXIX	SEG LIII	SEG XL	SEG LIII	SEG XLI	SEG LIII
1426	1725, 2028,	1232	1459	994	2144
	2153, 2203,	1268	1416 app.cr.	1003	582, 895 app.cr.,
	2205	1275	1697 app.cr.		2205/2206,
1462	2227	1386	2205		2250
1560	2205	1398	1806	1009	2215
1565	1093	1399-1409	1807	1064	2225
1586	1767	1406	1808	1171	2225
1635	1836	1444-1448	1872	1188	2225
1706	2006	1462	1843	1202	1466
1711	2176	1481	1835	1205-1235	1480-1501
1731	2090	1489	2191	1207	1484
1740	2265	1524	1879	1210	1484
		1552	2191	1211	1483
SEG XL	SEG LIII	1580	2176	1220	1500
211	718 app.cr.	1582	2176	1222	1483
608	735	1585	2176	1225	1501
673	2203	1674	1341	1226	1492
739	1755 app.cr.	1717	1039 A app.cr.	1228	1480
763	1755 app.cr.			1229	1481
785	992	SEG XLI	SEG LIII	1231	1485
816	1074	209	2191	1233	1500
817	1073	640	2144	1330	1614 app.cr.
841	1091	679	2225	1374	1782
853-864	1091	680	860 app.cr.,	1417	2215
904 (1/2)	1113		2191	1501	1762
906	1887	686	858, 1197	1502	1765
915	1153	687	859, 1197	1519	1351
956	2246	762-767	957	1530	990 app.cr.,
959	2180	778-795	981, 983		2237
1003	2153	796-820	1010	1574	2205
1008	2191	820	1010	1590	1904
1020	1319	824	1029	1605	1931
1059	2227	825-827	1029	1611	1952
1107	2176	829	1029	1664	1935
1110	2225	836	1039 A app.cr.	1709	2265
1135/1136	2225	874	2191	1876	1005
1181	1433	890	1146-1148		
1188	1344 app.cr.	965	1274	SEG XLII	SEG LIII
1223	2225	981	2227	112	2180

SEG XLII	SEG LIII	SEG XLII	SEG LIII	SEG XLIII	SEG LIII
458	487, 1355	1333	1877	674/675	1113
	app.cr.	1383	1844, 1872	680 (9, 37)	1143
461	486	1384	1817	717/718	2227
543 bis/	1092	1455	1879	724/725	2227
543 ter		1474	2196	785	1287 bis a
553	586	1525	2191	786	1280 bis
561	1677	1546	1931	863/864	1353, 2259
583	626 app.cr.	1637-1656	2268	865	2259
628	626 app.cr.	1638-1640	2015	895	2176
632	648	1644	2015	943 B	1567
635-640	2176	1646	2015	964	1652
646	653 bis	1652	2015	977	1677
649/650	653 bis	1675 A/B	2040	980	1651 app.cr.
661	1852 app.cr.	1821 (2)	1113	1020	1814
709	784, 788			1025/1026	1785
746	1696 app.cr.	SEG XLIII	SEG LIII	1037	1812
754	821 bis	240	521	1038	1814
774	2191	286	555	1063	1845 app.cr.
779	888	296	1082 app.cr.	1074/1075	1875
785	918	311	2144	1079	1903
819	616	348	1076	1114	1968, 2176
846	981, 983	363 A, E	586	1161	2176
851-868	1010	381	1312 A/B	1186	2052 app. cr.
870	1025		app.cr.	1191	2052
884	1035	434	616, 622	1209	2101 (45)
891	1040, 2259,	451	581	1215	2160
	2268	486	1153	1244	1091
897	1073	514	802	1254	1091
918 (3)	1074	515	774	1270	2268
930	2176	518	810	1274	1806
934	1088	522	1039 B app.cr.	1297	1853
956 (64)	1086 app.cr.	570/571	906		
1065	1297 app.cr.,	584	150 SEG XLIV	SEG LIII	
	1305 app.cr.	604	939	248	2148
1106	1382	613	957	402	2168
1140	2191	626 (1-3)	1010	429	1010
1245	1718	630	1032	450	542, 549 app.cr.
1285	1725	636	1046	546	616
1320	1767	639	1052	606	665
1322	2228	660	2225	647 bis	735, 739

SEG XLIV	SEG LIII	SEG XLIV	SEG LIII	SEG XLV	SEG LIII
649	735	1502	1926	1584	1282
696	1200	1509	2176	1595	2225
701	877	1679	1044 app.cr.	1613	1317
751 bis	996	1681	1959	1620	1324
754	1003, 1005	1689	2262	1642	1350
772 bis	1010	1704	2238	1686	780 app.cr.
773 bis	1025	1737	990 app.cr.,	1719	1586 app.cr.,
779	2191		1102 app.cr.,		2227
815	1080		1803, 2237	1835	1330 app.cr.
818	1046	1739	1821	1863	1756
823	1090			1904-1906	1807
845	1136/1137	SEG XLV	SEG LIII	1922	2172
846	1136	445	2191	1945	2191
863	1327 app.cr.	459	452	1995	815
871	1196	644	517, 562	1997	1889, 2268
938	2217	783	616	2004-2011	1818 app.cr.
940	1342 app.cr.	785	616	2035	1931
949	1336 bis	849	1095	2042-2068	1926, 1930
951	1346, 1852	882	704	2073	1355 app.cr.
	app.cr., 2221	1028 (17)	808 bis	2074	1925
1001	1411	1171-1174	877	2077	2191
1108	1592, 2205	1187	908	2080-2082	1926
1169	2160	1220/1221	920	2088	1923
1182 (B)	1689	1290	1762	2091	1928
1194-1196	2160	1319	977	2106	1926
1211	1640	1341	1002	2112	1926
1219 A	1696 app.cr.	1357	993	2181-2183	2176
1222	2176	1380/1381	1010	2236	1806
1306	1785	1387-1389	1010	2254	1163 app.cr.,
1312	1774 app.cr.,	1392/1393	1029		2181
	1832 app.cr.	1394	2191	2314	1110
1317	1786 app.cr.	1420	1035	2348	2258
1340	1836	1436	1091		
1361	1869	1472	983 SEG XLVI	SEG LIII	
1367	1836	1483	1113	82	471
1409	1902	1492	1149	292	2176
1456-1481	1970-1978	1494	1153	372	2144
1483	1137	1501	1191	435	1049/1050
1496	1923	1518	1297 app.cr.	621	1082 app.cr.

SEG XLVI	SEG LIII	SEG XLVI	SEG LIII	SEG XLVII	SEG LIII
705	1082 app.cr.	1928 (1)	1818 app.cr.	1273	879 app.cr.
800	596	1944 (23)	1818 app.cr.	1280	2191
847	2176	1955	1391 app.cr.	1369	930
859	675	1977	1818 app.cr.	1412	1029
874	670	1984	2126 app.cr.	1422 (2/3)	994/995
910	707	2081	1838	1423	995, 1031
911	707, 709	2123	1927	1424	1035
914/915	735	2145/2146	1927	1429	1004
1175-1177	877	2150 (1-4)	1927	1443	1038 app.cr.
1260 (1/2)	1035	2151-2157	1927	1451	1030
1264	1025	2173	1927	1452	1029
1267	1001	2182	2016	1462	981, 1034
1302	1040, 1091,	2219	2070	1463	1039 A app.cr.
	2268	2263	1923, 2006	1480	1077 app.cr.
1387	1187	2314 (3)	2191	1483	990 app.cr.
1394	1330 app.cr.	2317 (1-9)	1879	1525/1526	1113
1465	2208	2327	1786 app.cr.	1544	1893 app.cr.
1470	1310	2340	1325/1326	1548	1187
1481	1297 app.cr.			1563	1198, 1269
1485	2052 app.cr.	SEG XLVII	SEG LIII	1568	1153
1506	2215	26	2225	1577/1578	1232
1519	1342, 2153	82	471	1585/1586	567 ter
1520	2153	96	2180	1588	1231
1525	1353	221	2166	1624	1283
1531	2218	488	466	1654	1358
1562	1372	503	467	1663 B	877
1656	2155	668	558	1676	1411
1672 B	1586 app.cr.	674	1082 app.cr.	1745	1363, 1504,
1680	2191	933	616, 623		2153, 2203,
1704	1698 app.cr.	940	582		2205
1707	1644 app.cr.	999	613 app.cr.	1801	1640
1709	1640	1026	2144	1822	1719
1711	1586 app.cr.	1073	2191	1866	1742
1721	1360 app.cr.	1103-1106	675	1886	1778
1754 (2)	1772	1117	707	1943	1814
1757	1779	1159	707	1945-1946	1814
1798	1813	1161	707	1949	1814
1902 (11)	1832 app.cr.	1162	735, 739	2043	2015
1912	1818 app.cr.	1196	707	2052	1835
1915	1818 app.cr.	1259	780 app.cr.	2054	2126 app.cr.

SEG XLVII	SEG LIII	SEG XLVIII	SEG LIII	SEG XLVIII	SEG LIII
2056	2205	1098	847 app.cr.	1741	1717
2057	1927	1100	848	1750	1723, 2252
2096/2097	1927	1101	2191	1751	1723
2105	1927	1105	856 app.cr.	1831	1775
2109/2110	1927	1107	857	1859	1772
2115	1927	1109	849 app.cr.,	1889 app.cr.	1845
2117/2118	1927		2191	1891	1826 app.cr.
2120/2121	1927	1110	844 app.cr.,	1909	1879
2123	1927		856 app.cr.,	1916	1877
2127	1927		860 app.cr.,	1960	2227
2128/2129	2176		861 app.cr.	1974	1927
2144-2147	2176	1112	856 app.cr.,	2007	1927
2152	1110 app.cr.		860 app.cr.,	2009 (4-9)	1927
2154/2155	1927		861 app.cr.	2010	2176
2159	2014/2015	1114	2191	2024	1935
2171 (A-E)	2057	1117	2191	2026	2176
2275	2125	1129	2227	2042	1927
2277 (13)	1091	1151	877	2044	2017
2320	2218	1170	877	2078	2265
2323	1071	1232 bis	985, 989,	2117	1517, 1521
			1000 app.cr.	2127	2151
SEG XLVIII	SEG LIII	1237	995	2141	1086 app.cr.
96	2168	1243	1004	2188	2218
588	485 bis, 2212	1248	988		
592	2263	1251	1035	SEG XLIX	SEG LIII
660	558	1252	1033	443	2202
661	561	1278	1084	619	558
742	1193	1280	1087	760	616
826	616	1291	1098, 2268	827	2173
979	707	1302	1113	885	584
984	735, 739	1308	1153	912	670
985	735/736	1330	1197 bis	986-991	675
996	718 app.cr.	1376	1271 bis	1023	735
1033	983	1404	1297 app.cr.,	1031	763
1037	2144		1299 app.cr.	1074	2173
1092	856 app.cr.	1425	2191	1078	2176
1094	844 app.cr.	1441	2218	1095-1100	835-839
1095	2191	1484	1379	1115	863
1096	844 app.cr.	1740	1679	1117	864

SEG XLIX	SEG LIII	SEG XLIX	SEG LIII	SEG XLIX	SEG LIII
1121/1122	2173	1836	2155	2455	2205
1129	873	1844	1567	2457	1719
1161/1162	888/889	1856	2191	2472	521
1157/1158	877	1868	1609 app.cr.,	2480	1853
1203	930		1613 app.cr.	2495	2248
1254	993	1932	1644 app.cr.	2501	1505
1258	995	1942	1733		
1263	985, 989, 1000	1970	1775	SEG L	SEG LIII
	app.cr.	1976	1780	525	538 app.cr.
1267 (2)	1044 app.cr.	1979	1782	526	545
1273	1006	1984/1985	1793-1795	545	572
1278	995	2056	1841	596	584
1287	999	2099	1877	597	611
1288 (3-9)	1035	2103	1878	609/610	616
1303-1306	1010	2109	2176	611	620
1328	1030	2116	2268	657	653, 674
1334	1034	2118-2133	1957/1958	675	735
1342	1033	2134-2136	1927	682	785
1348 (3)	1044 app.cr.	2135	2268	685	707
1357	1025	2138	1927	691	785
1393	1136/1137	2144	1927	696	2209
1432	2173	2151	1927	710	800 bis
1438	1230	2154	1927	746	835-839
1481-1485	1291-1293	2158	1927	764 ter	842
1481	1291	2160/2161	1927	766	466, 842, 2247
1484	1291	2171	1927	771	1391 app.cr.
1485	1291	2175	1927	916	951
1492	1733	2177/2178	1927	989	1030
1522	1312 A app.cr.	2183	1927	993	1030
1537	2215	2203	1917	1004	1004
1540	1342, 2184	2216 (1-4)	2176	1011-1013	1010
1552	1343	2248 (1/2)	2176	1019/1020	1029
1612-1615	1925	2255	2176	1027 (6)	1446 app.cr.
1694	1360	2326	1925	1030	1041
1718	2227	2334	1927, 2012,	1034	1050
1750	2225		2268	1035	1057
1770	1379	2364	2071	1040	1076, 2144
1805	1505, 2378 (2/3)		1927, 2012	1051	1091
1812/1813	1520/1521	2383	990 app.cr.	1055	1091
	1463	2430	2262	1056	1095

SEG L	SEG LIII	SEG L	SEG LIII	SEG LI	SEG LIII
1065	1107	1735	1446 app.cr.	1185	992, 1029
1071	1074, 1113	1736	1351	1194	995
1081	1149	1739	1091	1196	2125
1110	1208	1750	2171, 2223	1202-1372	1010-1021
1188	1351			1202-1376	1010
1189	1345	SEG LI	SEG LIII	1375	1044 app.cr.
1195	1365	664	2191	1380	1025
1211	1312 A/B	677 bis	508	1385	984
	app.cr., 1383	689	519	1409	1077 app.cr.
1247/1248	1463 app.cr.	730/731	536	1410	1077 app.cr.
1289	1573	732/733	515	1412	1086 app.cr.
1335	1608, 2160	737	561, 566	1429	1096
1348	1680	759	573	1453-1461	1113
1355	1704	761	573	bis	
1381	1762	790	590	1467	1152
1387	2205	833	611	1479	2191
1392	1786	885	2225	1485	780 app.cr.
1462	1824, 2205	901	1086 app.cr.	1486-1567	1182
1464	2145	934	2191, 2209	1487	1269
1466	1841	943	2191	1495	1312 B app.cr.
1497/1498	1835	944	719	1496	1181, 1229
1500	1853	976	787, 811, 2191		app.cr.
1501	1861 app.cr.	1005	1742	1499	815
1515	1873	1013	1950 app.cr.	1500	1229 app.cr.
1559	2268	1054	842	1506	2201
1619	2176	1058	843, 852	1516	1215
1620	2009	1061/1062	842	1531	1261 app.cr.
1632/1633	2036	1064-1066	842	1533	1229 app.cr.
1634	2037	1066	2246	1536/1537	1229 app.cr.
1637 bis	2029	1081	2191	1561	1592
1639	2028	1084	2191	1608	1198, 1269,
1644	2059	1087	877		2144, 2168
1646/1647	2064	1088	888	1624	1345
1648	2065	1105	921	1708	2191
1649	2066	1119 bis	920	1761 (2)	1446 app.cr.
1650	2067	1131	1317	1824	1717
1687	1314, 2148	1134	938	1832	1679
1722	1086 app.cr.	1181	1091	1849 bis	2191
1731	2208, 2262	1182	1010	1907-1910	1775

SEG LI	SEG LIII	SEG LII	SEG LIII	SEG LII	SEG LIII
1919	1781, 1817	560	508, 1614	1036 app.cr.	2068
1939	2268		app.cr.	1038	1191
1940-1948	1787	561	508	1118	1317
1972	1784	584	850 app.cr.	1128	1273, 1280
1978-1980	1812	589	589	1133	1274
1989	1812	611/612	2191	1134	1275
2030	1879	640	633 bis	1145 bis	1446 app.cr.
2040-2046	1885	645	364	1147 bis	1302
2049	1897	651/652	639	1148	1308
2060-2066	1898	661	645	1194	1385
2068-2072	1901	695	647	1201	2191
2087	1929	705	179	1202	2191
2088 (1, 8)	2176	709	667	1367	2262
2089	1756	710	666	1404-1421	1642-1648
2094	2268	711	670	1424	1717
2150	1980	727	736, 739	1427	1698
2154	2268	728	735, 738	1435	1644 app.cr.
2178	2198 app.cr.	733	2202	1445	1690
2195	2013, 2268	740	774	1461	1025
2201	1924	754	1085, 2186	1462	1725, 2153,
2205	2058	827	1070		2203
2212	2057	871	963	1462 bis	1730
2215	2071	872	364	1488	1948 app.cr.
2228-2243	2125	886	987, 994, 2268	1496	1758
2228 B	1163 app.cr.	915 A/B	1035	1521	1769 app.cr.,
2230	1163 app.cr.,	916	1948 app.cr.		2205
		917	997	1576	1811
2231/2232	780 app.cr.	919	1006	1607	2268
2242	780 app.cr.	920	981, 983	1617	1785
2251	2111	922	1022 app.cr.	1620	1887
2279	164/165	932 bis	1032	1659	1827
2291	2171, 2223	936	1034	1665	1827
2323	1898	937	1948 app.cr.	1667	1828, 1835
2329	2210	945	1049/1050	1669	1829
2334	1579-1582	947	1068	1671	1870
2354	2248	979	1136/1137	1678	1838
2359	1070	981	1095	1679	2268
		994	1145, 2041	1680	1872
SEG LII	SEG LIII	1000	1154	1706	1883, 2268
553 A	538 app.cr.	1029	1189/1190	1707-1711	1878

SEG LII	SEG LIII	CIG	SEG LIII	CIG	SEG LIII
1725	1877	1106	2191	3643 (4)	2191
1726	1884 app.cr.,	1227	2191	3679	2225
	2268	1275	2191	3736 (4)	2191
1729	1905	1279	2191	3795	877
1730	1906	1407	2191	3872 (b)	2191
1734	1909	1778	2191	3920	1467
1740-1742	1902	1788	2191	3953 (h)	2191
1746 (2)	2176	1897	2191	4025 b-c	1433
1750	2232	1948	2225	4027	1433
1751	2268	2017	2252	4044	1433
1753	2168	2052	2225	4054	1433
1761	2268	2161	2176	4063	1433
1782	2268	2247-2253	877	4077	1433
1786	1980	2255	877	4165	2191
1797	2268	2258/2259	877	4277 (30)	2191
1798	2186	2322 (b)	877	4289	2191
1810	2009	2336 (b)	2225	4315	2191
1816 bis	2017	2339 (b)	2191	4342	1626
1835	2028	2482	2191	4342 b	1626
1837	2070	2525 (b)	2225	4379 (c)	2191
1855	954 app.cr.	2714 (38)	2191	4380 (n) p.	1587 app.cr.
1866	2100	2847	2191	1169	
1867	2098	2987	2191	4416	1463 app.cr.
1889	1831	3073	2225	4667	1908
1918	2172	3173	2225	4668 + add.	1999
1944	2197	3176	2225	on p. 1184	
1953	2210	3190	2225	4684	2191
1965	1346, 2221,	3195	2225	4706 (c)	2191
	2253	3210	2225	4714 (c)	2191
1968 bis	2248	3277	877	4716 (d ⁵⁷)	2191
1991	1806, 2099	3283	2191	4766	2191
2025	1861 app.cr.	3285	2191	4772	2191
		3311	2191	4778 (d)	2191
CIG	SEG LIII	3350	2191	4781 (c)	2191
606	2191	3414	1367	4962	1171
761	2176	3422	2156	5007-5010	2023
846	2191	3561	1380	5038	2024
956	2225	3596	2191	5054	2191
1059	2225	3629	2225	5057	2191

<i>CIG</i>	<i>SEG LIII CIG</i>	<i>SEG LIII Corinth 8.1</i>	<i>SEG LIII</i>
5088	2191 8515	1103 app.cr. 23	2180
5127 (a)	2016 8603	1845 app.cr.	
5128	2015 8644	2191 <i>Corinth 8.3</i>	<i>SEG LIII</i>
5130	2049 app.cr. 8794	1433 23	2180
5156	2053 8888	2024 206	2191
5292	2071 8889/8890	2025 300	2191
5702	2191 9136	2040	
5821	2191 9164	2191 <i>Corinth 15</i>	<i>SEG LIII</i>
5852	1090 9209	2191 360 no. 15	2265
5858 (b)	1075 9256	2191	
5877	2191 9270	1851 app.cr. <i>IvO</i>	<i>SEG LIII</i>
5957/5958	2225 9451	2191 22	1030
5974	2191 9669	2191 55	2160
6197	2191 9777	2191 62	2191
6206	2225 9792	2191 142	994
6208	2191	355	1329 app.cr.
6238	2225 <i>Agora XVI</i>	<i>SEG LIII</i> 357	2182
6265	2191 34	2180	
6270 (h)	2191 48	2180 <i>I.Oropos</i>	<i>SEG LIII</i>
6286	2225 73	2180 276	2244
6292	2191 75	2180 277	465, 2244
6297	2191	278	466
6429 (35)	2191 <i>Agora XVII</i>	<i>SEG LIII</i> 414	478 app.cr.
6469	1052 657	877	468
6476	2225	584	468
6506	2191 <i>Agora XIX</i>	<i>SEG LIII</i> 633	468
6554/6555	2191 L 4a	2180 642	468
6567	2191 L 7	2180 675	467
6604	2191 P 5	2180 707	468
6607	2191		
6658	2191 <i>Agora XXI</i>	<i>SEG LIII CID I</i>	<i>SEG LIII</i>
6735	2191 F 4	2265 9	485, 2180
6752	2191 F 84	2265 10	483
6758	2191 F 158	2265 52/53	1312 A app.cr.
6813 b	735 F 165	2265	
6814/6815	735		
6975	877 <i>Agora XXIX</i>	<i>CID II</i>	<i>SEG LIII</i>
6986	811, 813 bis 952	<i>SEG LIII</i> 4	2180, 2191
8340/8341	1049	469 6 B	2191
8504	1049	7	481
		31	809, 2148

<i>CID II</i>	<i>SEG LIII F.Delphes</i>	<i>SEG LIII Gonnoi</i>	<i>SEG LIII</i>
32	2148 III.4	111	850 app.cr.
34	2180 25	2191 116	547
36	2180 42	2263 142	561
43	488 58	2191 158	529
57	809 77	2144 160	567 bis
59	809 87	2191 219	529
125	491 108	2191 232	529
	181-185	1010	
<i>CID IV</i>	<i>SEG LIII</i> 282	2144 <i>I.Épidamne</i>	<i>SEG LIII</i>
96	2191 352	2144, 2191 20	1052
107	1379 357	907	
	362	2191 <i>EAM</i>	<i>SEG LIII</i>
<i>CID V</i>	<i>SEG LIII</i> 455	877 157	609, 2191
108	2144 463	452 165	2191
119 G	2144	206	592
	<i>F.Delphes</i>	<i>SEG LIII</i>	
<i>F.Delphes</i>	<i>SEG LIII III.4.2</i>	Dimitas, <i>H</i>	<i>SEG LIII</i>
III.1	118	2259 <i>Μακεδονία</i>	
68	2144	1104	2225
400	2180 <i>F.Delphes</i>	<i>SEG LIII</i> 1412	2225
488	511 III.4.3		
527	1223 307 III	2259 <i>Hatzopoulos, Institutions</i>	<i>SEG LIII</i>
549	486, 1355	<i>SEG LIII</i> 12	589
	app.cr. <i>F.Delphes</i>	20/21	582
556	2159 III.5	23	582
557	486 app.cr., 487, 1355 app.cr.	2180, 2191 481	
		2200 <i>I.Beroia</i>	<i>SEG LIII</i>
		2191 1	581
<i>F.Delphes</i>	<i>SEG LIII</i> 6 (b)	2180 7	1193
III.2	14	2180 22	2225
33	2259 23	326	2191
117	2191	360	2191
	<i>F.Delphes</i>	<i>SEG LIII</i> 425	635 app.cr.
<i>F.Delphes</i>	<i>SEG LIII V.3</i>	452	
III.3	268/269	452 <i>I.Leukopetra</i>	<i>SEG LIII</i>
240	1379 271	51	611
261	1379	<i>SEG LIII</i> 58	611
298	2191 <i>Gonnoi</i>	483, 2144 78	611
		93	

<i>I.Leukopetra</i>	SEG LIII	<i>I.Thrac.Aeg.</i>	SEG LIII	<i>IGBulg. I²</i>	SEG LIII
90	611	E 144	683	389	641 bis
93	611	E 145	682	391	645
136	611	E 148	702	401	645 bis
160	611	E 149	697		
		E 150	688	<i>IGBulg. II</i>	SEG LIII
		E 151	696	480	2225
<i>Philippi II</i>	SEG LIII		675	666-668	2155
133	624	E 153/154	694	743	643
160	582	E 156	701		
167	624	E 159	693	<i>IGBulg. III</i>	SEG LIII
175	624	E 160	695, 703	1016	663 app.cr.
240	584	E 161	678	1204	2191
501 d	624	E 165	698	1293	724 app.cr.
535	624	E 166	658	1467	2191
618/619	624	E 168	659	1517/1518	2225
		E 180	661	1626	648 bis
<i>I.Thrac.Aeg.</i>	SEG LIII	E 233	704	1731	641 bis
E 107	675	E 434	704	1774	653 bis
E 110	680	E 435	704	1776	2191
E 112	675	E 437	704	1776	2225
E 114	675			1862	2225
E 116	681	<i>IGBulg. I</i>	SEG LIII	1864/1865	2225
E 117	675	20	2225		
E 118	699	23	2225	<i>IGBulg. IV</i>	SEG LIII
E 119	679	29	2225	2236	663/664
E 120	700	30	2191	2240-2260	663/664
E 123	675	150	2191		
E 124	691	315	2191	<i>IGBulg. V</i>	SEG LIII
E 125	690	401	2225	5244	2225
E 127	676			5259	727
E 128	687	<i>IGBulg. I²</i>	SEG LIII	5329	724 app.cr.
E 129	686	15 ter	2191	5550	2225
E 130	685	43	644	5557 ter	1153
E 131	689	150	2191	5579	2225
E 132	675	307	641 bis, 662	5656	2225
E 134	692	308 bis	644		
E 135	675	315	2191	<i>I.Byzantion</i>	SEG LIII
E 136	677	316	644	30-35	2225
E 137	675	341	644	37-40	2225
E 138	675	378	643	128	2191
E 140	684	388	641 bis, 644	324	2176

<i>I.Byzantion</i>	SEG LIII	IDR II	SEG LIII	IDR III.6	SEG LIII
330	2176	432	735	391	735
368	2267	435	735	425/426	735
S 31	673	457	735		
		460-465	735	<i>I.Histriae</i>	SEG LIII
<i>I.Perinthos</i>	SEG LIII	484-489	735	4	2191, 2209
2	2176	484	750	16	2191, 2209
22	1435 app.cr.	487	750	24	715
56/57	2225	492	735	26	2191
72	665	567	735	57	2191
		580	735	97	788 app.cr.
<i>IGLN</i>	SEG LIII	583	735	99/100	2225
176	727	661	735, 750	112	719
				167	2225
<i>I.Apulum</i>	SEG LIII	IDR III.1	SEG LIII	170	717
15	735	28	735	199	2225
51	735, 739	42	735	363	709
56	735, 739	43	735, 747	378	709
229	735			380	716
256	735, 739	IDR III.2	SEG LIII		
262	735	62	735	<i>I.Kallatis</i>	SEG LIII
267	735	67/68	735	7	719
352	735	157	735	8	2191
355	735	222-224	735	35/36	2225
370	735, 739	292	735	42-46	2225
433	735	400	735	47	720 bis
706	735/736, 739	583	735	51	709
				54	709
				80	2225
IDR II	SEG LIII	IDR III.3	SEG LIII		
114	735	13	735	106	720
126	735	398-401	735	130	721
129-131	735	409	735	183	707
168	735	432	735		
311	735			<i>I.Tomis</i>	SEG LIII
317	735	IDR III.6	SEG LIII	120	2225
319	735	312	735		
358	735	325/326	735	<i>IOSPE I</i>	SEG LIII
390/391	735	328/329	735	130	1613 app.cr.
403	735	331/332	735	156/157	1613 app.cr.
406-408	735	355	735	185	1613 app.cr.

	SEG LIII	Tüt.Cam.	SEG LIII	I.Cret. II	SEG LIII
<i>Iscr.Cos</i>					942 app.cr.
EV 241	2191	109	817	V.28	936
EV 259	1879	110	815, 817	V.49	933
		111	815	VIII.11	933
<i>I.Dor.Ins.</i>	SEG LIII	157/158	815	IX.1	933
2	815			IX.29	933
88	834 bis	<i>Samothrace</i>	SEG LIII	X.21	962
108	834 2.1			XI.5	933
		23	916 app.cr.	XII.41	1851 app.cr.
<i>Maiuri, NS</i>	SEG LIII			XVIII.11	939
7	815	<i>I.Cret. I</i>	SEG LIII	XXIV.6/7	933
17	2144	IV.9	2236	XXVI.8	933
20	815	V.52	583		
32	815	VIII.5	2144	<i>I.Cret. III</i>	SEG LIII
40	822 app.cr.	VIII.7	2191	II.1	939
231	877	VIII.17	2191	III.4	934, 2144
361	815	IX.1	2201	III.8	942 app.cr.
417	877	XII.4	2191	III.34	948, 974
432	859	XIV.1	583	IV.1	2144
438	2191	XVI.1	2201	IV.9	504, 2144
462	1601 app.cr.	XVI.2	1336 bis	IV.12	933
475	2191	XVI.7	963	IV.39	950
492	2225	XVI.30	964	V.27	933
675	844 app.cr.	XVII.6	2244	VI.8	939
		XVII.21	559 app.cr.		
<i>Tüt.Cal.</i>	SEG LIII	XIX.1	940 bis	<i>I.Cret. IV</i>	SEG LIII
14	567 ter	XXII.2	970 app.cr.	14 g-p	933 bis
31	860 app.cr.	XXII.3	559 app.cr.	20	933
58	2191	XXII.4	2213	36	938
78	844 app.cr.,	XXIII.3	979	41	940/940 bis,
	2191	XXIII.16	955 app.cr.		941
111	844 app.cr.	XXVIII.16	955 app.cr.	46 B	485
140 (a)	2191			47	940
146	2191	<i>I.Cret. II</i>	SEG LIII	72	939-941, 1039
		III.3	2191		B app.cr.
<i>Tüt.Cam.</i>	SEG LIII	III.5	933	73	938
3	815	III.8	942 app.cr.	76	938
5	815	III.23	933	80	939
23/24	815	IV.2	933	144	938
43/44	815	V.3	933	146/147	938
81 a	815	V.19	2212	152	938

<i>I.Cret. IV</i>	SEG LIII	IGDS	SEG LIII	Arena I ²	SEG LIII
168 (p.	2191	18	1024	23	1031
238)		22	2191	29-31	1031
174	947	28	1030	35	1031
180	934	35	1039 app.cr.	43	1031
182	943, 2201	48	1039 app.cr.	74 (and add.	1037
292	944, 2182	79	1036 app.cr.	on p. 1120)	
300	1104	81	2265		
323	945	84	1030	<i>Arena II²</i>	SEG LIII
325	945	87	995	3/4	994
343	933	97	983	8	995
511	946, 2191	98	1039 app.cr.	10 (b)	987, 994
		103/104	1035	14	987
<i>IGDGG I</i>	SEG LIII	115	2265	15	995
2	1084	121	1005(15)	19	994
7	2265	124	1005	21	987, 994
12	2265	140	1039 app.cr.	23 (b)	994
14	1074	143 (b)	994	34	987
15	1073	144 (a)	995	35	1030
44	1152	146	987	37	987
46	2265	149 A	2265	43	987
49-56	1113	150	995	45	987, 994
58	1113	172	2265	46 (b/c)	996
60	2191	185	983	47	987, 994
70-72	1049	196	997	52	994, 1030
74	1049	198	991	53	987
		204-212	992	54	2265
<i>IGDGG II</i>	SEG LIII	206	1029, 1032,	55	987
28	1089		2202	59	994
31	1088	213-216	1029	62	995
93/94	1039 B app.cr.	217	1037	73	995
100	1039 B app.cr.,	218	2265	74	994
	1077 app.cr.			76-78	995
		<i>Arena I</i>	SEG LIII	77-79	994
<i>IGDS</i>	SEG LIII	14	1024	80	987, 994/995
1	1026			82	987, 994
8	1001	<i>Arena I²</i>	SEG LIII	85-87	987
13	1001	10	994	102	987, 994
15	1002 app.cr.	16-18	1031	108-110	987
17 (a/b)	995	20	1031	113-117	987

Arena II ²	SEG LIII I.Lipara		SEG LIII I.Velia		SEG LIII
	994	<i>passim</i>	1010	52	
119	994		1011	53	1122
123	987	42	1012	54	1123
126	994	75	1013	56	1124
128	987, 994	103	1014	57	1125
130	994	173	1015	58	1126
		174	1016	59	1127
		175	1017	60	1128
Arena III	SEG LIII		1018	61	1129
18	1073	297	1019	62	1130
26	1074	307	1020	63	1131
45	1001	584	1021	64	1132
48	1001	684	1022	65	1133
53	1001	718	1023	66	1134
72	1001	736	1135 B app.cr.		1135
75	1026	747	1022 app.cr.		1136
p. 116 no.	1070	789	1022 IGUR		1137
A 2	790				1138
					1139
					1140
					1141
					1142
					1143
					1144
					1145
					1146
					1147
					1148
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					14

TAM III	SEG LIII TAM V.2	SEG LIII MAMA VI	SEG LIII
45	1612	1362	1342 app.cr.,
101	1612 app.cr.	2155	1343, 1360
104	1569	2155	app.cr., 1457,
114	2156	2191	2184
132	1612 app.cr.	2155	2225
388	2160	2155	2225
893	1613	2155	2234 bis, 2155
903	1615	2155	1565
904	1616	2155	2191
	991	2155	
TAM IV.1	SEG LIII	1279 MAMA VII	SEG LIII
15-18	1696 app.cr.	2227	849 app.cr.
135	2191	2155	2191
220	2191	2155	1788 app.cr.
367	2191	2191	2191
	1231	1463 app.cr.	
TAM V.1	SEG LIII	2215 MAMA VIII	SEG LIII
48	1342 app.cr.	2215	1193
64	2215	2225	2191
179	1344 app.cr.	2268	2191
210	2019 app.cr.		2191
268	2191 TAM V.3	SEG LIII	2191
331	2215	2191	2160
362	2215		2191
432	2191 MAMA III	SEG LIII	1193
449/450	2215	2191	
477	2225	2191 MAMA IX	SEG LIII
525	1344, 1347	2191	2191
528	1312	1739	2191
543	1345	2191	2227
546	2022 app.cr.	2191	
575	2215	2191 MAMA X	SEG LIII
650	2191		1521 app.cr.
671	2191 MAMA IV	SEG LIII	1533 app.cr.
744	2191, 2225	2191	1521 app.cr.
806	2225		1564
817	2225 MAMA VI	SEG LIII	
822	2225	2191	
		2191 IGR I	SEG LIII
		2191	1150

IGR I	SEG LIII IGR I	SEG LIII IGR III	SEG LIII
37	2191	543	739
52	2225	596	636
112	2214	674	709
167	1048, 1096	779	663/664
168	1096	787	673
182	2191	839	719
203	2191	843	2225
212	2225	861	732/733
218/219	2191	929	1781
226	2191	937/938	796/797
239	2191	1024	1463 app.cr.
262	2225	1055/1056	832
269	2191	1098/1099	2191
282-286	2191	1109	853
292	2191	1150	903
294	2191	1159	2155
298	2191	1161	950
313	2191	1183	1757 app.cr.
319	2191	1185	1998
328/329	2191	1212	1056
343	2225	1252	1057
356	2225	1289	1887
360	2191	1293	1142
366	2191	1315	1955 app.cr.
385	2225	1350	1143
411	2191	1361	1191
415	1075		1196/1197
418	1090 IGR III	SEG LIII	1329 app.cr.
461	2191	77	1980
469-471	1091	147	1928
473	2191	178	1243
477	1048	302	2191
482	2191	364	1257
484	1025	374	1259
511	1041	376	1286
533	1162	500 (V)	2186
536	1162	534	1293
537-538	735	578/579	2006
540-546	735	599	2191
			2191
			1333
			1383
			1908
			1999
			1411
			1813
			1416 app.cr.
			1879
			1878
			2191
			1879
			1908
			1999
			1411
			1813
			1433
			2262 IGR IV
			SEG LIII
			1586 app.cr.
			33
			2191
			134
			1312 A app.cr.
			567 ter
			2191
			2225
			2176



IGR IV	SEG LIII IGR IV	SEG LIII I.Amyzon	SEG LIII
292	2227 1433/1434	2225 15	992
294	849 app.cr., 1444/1445	2191 154	2259
	2259 1519	1355 156	2259
298	1360 app.cr. 1533	2225	
350/351	2254 1567	2225 I.Anazarbos	SEG LII
386	2225 1700	1586 app.cr. 21	1586 app.cr.
396	2225 1725	877	
406	2182 1748	2225 I.Apameia	SEG LIII
507	2191	und Pylai	
520	2191 HTC	SEG LIII 32	2020 app.cr.
532	2191 1	1181 134	1417
553	2191		
603	2155 Aphrodisias	SEG LIII Aphrodisias	SEG LIII
621	1341, 2176 and Rome	and Rome	
690	2191 6-21	1192, 2148 6-21	1192, 2148
719	1586 app.cr. 10	1193 10	1193
791	2156 13/14	1193 13/14	1193
945	1730 app.cr. 16	1193 16	1193
954	1730 app.cr. 30	1360 app.cr. 30	1360 app.cr.
961/962	877 41	1193 41	1193
964/965	877 43	1193 43	1193
973	877 48	1193 48	1193
1026	2191		
1053	2191 ALA	SEG LIII I.Arykanda	SEG LIII
1066/1067	2191 68-71	1218 app.cr. 1	2262
1086/1087	2191	2	1651
1108	2191 I.	SEG LIII 46/47	1683 app.cr.
1190	2176 Adramytteion	49	1683 app.cr.
1273	2227 16	1342 app.cr. 110	1683 app.cr.
1278	2191 17	2184 125	1683 app.cr.
1323	1367 34	832 153	1683 app.cr.
1326	1367 45	1296, 2180 210	1651 app.cr.
1348	2155 pp. 163-	1382	
1359	2191 165,	I.Assos	SEG LIII
1383	2191 248/249	7	864, 1369
1393	2225	14	1371
1398	2254 I.Alexan-	SEG LIII 18	1371
1399	2225 dreia Troas	21	1371
1406	2225 90	26	659, 1370
1431	2254	27	1371

I.Assos	SEG LIII I.Ephesos	SEG LIII I.Ephesos	SEG LIII
70	1371 430	1285 app.cr., 1161/1162	2191
		2227 bis 1163/1164	2191
I.Didyma	SEG LIII 434	2225 1167/1168	2191
1	1313 460	1280 1211	2225
6	1313 502/502 A	1271 bis 1233	1278
12/13	1269 558	1288 bis 1250	2225
50	2155 599	1290 1267	1271 bis, 2225
115	1317 604	2191 1268	2225
156	1329 app.cr. 616/617	1329 app.cr. 1320	2191
217	2227 622	2191 1383	1280 bis
221	1270 app.cr. 635	1327 app.cr. 1384 C	1271 bis
229	1270 app.cr. 645	2155 1386	2191
231	1270 app.cr. 651	1582 app.cr. 1491-1493	1273
280	2191 664/664 A	1327 app.cr. 1491	2205
282	1270 app.cr. 670 A	1271 bis 1500	1271 bis
447	1270 app.cr. 671	2158 1506	2155
488	1316, 1362 674/674 A	1271 bis 1539	1275
492	1779 bis, 2205 675	1271 bis 1578 A	1271 bis, 1280 bis
		2214	
I.Ephesos	SEG LIII 712 B	1271 bis 1595	2225
2	1350, 2215 719	2191 1601/1602	2225
6	1342 app.cr. 721	1276, 2158 1612	1279
9 N	1280 bis 742	2155, 2227 bis 1677	2191
13	1342 814	2227 bis 1687	1280 bis
18	2246 834	1271 bis 1823	1280 bis
24	1277, 2235 851	1284 1932 A	1271 bis
106	2225 858	1271 bis 2001	1325, 2200
115	877 864	1271 bis 2026	1367
202	1342 app.cr. 921	2155, 2227 bis 2033	1280 bis
213	2155 946	2191 2054/2055	2262
256	1280 bis 993	1280 bis 2064	1279
274	2227 bis 1030	1278 2067	1279
275	2225 1038	2191 2214	1287 ter
279	2227 bis 1044	1278 2223 A	1287 bis a
293	2225 1099	1271 bis 2227	1287 bis b
405	1284, 1280 bis 1125	1279 2257	1284/1285
407	1284 1140	1278 2272 b	1284
428	2227 bis 1145	2259 2274	2149
		1160	
		1279	

<i>I.Ephesos</i>	<i>SEG LIII I.Erythrai</i>	<i>SEG LIII I.Iasos</i>	<i>SEG LIII</i>
2304	1287 bis a, 9	1296, 2180 81	1297 app.cr.,
	2191 35	1299 app.cr.	1298 app.cr.
2311	2176 43	1367 82	504, 1200
2329 B	2191 74	2156 87	1601 app.cr.
3033/3034	1271 bis 132	2225 89	2191
3055	2191 142	2191 152	1201
3063	1287 app.cr. 151	2263 612	1312 A app.cr.
3064	1271 bis 222	2225 631	1196
3072	1287 bis a 306	2176	
3088/3089	1327 app.cr. 345	2225 <i>I.Ilion</i>	<i>SEG LIII</i>
3164	1328 app.cr. 378	2176 1-18	1373 app.cr.
3221	1416 app.cr. 431	528, 2191 3	2191
3233	2191 502	2180 25	1372, 2202
3239	2191	31	2205
3247	2155 <i>I.Hadrianoi</i>	<i>SEG LIII</i> 32	582, 2205
3329	2225 6	2191 33	2205
3403	1312 A app.cr.	34	2191
3418 a	1312 B app.cr. <i>I.Herakleia</i>	<i>SEG LIII</i> 42	2144
3421	1312 A app. cr. <i>Pontica</i>	45	2209
3436	1327 app.cr. 7	2191 52	1651 app.cr.
3601	1283 33	2191 86	567 ter
3801	2155	125	1355 app.cr.
3808 A	2225 <i>Altertümer v.</i>	<i>SEG LIII</i> 154	2225
3817 A	2215 <i>Hierapolis</i>		
3818	2191 11	2205 <i>I.Iznik</i>	<i>SEG LIII</i>
3820	2215 32	1464 175	2191
3829	2191 34	1464 275	2191
4101-4101	2191 51	1467 1239/1240	1412
B	234	1464 1324	2225
4119-4122	1284, 1286	1326	2191
4123	1284 <i>I.Iasos</i>	<i>SEG LIII</i> 1353	1487 app.cr.
4206	2191 3	2205	
4342	1271 bis 4	2153, 2206 <i>I.Kalchedon</i>	<i>SEG LIII</i>
4337	2155 6	1379 4	785
4350	2191 20	2180 11	1651 app.cr.
VII 1 p. 37	1329 app.cr. 24	1199 15	2191
		2180 62	2176
		1199	
<i>I.Erythrai</i>	<i>SEG LIII</i> 58		
6	2180 80	857 app.cr., <i>I.Keramos</i>	<i>SEG LIII</i>
8	2180	1297 app.cr. 5	1202 app.cr.

<i>I.Keramos</i>	<i>SEG LIII MacLean,</i>	<i>SEG LIII I.Magnesia</i>	<i>SEG LIII</i>
17/18	1207 app.cr. <i>Konya Museum</i>	5	2144
18-20	1208 96	1722 16-87	2208
21-23	1207 app.cr.	26	851
31	1209 app.cr. <i>I.Kyme</i>	<i>SEG LIII</i> 33	850 app.cr.
32	2191 13	1366 36	1307
33	1219-1221, 17	2225 38	1308
	2191 30	2225 55	815
53	1202 app.cr. 40	2225 57	860 app.cr.,
64	1214 41	2232	1309
66-71	1214		2250
p. 74 T 2	1202 app.cr. <i>I.Kyzikos</i>	<i>SEG LIII</i> 86	582
	12 a	1378 93	2144
<i>I.Kibyra</i>	<i>SEG LIII</i> 26	2225 98	1852 app.cr.
11	1312 A app.cr. 27 c	2176 100	1651 app.cr.
37	1586 app.cr. 100	912 113	2191
82/83	2191 499	2191 115 a	1310
	518	2176 117	2225
<i>I.Kios</i>	<i>SEG LIII</i> 540	2225 119	2191
18	853	122	879 app.cr.
52	2191 <i>I.Labraunda</i>	<i>SEG LIII</i> 215	1311, 2225
119	718 app.cr. 1	2205 257	1328 app.cr.
	3-5	2203 259	877
<i>I.Klaudio-</i>	<i>SEG LIII</i> 3-7	2205	
<i>polis</i>	7/8	2203 <i>I.Magnesia</i>	<i>SEG LIII</i>
70	1409 40	2180 <i>ad Sipylum</i>	
72	2191 43	1228 1	2203
p. 147 no.	2176 46	2144	
T 27		<i>I.Manisa</i>	<i>SEG LIII</i>
	<i>I.Lampsakos</i>	<i>SEG LIII</i> 41	2191
<i>I.Knidos</i>	<i>SEG LIII</i> 4	2262 83	2191
33	1223 12	2191 208	2191
51-61	1223 33	857, 1297	
59	1223	app.cr. <i>Milet 1.2</i>	<i>SEG LIII</i>
90	2191	9	2180
131	1225 <i>I.Laodikeia</i>	<i>SEG LIII</i>	
147-159	1226 <i>am Lykos</i>	<i>Milet 1.3</i>	<i>SEG LIII</i>
160	2225 2	2201 33	1314
324	2191 45	1312 A app.cr. 41	1269
701	1223	74	1315

<i>Milet I.3</i>	<i>SEG LIII I.Mylasa</i>	<i>SEG LIII I.Pergamon</i>	<i>SEG LIII</i>
122	1324	1-3	2148, 2180 433
123	1270 app.cr.,	120	1342 app.cr. 485
	1317	205	2144 486 (a)
125/126	1270 app.cr.	206	2144, 2153 487/488
133	1313, 2263	207	2153 496
134	1318, 2235	212	2153 536
136	2180	216	1651 app.cr., 576
139	907, 1317,		2144
	2205	217	2144 <i>I.Perge</i>
148-150	1181	403	2155 11
149	1198, 1269,	801	1651 app.cr. 12
	2144, 2168	871	1342 app.cr. 17
150	1269, 2144		56
165	1879 <i>AvP VIII.3</i>		
184	2191	6	1384 57
		28	1582 app.cr. 58
<i>Milet I.7</i>	<i>SEG LIII</i>	33	2254
268	1327 app.cr.	34	1385 63
288-289	1317	38	1934 118
809	1198	43	1934 120
		102	2191 173
<i>Milet I.9</i>	<i>SEG LIII</i>	161	2244 194
306	1316		234/235
307	1316, 1342 <i>I.Pergamon</i>		
	app.cr.	18	1381 403
		158	2205
<i>Milet VI.1</i>	<i>SEG LIII</i>	163	1386 <i>I.Pér.rhod.</i>
33	1314	167	1379 6
134	2235	183	1934 44
pp. 166/167	1324	222	2225 49-51
pp. 184-	2144	223	1379 49
189		226	1379 59
		243/244	1934 137
<i>Milet VI.2</i>	<i>SEG LIII</i>	245	1382, 2200 149
668	1287 app.cr.	246	2205 151/152
733	2225	250	1379 179
		255	1379 179 b
<i>I.Miletou-</i>	<i>SEG LIII</i>	297	2225 182
<i>polis</i>		319/320	2225 185
64	2191	374	2155 186

<i>I.Pér.rhod.</i>	<i>SEG LIII I.Prusa ad</i>	<i>SEG LIII I.Pisid.Cen.</i>	<i>SEG LIII</i>
191	1240 <i>Olympum</i>	117	1569, 1590
303	815 1026	1487 app.cr.	app.cr.
	1001	2205	119 1586 app.cr.
<i>I.Pessinus</i>	<i>SEG LIII</i>		124 1589 app.cr.
1-7	2148, 2205 <i>I.Prusias</i>	<i>SEG LIII</i>	142 1575 app.cr.
7	2205 9	2263	148-165 1573
			149-155 1574-1577
<i>I.Priene</i>	<i>SEG LIII I.Rhod.Per.</i>	<i>SEG LIII</i>	149 1574
1	2153, 2180	1	1237 150 1578
2	2168	2	1236 152 1574 app.cr.,
8	1297 app.cr.	4/5	1264 1576
12	2168, 2201	11	1243 156 1584 app.cr.,
15	582	11 B	815 161 1584 app.cr.,
18	2144, 2168	16	465 1586 app.cr.
37	815, 878, 1181,	21	1242 app.cr. 163 1589
	2200	33	1248
40/41	2200	35	1240 <i>I.Sardis</i>
42	890 app.cr.	37	1325 1 1350
57	1297 app.cr.	41	1264 8 659, 1345,
108	1312 A app.cr.,	58	1264 1352, 2217
	1879	101	815 79 1355
111	1312 A app.cr.,	105/106	1264 79 A 2159
	2191	121	1264 79 B 474
121	1326	303	815 79 C 486 app.cr.
151	1339	352-354	1188-1190 100 2176
156	2180	363	1325 102 1350
311	877	401	815 111 1354
365	1338	551	1181 142 2191
376	2176	553	834
458	2180	781	815 <i>Sardis VI.2</i>
500	2200	p. 185 IV	834 p. 96 1599 app.cr.
531	2144	p. 309	1325
p. 309	1325		
		<i>I.Selge</i>	<i>SEG LIII</i>
<i>I.Prusa ad</i>	<i>SEG LIII</i>		13 1582 app.cr.
<i>Olympum</i>		5	2235 20 2245
5	1613 app.cr.	112-114	1590 app.cr.
17/18	1409	116	1590 app.cr. <i>I.Sestos</i>
29	2191		1 874 bis

<i>I.Sestos</i>	<i>SEG LIII I.Smyrna</i>	<i>SEG LIII I.</i>	<i>SEG LIII</i>
11	809	2160 <i>Stratonikeia</i>	
53	1887	2262	444/445 2231
58	2176	697 1331 app.cr.,	449/450 2231
		2155, 2227 bis,	463 2231
		2254	483 2231
<i>I.Side</i>	<i>SEG LIII</i>	2225	489-491 2231
33	1635	722	
37	1586 app.cr.	728-734	2225 501 1261 app.cr.,
124	1637	758	2155 1363
132	1636	874	2191 505 1266
134	1637	II.2 p. 371	1334 508 1266
213	1638/1639		512 1231
215	1638/1639 <i>I.</i>	<i>SEG LIII</i>	513 1517 app.cr.
254	1487 <i>Stratonikeia</i>		526 1231
		2 2144	540 2191
<i>I.Sinope</i>	<i>SEG LIII</i>	7 844 app.cr.,	545 2231
7	1432	1261 app.cr.	605 1232
147	2191	8 815, 1265	663 1233
		9 815, 1261	705 2191
<i>I.Smyrna</i>	<i>SEG LIII</i>	app.cr.	1030 1261 app.cr.
118	2191	11 1231	1034 1231
200	1334	42 1263	1038 a 1231
290	1692 app.cr.	44 1261 app.cr.	1101 1231, 1267,
331	567 ter, 2155	46 1263	2227, 2235
439-441	2099	48 1263	1202 2191
442	2191	51 1263	1263 2231
443	1335	54 1263	1588 1231
532	2191	57 1263	
536/537	2191	105 1231	<i>I.Sultandaği</i> <i>SEG LIII</i>
573	2168, 2203	174 1233	393 2205
589	2143 bis	183 1233	399 2203
594	1331 app.cr.,	184 1234	
		188 1233	<i>I.Tralleis (und</i> <i>SEG LIII</i>
		2254	1263 <i>Nysa) I</i>
595	2155, 2227 bis	213 1263	55 1327 app.cr.
600	2225	401-500	2231 244 2191
604	1331 app.cr.	402	2231 250 879 app.cr.
609	1312	405	
622	2225	412	
639	2225	417	2231 <i>IdC</i> <i>SEG LIII</i>
644	2155	428	2231 12 1733
652	2225	434	2231 22 1733

<i>I.Kourion</i>	<i>SEG LIII IGLS I-VII</i>	<i>SEG LIII IGLS XXI.2</i>	<i>SEG LIII</i>
111	2236 2462	1767 130	1884 app.cr.
	2631-2635	1808 131	1877
<i>IGLS I-VII</i>	<i>SEG LIII</i>	2637/2638	1808 142 1838
51	1762, 1770	2647/2648	1808 149 2189
	app.cr.	2649 (A)	1808 153 1877
52	1762, 1768	2683	2191 154 1879
189	1767	2835	1948 app.cr. 157 (h) 1883
289	718 app.cr.	2939	2196 158 1877
317	718 app.cr.	9002	1878 pp. 47/48 1783
357/358	718 app.cr.	9003	1879
482	718 app.cr.	9006 (f)	1879 <i>IGLS XXI.4</i> <i>SEG LIII</i>
493	2172	9084	1879 9-13 1907 app.cr.
500	718 app.cr.	9128-9137	1892 11/12 1903
509	1785		14 1879, 1907
531	1785 <i>IGLS XIII.1</i>	<i>SEG LIII</i>	15 1903, 1907
535	1785	9114	2191 app.cr.
557-562	1785	9129	2268 15/16 1907 app.cr.
724	2191	9134	2268 18 1903
741	1878		21 1904
1122 (d)	2118 app.cr.	<i>IGLS XIII.2</i>	<i>SEG LIII</i> 23-25 1904
1185	1912 app.cr.	9867	1897 37 1879, 1905
1265	1355 app.cr.	9942	1897 50 1903
1301	1808		54 1879
1321	1845 app.cr.	<i>IGLS XIV</i>	<i>SEG LIII</i> 55 1903, 1908
1528	2191	40	1897 136 1879
1676-1713	1787	623	1897 138/139 1879
1676	1792 app.cr.		141 1879
1677	1787	<i>IGLS XVI.2</i>	<i>SEG LIII</i>
1682	1787	852	1897 <i>Strubbe, Arai</i> <i>SEG LIII</i>
1687-1689	1787	1081	1897 <i>Epitymbioi</i>
1691	1787	1455	1897 46/47 1344 app.cr.
1706	1787		259 1462
1897	2189 <i>IGLS XXI.2</i>	<i>SEG LIII</i>	376 1677
1909	1792 app.cr.	7	1902
1959	1767	96 a	1858 app.cr. <i>Petzl,</i> <i>SEG LIII</i>
1969	1792 app.cr.	100	1902 <i>Beichtinschriften</i>
2072-2075	1793-1795	118	1879 <i>passim</i> 1346
2073	1793	128	1838 9 1344
2075	1794	129	1892 app.cr.

Petzel,	SEG LIII I.Estremo	SEG LIII SB	SEG LIII
Beichtinschriften	Oriente	5047/5048	1935
21/22	1349 187	1780 5056	1935
25	1852 290-292	2205 5620	2237
	app.cr. 412	1813 5716	2176
33	1852	5718	2176
	app.cr. SB	5725	1355 app.cr.,
36	2215 <i>passim</i>	1927	2176
49	1852 305	1928 6048	2015
	app.cr. 390	1935 6116	1919
55	1344 397	1935 6121	1935
	app.cr. 399	1935 6220	1935
56	1344 411	1935 6236	1955 app.cr.
60	2215 429	2213 6585	1935
64	1852 616	2013, 2268 6651	2107 app.cr.
	app.cr. 671/672	1935 6947	2015
79	1347 973	1998 6948/6949	2015
96	2215 1436	2268 6950	2015
114	1852 1549	1935 7020	2126
	app.cr. 1581	1981 app.cr. 7256	1955
117	1852 1586	2191 7259	1919
	app.cr. 1594	2026 7286-7302	2176
	2028	1935 7303	1968, 2176
I.Caesarea	SEG LIII 2041-2043	1935 7304-7305	2176
Maritima	2049	1935 7316	2191
78	2196 2055	2015 7337	1923
110	1841 3469	1935 7430	2014
247	1836 3471	1935 7488	2191
	3926	1923 7491	2191
I.Gerasa	SEG LIII 3931	1920 7493	2191
1	1879 3944	1935 7543	1920
17	1879 4127	2017 7606	1966
20	1879 4248	2191 7667	2268
23	1878 4456	1935 7691/7692	2176
26	1879 4597	2017 7694	2176
240	1889, 2268 4898	1097 7749/7750	2176
289	1893 app.cr. 5000	1917, 1935 7767	2268
	5002	1935 7874	1935
I.Estremo	SEG LIII 5004	1935 8071	1953
Oriente	5013-5016	1935 8127-8157	1966
96	1813 5021	2176 8138-8141	1966

SB	SEG LIII Lefebvre,	SEG LIII I.Breccia	SEG LIII
8284	2191 <i>Recueil</i>		
8303	1998 4	2191 306	1935
8309	1931 135	2191 315	1935
8317	1955 app.cr. 190	2191 327	1935
8334	1919 334	2191 330	1935
8368	1920 496	2022 app.cr. 333-335	1935
8369	1927 613	2191 345	1935
8443	1957 app.cr. 614	2025 347	1935
8488	2023 628	2024 362	1935
8490-8492	2023 642	2026 app.cr. 371	1935
8545 (a)	2016 666	2020 app.cr. 374	1935
8545 B	2015 671	2176 390/391	1935
8546	2015 799	2176 400	1935
8807	2176	2191 568 (b)	1935
8849	2176 I.Akoris		
8857	1955 1	SEG LIII I.Fayoum	SEG LIII
8859	2268 20	1931, 2176 4	1917
8880	2006 29-58	2176 17	1981 app.cr.
8902/8903	1998 58	1932 114	1955
8904	1980 p. 36 note	2176 119	2176
8908	1958 app.cr. 123	2176 155-192	1966
9303	1990 app.cr.		
9747	1927 I.Alex. Ptol.	160 1917	
10006	1927 65	162 1967	
10075	2203	SEG LIII 203	1955
10160	1846 I.Alex.Imp.	1934 208	
10519	2007 3/3 bis	210/211 2176	
13315	1956 44	SEG LIII 216	2176
14176	2018, 2176 97	1998	
14177	2176 98	2191 I.	SEG LIII
14320	2004	2191 Hermoupolis	
14324		1955 34	1920
15005	I.Breccia		
15473	2176 154	SEG LIII I.Ko.Ko	SEG LIII
15621	2005 279	1935 1	1926
16230	1955/1956 281	1935 3-16	1926
16456	2012 288/289	1935 18/19	1926
	1965 291-293	1935 20-37	1926, 1930
	295/296	1935 23	669 app.cr.
	298/299	1935 38-140	1926
		1935 105	1926

<i>I.Memnonion</i>	<i>SEG LIII I.Syringes</i>	<i>SEG LIII Bernard,</i>	<i>SEG LIII</i>
<i>passim</i>	2186	2191 <i>Inscr.</i>	
	160 bis	2191 <i>métriques</i>	
<i>I.Pan</i>	<i>SEG LIII</i>	2191 32	1920
80	1958	2191 42	1920
	805	2191 44	2191
<i>I.Philae</i>	<i>SEG LIII</i>	2191 47	1920, 2176
64	1919	2191 55	2176
128	2186	2191 57	2176
187	1932, 1963	2191 65	1935
	app.cr.	2191 71	1920
202	2026 app.cr.	2191 73	1920
205-215	1997 app.cr.	2191 79	2176
		2191 81	1920
<i>I.Portes</i>	<i>SEG LIII</i>	2191 91	1917, 2176
12	1981 app.cr.	2191 92	1917, 1935
27	1955	2191 97	2191
47	1955	2191 166	1612 app.cr.
58	1981 app.cr.	2191 167-169	2017
67	1980	2191 173	1920
69	19, 1981 app.cr.	2191 175	1966, 2232
82/83	1928	2191	
91	2151	2191 <i>I.Khartoum</i>	<i>SEG LIII</i>
109/110	2176	2191 <i>Greek</i>	
112	2176	2191 <i>passim</i>	2014
114-116	1932	1	2019 app.cr.,
	<i>IThSy</i>	<i>SEG LIII</i>	2022 app.cr.
<i>I.Prose</i>	<i>SEG LIII</i>	2176 15	2021 app.cr.
8	2205	2205 18	2022 app.cr.
12-14	1929	2191 20	2018/2019,
16	2205		2021 app.cr.
21	2176 Bernard,	<i>SEG LIII</i>	2018
23	2006 <i>Inscr.</i>	21 23	2018, 2020,
36	1923 <i>métriques</i>		2022 app.cr.
37	1955	2176 24	2018
		1920 29/30	2021 app.cr.
<i>I.Syringes</i>	<i>SEG LIII</i>	1920 44	2019 app.cr.
15	2191	1098	
53	2191	1953 <i>I.Louvre</i>	<i>SEG LIII</i>
120	2191	1935 1	2205
130	2191	1935 3	2205

<i>I.Louvre</i>	<i>SEG LIII Syll.²</i>	<i>SEG LIII Syll.³</i>	<i>SEG LIII</i>
93	1920	196	2180 538 A
		201	2180 543
<i>I.Varsovie</i>	<i>SEG LIII</i>	204	2180 569
<i>passim</i>	2176	206	2180 844 app.cr.,
62	2191	213	1342 app.cr.
77	2008	228-230	2180 587
101	2026 app.cr.	239	2180 599
110	2018	239 (c)	2180 573/574
125	2010	240 1	2191 577/578
Appendix	1968	244	2191 585
336 no. 8		255/256	2180 596
		258-261	2180 614
<i>Syll.³</i>	<i>SEG LIII</i>	271	2180 620
1	1924	275	2180 622 B
4	2201	277	2180 629/630
37/38	1337	280	2180 636
57	2263	283	2180 2144, 2236,
98	2144		2263
117	2180	286	875, 2180, 644/645
119 a	2180	288	2203 672
120	2180	302	2180 679
122	2180	304-307	2180 684
124-126	2180	306	1380 685
128	2180	307	2180 723
131	2180	332	2203 725
134-137	2180	335	2201 764
141	1076	338	582 798
142	2180	340	2191 803
144	2191	344	2144 807
147	2180	360	817 814
149/150	2180	390	2203 826 G
159	2180	407	764, 2202 851
163/164	2180	424 A	907 888
167/168	2180	438	2144 914
173	2180, 2202	457	462 921
174	2180	490	641 bis 931
179	2180	502	473 bis 943
181-185	2180	519	2212 957
190-194	2180	528	2200 963
			2144, 2180,
			2236
			2144

<i>Syll.</i> ³	<i>SEG LIII OGIS</i>	<i>SEG LIII OGIS</i>	<i>SEG LIII</i>
976	2200	55 907, 1363,	497 1090
978	2225	2144	532 1431
982	1379	67 907, 1846	542 1433
985	2218	app.cr.	589 1808
986	2144	90 1312 A app.cr.,	629 1784
987	2180	2205	654 2186
1000	865, 2144,	94 1931	666 1998
	2266	104 2191	671/672 2268
1004	2180	129 2006	672/673 1998
1020	1197	164-166 1757 app.cr.	674 1980
1025-1027	2180	194 1919	690 2191
1025	2191	199/200 2015	699 2191
1073 I	2160	207 2191	735 2225
1100/1101	2225	212 2205	740 1919
1108/1109	2225	215 2144	748 2144
1115	2225	218 2202	763 1316
1116	815	219 582, 2205	764 849 app.cr.
1122	1030	220 2191	
1157	2144	221 2205 <i>GIBM</i>	<i>SEG LIII</i>
1168	2180	225 1779 bis, 2205	81 2191
1185	503	229 2203	143 2191
1214	1039 B app.cr.	256 2191	158 2144
1234	1651 app.cr.	267 1381	258 2191
		268 2201	260 2191
<i>OGIS</i>	<i>SEG LIII</i>	299 1379	349 2144
1	2180	308 1342, 2205	358 2225
4	832, 2180	309 2205/2006	364 2191
8	828, 2203	315 2205	394 2191
12	582	324 1379	415 2144
16	907	329 1343 app.cr.	595 2225
19	907	332 1379, 2205	601/602 2225
21	2176	335 1382, 2200	677 2191
25	907	337 1379	786 2225
26/27	2213	345 2144	799 2191
29+add.	877, 2213	374 2191	838 2191
42	2191	404 1762, 1768	893 1197
53	1955 app.cr.	415 1879	894 2218
54	1846 app.cr.,	441 1266	909 2225
	2016	483 918, 2144,	915 2191
		2263	980 2191

<i>GIBM</i>	<i>SEG LIII CIJ²</i>	<i>SEG LIII JIWE</i>	<i>SEG LIII</i>
1020	2191 1451-1530	2006	60 1136
1048 a	1762, 1768 1470-1476	2176	61-65 1137
1065	2205 1490	2191	67/68 1137
		1514	2107 app.cr. 70 1137
<i>CIJ²</i>	<i>SEG LIII</i>	1532	2176 73 1137
5	2191		77 1137
14	1046 <i>CIS I.1</i>		83 1136
288	990 app.cr.	143	1041 85-87 1137
315	1836	3913	1784 90 1137
444	1046	3931	1812 91/93 1136
468	2196	3960	1813 95/96 1136
475	2191 4402/4403		1812 98/99 1136
593	1136		104 1136
600	2191 <i>CIS II</i>		<i>SEG LIII</i> 107 1137
602	1136	160	1879 111/112 1136
604/605	1136	164	1879 114-116 1136
619 (b-d)	1136	190	1879 114 1137
635 (b)	1091	192	1879 159 990 app.cr. 1042
639 (a)	1091		174 1154
676	1162 <i>IJO</i>		<i>SEG LIII</i> 186
731 f	877	5 a	903
766	2155	36	2234 bis <i>JIWE II</i> <i>SEG LIII</i>
895	1847-1851	58	1845 app.cr. 65 1046
902	1847-1851	168	2234 bis 140 2196
903	1850 app.cr.		489 1851 app.cr. 1046
918-920	1847-1851 <i>ISE</i>		<i>SEG LIII</i> 523 990 app.cr.
918	1847 app.cr.	68	452 537
928	1847-1851	69	455
930	1847-1851	77/78	2212 <i>LSAG²</i> <i>SEG LIII</i>
934	1847-1851	114	589 p. 77 no. 10 (a) 995
953	1848 app.cr.		p. 94 no. 5 471
956/957	1847-1851 <i>JIWE I</i>		<i>SEG LIII</i> p. 94 no. 7 471
972	1840	42-116	1136/1137 p. 95 no. 12 471
1100	2191	43	1136 p. 131 no. 9 2265
1404	1853	45	1136 p. 202 no. 66 1152
1405	1836	49	1137 p. 239 no. 1 1084
1419	2191	53	1137 p. 240 no. 5 1074
1435	2013	54	1136 p. 240 no. 6 1073
1449	2006	56	1137 p. 241 no. 24 1070

LSAG ²	SEG LIII LSAG ²	SEG LIII LSCG	SEG LIII
p. 247 no. 2	1002 app.cr. p. 470 A	2265 151	2180, 2247
p. 248 nos	995 p. 471 no. 1d	877 154	856 app.cr.
20/21	p. 471 no. 2a	877 155	2244
p. 260 no. 3	1087 p. 471 no. 4a-b	877 159	2244
p. 261 nos 28-30	1039 B p. 471 no. 6	877 160-163	842
p. 261 no. 29	app.cr. p. 471 no. 6b	877 164	2244
p. 276 no. 25	1077 app.cr. p. 471 no. C	877 166/167	842
p. 277 no. 36	2191 p. 472 no. D	877 168	865
p. 278 no. 48	1030 p. 472 no. F	877 172	842
p. 283 no. 1	994 476 F	2265 175	842, 2246
p. 286 no. 3	2265 480 T	2265 177	809
	1039 B		
	app.cr. LSAM	SEG LIII LSCG Suppl.	SEG LIII
p. 307 no. 61	872 bis 20	895 app.cr. 48	2180
p. 341 nos 6/7	877 31	2235 61	906 bis
p. 341 nos 9-12	877 32	1852 app.cr. 72	466, 2247
p. 342 nos	877 53	2235 90	820
14/15	69	2235 108	466, 2244,
p. 357 no. 27	2265 73	466, 2247	2247
p. 358 no. 48	1924		115
p. 373 no. 64	2265 LSCG	SEG LIII 115 A	2180
p. 403 no. 11	2191 7	2245	1032
p. 407 no. 62	2180 8	2235 CEG	SEG LIII
p. 414 no. 2	877 18	1032 62	2191
p. 414 no. 4	877 32	2180 109/110	452
p. 414 no. 8	877 37	2236 112/113	452
p. 414 no. 13	877 45	2247 127	2191
p. 414 no. 18	877 67	2236 143	570
p. 415 no. 5	877 69	465, 2180 156	675
p. 416 no. 35	877 79	2236 177	1677 app.cr.
p. 417 no. 17	877 84	2236 326/327	452
p. 446 no. 16a	877 87	1651 app.cr. 331-334	452
p. 457 G	1087 88	466, 2247 336	452
p. 457 H	1088 90	720 bis 370	452
p. 457 S	2265 91	2236 392	1001
p. 458 W	2265 92	2180 422/423	877
p. 460 no. 66	2265 96	2247 444-447	452
p. 461 K	2265 105	2236 454	1084
p. 464 (6a)	1113 118	2180 494	2267
p. 464 E	1113 125	466, 2247 500	2191

CEG	SEG LIII GV	SEG LIII GV	SEG LIII
569	2191	458	2191 877
630	452	481	2176 1098
632	452, 2180	506	2191 1099
633	452	520	2191 1121
636	452	526	1737 app.cr. 1154
683	877	535	2191 1159
685	877	557	1737 app.cr.; 1167
717	2191	1935	1185 1836
731	721	571	2191 1218
788/789	452	584	2191 1237
809	2180	602	2176 1249
832	1010	611	2191 1283
853	877	627	2191 1294
877	2180	636	452 1319
888	2180	674	2225 1321
		675	1068 1344
		686	2191 1384
GV	896 app.cr.	692	2191 1395
48	2191	694	2225 1446
57	2267	699	2176 1450
69	563	700	2191 1480
99	1917, 1935	718	2191 1486
112	2267	741	906 ter 1507
134	2267	752	896 app.cr. 1543
136	452	766	2191 1572-1599
137	552	785	2191 1574
152	452	790	2191 1603
174	2191	793	1737 app.cr. 1615
241	2191	842	896 app.cr. 1628
244	896 app.cr.	854	2176 1632
258	2191	870	452 1639
313	2191	902	2191 1688 a
317	452	912	2176 1699
321	2191	948	2176 1734+add.
342	2191	1004	452 1736
376	2191	1005	2191 1749
431	2191	1018	1010 1842
435	1737 app.cr.	1029/1030	2225 1891
441	2191	1034	2191 1907
445			

GV	SEG LIII Merkelbach-	SEG LIII Merkelbach-	SEG LIII
1921	2191 Stauber,	Stauber,	
1923	2176 SGO I	SGO IV	
1932	2191 03/05/04	1306 <i>passim</i>	2172
1934	2191 03/07/16	2176 17/06/01	1587 app.cr.,
1967	2191 04/02/11	1354	1691
1984	1433 04/10/06	2191 20/01/99	2172
2020	2191 04/12/05	2191 20/05/05-	2172
2027 (d)	2191 04/19/02	2225 07	
2040	2191 04/21/01	2218 20/05/97/98	2172
2074	877 04/22/01	1341 app.cr. 20/08/01	2176
		2225 20/17/03	2172
	05/01/04	2191 21/11/01	1836
Kaibel, EG	SEG LIII 05/01/26	2191 22/56/01	1884 app.cr.
279	1098 05/01/51	2225 22/71/03	1908
283	1098 05/01/82	2191	
336	1368 05/01/98	1385 Merkelbach-	SEG LIII
434	1908 06/02/03	2225 Stauber	
640	1010 06/02/06	2191 SGO V	
701	1098 06/02/13	2191 <i>passim</i>	2172
1059	1781 06/02/17	2191 02/09/33	2172
1122	1098 06/02/32	1368 05/01/10	2172
	07/05/04	12/03/099	1780
Merkelbach-	SEG LIII	SEG LIII 14/06/24	2172
Stauber,	Merkelbach-	14/09/04	2172
SGO I	Stauber,	24/17	1780
01/03/02	1264 SGO II	2176	
01/12/09	2225 08/01/51	2225 Pfuhl-Möbius	SEG LIII
01/12/19	2191 08/06/04	2225 151	1368
01/18/01-	1319 09/05/86	2225 221	2176
05	09/06/19	2191 416	2191
01/18/99	1319 09/09/14	1426 418	1354
01/19/01	2225 11/02/02	1422 467	2191
01/19/23	1270 app.cr. 11/08/05	794	1341
01/19/27	1270 app.cr.	2191	
01/20/21	2225 Merkelbach-	SEG LIII 867/868	1937 app.cr.
01/21/01	2191 Stauber,	872	1937 app.cr.
02/01/02	1311, 2225 SGO III	1045	2191
02/06/13	2191 16/61/04	2191 1190	2176
02/13/01	2191	1821	2176
03/01/04	2176	2112	2191
03/02/01	2225	2191	2176

Tod, GHI	SEG LIII Meiggs-	SEG LIII CIL III	SEG LIII
7	877 Lewis,	262	1433
97	2180 <i>GHIIGHI</i> ²	457 +add.	877
99-101	2180 2	933 bis, 937 1107	735
104	2180 3	872 bis 6092 a	877
106-109	2180 7	1924 6762	1433
111	2180 16	877 7162-7164	877
113/114	2180 36	471 7740 a	735
116	2180 79 B	2144 7762	735
118	2180	7766	735
122/123	2180 RC	SEG LIII 7766 a	735
125/126	2180 3	2203 7781/7782	735
130-133	2180 6	582 7928	735
136-140	2180 10-13	2205 7995	735
142-145	2180 14	2205 8059	735
142	2202 18-20	2205 8077.16	742
147	2180 23	1381 8078.1	742
150-158	2180 36	2163 10029	1146 app.cr.
160	2180 38	1191, 2153 (319)	
162	2180 41	1363 10599	1162
164	2180 47	1363, 2144 10611	1162
165	1296, 2180 51	1363, 2205 12116	2191
167	2180 52	1316, 1342 13382	1162
169	2180	app.cr., 2205 14199	877
171-175	2180 53	1386 p. 933 IV	735
177	582, 2180 55-61	2205 p. 959	735
178-179	2180 61	2205 XXV	
184-185	2180 62	2144	
187	2180		
189/190	2180 <i>Staatsver-</i>	CIL III	SEG LIII
191	828, 2180, <i>träge</i>	6583 +add.	2006
	2203 403 b	2212 II on p. 544	
192	875, 2180, 456	2144 6673	1808
	2203 463	2212 7241	812
195/196	2180 506/507	2212 12071	2196
198-200	2180 585	2212 12336	663/664
201	829, 2203	14188	2191
202	2180, 2203 <i>CIL</i> ¹²	SEG LIII 14203(6)	811
204	2180 2226	1041	

<i>CIL</i> IV	<i>SEG</i> LIII	<i>CIL</i> IX	<i>SEG</i> LIII	<i>ILS</i>	<i>SEG</i> LIII
733	1085	6416	1136	8861	1156
1454	2107 app.cr.			8995	2186
2400 (a)	1085	<i>CIL</i> X	<i>SEG</i> LIII	9369/9370	1998
3340 (32)	1085	11		9471	2176
3407	1085	226			
5037	1085	388			
5202	1085	462	1135 A	app.cr.	
5461	1085	467	1135 B	app.cr.	
		1449		1042	
<i>CIL</i> V	<i>SEG</i> LIII	2858		2191	
868	1068	6045 A		1628	
		6786 (p.		2191	
<i>CIL</i> VI	<i>SEG</i> LIII	679)			
10091	1048, 1096				
12010	2196	<i>CIL</i> XII	<i>SEG</i> LIII		
26339	1097	272		1144	
		1277		1150	
<i>CIL</i> VII	<i>SEG</i> LIII				
p. 62	1156	<i>CIL</i> XIII	<i>SEG</i> LIII		
		3253		2196	
<i>CIL</i> VIII	<i>SEG</i> LIII	7346		2252	
15/16	2191				
5299	1628	<i>CIL</i> XIV	<i>SEG</i> LIII		
5448-5450	1628	7569		2191	
9539	1628				
21105	2191	<i>ILS</i>	<i>SEG</i> LIII		
		467	1575	app.cr.	
<i>CIL</i> VIII	<i>SEG</i> LIII	574		2006	
Suppl. 4		1037		877	
22921	2191	1344	1582	app.cr.	
24030	2191	1874		1041	
		2913		2149	
<i>CIL</i> IX	<i>SEG</i> LIII	3046	1210	app.cr.	
107-130	1136	3107		877	
338	1332	app.cr.		735	
422-659	1136	3849 a		1998	
1292-1308	2052	app.cr.	1575	app.cr.	
6062-6066	1136	7090		1210	
6195-6241	1136	7791		1114	
6213	2191	8794		453	

